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CORSO GRADUATO
DI LINGUA INGLESE
PARTE III.ª
ELEGANT EXTRACTS
IN PROSE AND POETRY,
WITH
CRITICAL REMARKS ON THE PRINCIPAL AUTHORS,
E CON DIZIONARIO GRAMMATICALE DI TUTTE LE PAROLE DEL TESTO:

SESTA EDIZIONE,

CORREDATA DI SESSANTA LETTERE FAMIGLIARI E COMMERCIALI,
E DI CINQUANTA PAGINE DI SQUARCI NUOVI SEGNATI COLL' ACCENTO.

DI

JOHN MILLHOUSE,

Autore del nuovo
English and Italian Pronouncing and Explanatory Dictionary, etc., etc.

Floriferis ut apes in saltibus omnia libant,
Omnia nos itidem depascimur aurea dicta.
LUCRETIUS.

QUATTRO FRANCHI.

MILANO,

A SPESE DELL'AUTORE, VIA CIOVASSINO, N. 1674;

E presso Silvestri, Dumolard, Laengner; TORINO, Gianini e Fiore, Schiepatti; GENOVA, Grondona, Beuf; LIVORNO, Mazzajoli, Carrozzi; FIRENZE, Molini; TRIESTE, Münster; VENEZIA, Münster; BOLOGNA, Marsigli e Rocchi; ROMA, Gallarini; PARMA, Lena; MODENA, Rossi; NAPOLI, Marghieri; MESSINA, Distefano; PALERMO, Sandron; PARIGI, Stassin e Xavier; MALTA, Muir; e presso tutti i Libraj d' Italia e d' Oriente.

1854.

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L'Autore e Compilatore sottoscritto intende di godere dei benefizj della Convenzione internazionale del 22 Maggio 1840, contra qualsiasi contraffazione od introduzione di edizioni estere.

Milano, il 15 Ottobre 1854.

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SOTTO I TORCHI. — Un volumetto di *Dialoghi inglesi-italiani* e la seconda edizione del *Pronouncing Dictionary*.

AVVERTIMENTO.

Nella Prefazione del *Primo Passo* ho detto: «L'unico modo d'imparare presto a leggere e capire gli autori inglesi, è di prendere uno degli aneddoti di questo libro, di studiarne una frase alla volta, parola per parola e linea per linea, mediante la traduzione letterale, e di non mai passar oltre, nè lasciar una frase o un aneddoto sin tanto che non si sia posto in grado di tradurlo tutto quanto in italiano senza guardare la traduzione». — Se, studiato quel libro in questa maniera, l'Allievo segue lo stesso metodo in questo, se non s'innoltra mai ad una seconda pagina fino a che egli abbia imparato tutte le note della antecedente, e poi, se rilegge ogni giorno tutte le pagine studiate il giorno precedente, allora io posso garantire ch'egli leggerà ed intenderà tutto questo volume senza mai aprir vocabolario, e per mezzo di esso qualunque altro libro moderno.

Gli asterischi additano le domande sulle regole. I numeri da 1 sino a 20 indicano le note spiegative a piè delle pagine; quei da 21 sino a 343 si riferiscono alla seconda parte, ossia parte teorica di quest'opera, e le parole o frasi che li precedono sono così segnate come le più atte a porre in chiaro le regole grammaticali che essi additano.

Le Abbreviature adoperate nelle note spiegative sono: *a.* articolo, *ag.* aggettivo, *av.* avverbio, *v. a.* verbo attivo, *v. n.* verbo neutro, *p.* passato del verbo, participio passato, participio presente, *pron.* pronome, *s.* sostantivo, singolare, *n.* nota, nome; *gr.* grammatica, *fr.* francese, *ted.* tedesco, *sp.* spagnuolo, *lat.* latino; St (saint), san, santo; *lb.* libra, *l.* lira sterlina (25 franchi), *s.* shilling (scellino, 12 pence, o 24 soldi francesi), *d.* denarius, *penny* (soldo inglese, due soldi francesi). — Le abbreviature delle parole del testo si trovano spiegate a pagina 316 (nota 342) della Grammatica, nona edizione.

L'uso degli accenti e degli altri segni adoperati per accennare la pronuncia nelle prime cinquanta pagine di questo libro, si trova spiegato al principio della *Grammatica*, del *Primo Passo* e del *Nuovo Dizionario*.

Le parole di due sillabe o più che in queste cinquanta pagine trovansi senza quegli accenti che contraddistinguono la pronuncia, sono altrettante eccezioni di già spiegate nel *Primo Passo*, libro che l'allievo deve aver letto e studiato prima di accingersi a leggere questo.

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CORSO GRADUATO

DI LINGUA INGLESE.

PARTE III.ª

ELEGANT EXTRACTS.

A COMPÈNDIOUS GEÒGRAPHY OF THE BRÌTISH ÈMPIRE.

Are the (1) tèrritories of the Brìtish Èmpire extènsive? The tèrritories of the British Empire are vèry (2) extènsive in Eúrope, ásia, áfrica, and Amèrica; and contáin (3) a populátion, if we excèpt (4) Chína, greáter than that (5) sùbject to ány ŏther (6) gŏvernment in the world (7). What (8) are the principal dominions in Eúrope? England, Scòtland, and Ireland, with (9) the adjácent íslands (10). What are the bŏundaries (11) of the Brìtish Ìsles? They are surrŏunded by (12) the Atlàntic ócean, which, on the east (13) of Great Britain, takes the name (14) of the Gèrman Ocean, or (15) the North Sea (16), and on the south (17) that of the English Chànnel, and the Straits (18) of Dóver. Which are the ísles belòng-

(1) Are the, sono i. (2) Very, molto. (3) Contain, contengono. (4) If we except, se noi eccettuiamo. (5) Greater than that, più grande che quella. (6) Any other, qualunque altro. (7) World, mondo. (8) What? quali? (9) With, con. (10) Islands o isles, isole. (11) Boundaries, confine. (12) They are surrounded by, esse son circondate da. (13) Which on the east, il quale all'Oriente. (14) Takes the name, prende il nome. (15) Or, o, oppure. (16) Sea, mare. (17) South, sud, mezzodì. (18) Straits, stretto.

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ing to (1) Scótland? The Shètland Isles, the Orkney Isles, and the Wèstern (2) Isles. Which are the isles belònging to England? The Isle of Man, the Isle of Anglesea, the Scilly Isles, the Isle of Wight, and Hóly (3) Island on the coast of Northùmberland. What ìslands belòng to Britain on the coast of France? Guèrnsey, Jèrsey, Alderney and Sark. Are there any ŏther (4) Islands belònging to Brìtain in the north of Eúrope? There is ălso (5) the Island of Heligóland, òpposite the mouth (6) of the Elbe. What tèrritories belòng to Brìtain in the south of Eúrope? Gibrăltar at the èntrance of the Mediterránean, the Island of Mălta, with Corfú, Zànte and ŏther ìslands on the coast of Greece. What are the Brìtish domìnions in Asia? Néarly the whole (7) of the Peninsula of Hindòstan is éither (8) dirèctly sùbject to the domìnion of Brìtain, or indirectly, by the entire influence of the Brìtish in the gŏvernment. Where is the seat (9) of gŏvernment? The chiéf (10) seat of government is at Calcùtta, which is the rèsidence of the Gŏvernor Gèneral; and there are two (11) subòrdinate prèsidencies, Madràs and Bombáy. What is the populátion of the Brìtish tèrritories in India? One hùndred and thìrty (130) millions. What ìslands of Asia are sùbject to Brìtain? The Islands of Ceylòn and Làbuàn, Prince of Wales' Island, and the ìslands of Hòng-Kòng and Chiùsàn in the Chìnese seas. There are sèttlements (12) ălso (13) on the coast of the ìsland of Sumátra, and at Sincapóre in the Penìnsula of Malàcca. What are the tèrritories of Brìtain in Africa? The Cape of Good Hope (14), Gorée, Sièrra Leóne, parts of the coast of Guìnea, and Aden on the coast of the Red sea. What ìslands of Africa belòng to Brìtain? The ìslands of St. Heléna and Ascènsion in the Atlàntic, and the Maurìtius in the Indian Ocean. What are the Tèrritories of Brìtain in North Amèrica? The Oregon Tèrritory, Hùdson's Bay (15), Upper and Lówer (16) Cànada, Nóva Scótia, and New (17) Brùnswick. What ìslands belòng to Brìtain in North

(1) Belonging to, appartenenti a... (2) West-ern, occidentali. (3) Holy, santa. (4) Are there any other? Sonvi alcune altre? (5) There is also, vi è pure. (6) Mouth, foce, imboccatura (bocca). (7) Nearly the whole, quasi il totale, (pressochè tutto). (8) Either-or, o o, o-ovvero. (9) Seat, sede. (10) Chief, principale. (11) Two, due. (12) Settlements, stabilimenti, piccole colonie. (13) Also, altresì, anche, pure. (14) Good Hope, Buona Speranza. (15) Hudson's Bay, la baja dell'Hudson. (16) Upper and lower, superiore ed inferiore, alto e basso. (17) New, nuovo.

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Amèrica? Néwfoundland, Cape Brèton, Prince Edward's islands, and the Bermúdas. What islands in the West (1) Indies belòng to Britain? Jamáica, Barbádoes, Trinidàd, Grenáda, Antigua, St. (2) Vìncent, Tobágo, St. Kitts, Tortóla, the Baháma islands, and some (3) ŏthers. Have the British any sèttlement on the coast of Mèxico? There is a còlony on the coast of Hondúras. What possèssions belòng to Brìtain in South Amèrica? Demerára, Bèrbice, and Essequíbo. What possèssions has Brìtain in Australásia? The islands of Austrália, New Zéaland, and Van Diéman's Land (4).

What are the principal rivers in the United Kìngdom (5)? In England: the Thames, which, pàssing through (6) Lŏndon, falls into (7) the Gèrman ócean, the Mèrsey, which, at Liverpool, falls into the Irish sea, and the Sèvern, which, fòrming the Bristol chànnel, falls into the Atlàntic ócean: in Scòtland; the Clyde, which falls into the Irish sea, and the Tweed, the Forth and the Spey, which fall into the North sea: in Ireland: the Shànnon and the Bann, which èmpty themsèlves (8) ìnto the Atlàntic ócean. Of what extènt is the superficies of the United Kìngdom? Néarly three hùndred thoûsand (300,000) square (9) *kilometres*. What is the populátion? Twènty nine (29) millions. What is the rèvenue? In time of peace (10) it is fifty five (55) millions of pounds (11) stèrling, and in time of war (12) sèventy five millions. What is the àrmy of Great Britain? In time of peace it is one hùndred thoûsand, and in time of war, two hùndred and fifty thoûsand, besides (13) the Sépoys or nátive àrmy of India, one hùndred and fifty thoûsand. Of how many (14) vèssels is the Brìtish návy compósed? Of six hùndred and fifty; a hùndred and twènty of which are ships (15) of the line, a hundred and thìrty (130) frìgates, and two hùndred stéamers (16). How màny sáilors (17) and marînes are emplóyed (18) in the English návy? In time of peace thirty thoûsand, and in time

(1) West, occidentali. (2) St. *pronunciate* sent. (3) Some, alcune. (4) Land, terra (paese). (5) Kingdom, regno. (6) Through, attraverso, per. (7) Falls into (casca), mette in. (8) Empty themselves, si gettano, si versano. (9) Square, quadro, quadrato. (10) Time of peace, tempo di pace. (11) Pound, lira (25 franchi). (12) War, guerra. (13) Besides, oltre. (14) How many? quanti? how much? quanto? (15) Ships, vascelli, (bastimenti). (16) Steamers, vaporiere, piroscafi. (17) Sailors, mossi, marinai. (18) Employed, impiegati.

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of war a hundred and fifty thousand. Of how many vessels is the merchant navy of England composed? Of twenty-six thousand, carrying (1) three millions of tons, and employing two hundred thousand sailors. Which is the most important city in the Empire? London is the chief (2) city, not only (3) in Britain but in the world (4), for its (5) population, wealth (6) and commerce; and for all the institutions of a great and enlightened (7) people. Which are the principal seaports (8) in the United Kingdom (9)? London, Liverpool, Bristol, Hull, Yarmouth, and Newcastle; Glasgow, Greenock, Leith; Cork, Limerick, Waterford, Belfast and Londonderry. Which are the principal stations of the royal navy? Portsmouth and Plymouth. What other stations are there for the royal navy? Milford Haven (10), Chatham, Sheerness, Woolwich, Deptford and Cork.

Which are the principal manufacturing towns (11)? The chief manufacturing towns in the United Kingdom are: for cutlery (12) and metallic wares (13); Birmingham, Wolverhampton and Sheffield: for Calicoes and muslins; Manchester, Stockport, Bolton, Glasgow and Paisley: for Woollen cloths (14); Leeds, Halifax and Norwich; for hosiery (15); Nottingham and Leicester (*); for linens (16); Belfast and Londonderry; for carpets (17); Kidderminster and Wilton; for porcelain and glass (18); Newcastle and Worcester. (**) What are the chief mineral treasures in England? The coal (19) mines, and mines for various metals; of these (20) are the copper and tin (1) mines in Cornwall; the copper mines in the isle of Anglesea; the lead (2) mines in Somersetshire and Devonshire; the iron (3) mines in Wales; and the black (4) lead in Cumberland. What is the population of the four (5) capitals of the British Empire? London, the capital of England, has two millions six hundred

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(1) Carrying, portanti. (2) Chief, principale. (3) Not only, non solo, non solamente. (4) But in the world, ma nel mondo. (5) For its, per sua. (6) Wealth, ricchezza. (7) Enlightened, illuminato, civilizzato. (8) Sea-ports (di mare-porti), porti di mare. (9) Kingdom, regno. (10) Haven, rada, baja. (11) Towns, borghi, città. (12) Cutlery, coltelleria, chincaglieria. (13) Wares, merci, mercanzie. (14) Woollen-cloths, ((di) lana-panni), pannini. (15) Hosiery, calzetteria. (16) Linens, tele di lino. (17) Carpets, tappeti. (18) Glass, vetro, cristallo. (19) Coal, carbon fossile. (20) These, questi; this, questo. (1) Copper, rame; *tin*, latta, (stagno). (2) Lead, piombo. (3) Iron, ferro, ferreo. (4) Black, nero. (5) Four, quattro. (*) Pronunciate *Lester*. (**) *Pron.* Worster.

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thousand inhàbitants; Edinburgh, the càpital of Scòtland, has a hùndred and fòrty thoûsand; Dùblin, the càpital of Ireland, has two hùndred and fòrty thoûsand; and Calcùtta the càpital of India, has five hùndred thoûsand. What is the gŏvernment of the United Kingdom? A constitútional mònarchy, in which the pŏwer (1) of the Sŏvereign is suppórted by the ìnfluence of the Aristòcracy in the House (2) of Peers, and règuláted by that (3) of the Demòcracy in the House of Còmmons; a gŏvernment by which no law can be made (4) withoût (5) the consènt of the péople given through (6) their represèntatives in the House of Còmmons, no tax can be impósed, unlèss (7) it originates, and first (8) pâsses, in that house, and no man can be pùnished, in any way (9), withoût the consènt of twènty four (10) of his peers, or équals; that is, by twelve of a grand (jûry), and twelve of a pètit (11) jûry. What is the religion of the United Kingdom? The estàblished or privileged religion of Scòtland is the presbytérian, or a modificátion of the Càlvinist; and the estàblished or dòminant religion of England and Ireland is the prótestant Epìscopal Church (12), or a modificátion of the Lútheran. One third howèver (13) of the péople of England are Mèthodists or ŏther dissènters, and two thirds of the populátion of Ireland are Róman Càtholics. What is the religion of Brìtish India? The great majòrity of the nátives are still (14) éither Mahòmetans or Págans. Has Great Brìtain màny Canàls? Great Brìtain has a hùndred and eighty (180) canàls, which extènd two thoûsand sèven hùndred (2,700) miles, and which cost thìrty millions stèrling. Are there màny ráil-roads (15) in the United Kingdom? Besides (16) a nùmber now máking (17), there are alrèady (18) a hundred and six finished, which extènd eight thoûsand three hùndred miles, and which cost four hùndred millions. What lànguages are spóken (19) in the United Kingdom and its depèndencies? English, Irish, Scotch,

(1) Power, potere, potenza. (2) House, casa, (camera). (3) That, quella, (quello, ciò). (4) No law can be made, niuna legge può esser fatta. (5) Without, senza. (6) Given through, dato per mezzo di... (7) Unless, a meno che. (8) First, prima, primieramente. (9) In any way, in nessun modo. (10) Ventiquattro. (11) Petit, piccolo. (12) Church, chiesa. (13) One third however, un terzo però. (14) Still, ancora, tuttora. (15) Rail-roads, strade ferrate. (16) Besides, oltre. (17) Now making, ora facendosi, che si fanno attualmente. 18) Already, di già. (19) Languages (tongues) are spoken, lingue sono parlate.

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Gàelic, French, Spànish, Pòrtuguése, Dutch (1), Dánish, Gèrman, Itàlian, Greek, Arab, Chínese, Hindòstanee, etc., etc. Is english understòod (2) in all the Brìtish còlonies? English is éither understòod or spóken by most (3) well èducated péople throughòut the whole of (4) the Brìtish dominions.

EASY (5) SÈNTENCES. — *Articles: gram., pag.* 63, *note* 1 *to* 7.

A man who does not love his coùntry (6) is incápable of lŏving àny thing. An (*) affècted man is a vèry disgùsting ànimal. A slave (7) is not a man. Do but (8) one thing at a time, and do it well (9). A néwspaper (10) is the hìstory of the world for one (**) day. Slaves hàve a nátal spot (11); fréemen (12) ónly have a coùntry.

The (***) love of pŏwer (13) is the predòminant pàssion of the húman heart (14). Knòwledge is pŏwer (15). The knòwledge of làn-guage (****) is the key (16) to all ŏther knòwledge. No translátion (17) is équal to the original. The spìrit of an ăuthor, like (18) that of some èssences, evàporates by transfúsion (19). They who read (20) translátions ónly (1), are like those who view (2) the figures of a beaútiful (3) piece of tàpestry on the wrong side (4). — The knòwledge of lànguages ópens (5) a rich and inexhăustible mine to the cùltivàted understànding (6). — He who goes (7) into a coùntry befóre he has learned (8) the lànguage, goes to school,

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(1) Dutch, Olandese. (2) Understood, inteso. (3) Most, la più parte di... (4) Throughout the whole of, per tutti. (5) Easy, facili. (6) Who does not love his country, che non ama la patria. (7) Schiavo. (8) But, soltanto, solamente (ma). (9) Well, bene. (10) Newspaper, foglio, giornale. (11) Spot, luogo, sito (macchia). (12) Freemen, uomini liberi. (13) The love of power, l'amore del potere, l'ambizione. (14) Heart, cuore. (15) Knowledge is power; la scienza è (una) potenza. (16) Key, chiave. (17) No translation, niuna traduzione. (18) Like, simile a... (19) By transfusion, nel travasarlo. (20) They who read, quei che leggono. (1) Only, sole, solamente. (2) View, mirano, contemplano. (3) Beautiful, bella. (4) Wrong-side (indiretto-lato), rovescio. (5) Opens, apre. (6) Understanding, intendimento, intelletto, spirito. (7) He who goes, quello che va. (8) Before he has learned, prima (che) egli abbia imparato.

(*) *An:* perchè non *a*? — Vedi la Gramm., nota 1, pag. 65, nona edizione. (**) *One*: why not, (perchè non) *a* or *an*? (***) *The*-what sort of article is *the* called (chiamato)? - why? Vedi Gramm., nota 7, pagina 65. (****) In what sense is a noun (*nome*) taken (*preso*) when it is used without (*senza*) the article? Vedi Gramm., nota 6, pag. 65, nona edizione.

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and not to trâvel (1). The cŏmpany of a dog (2) is prèferable to that of a man whose (3) lànguage we do not understànd (4). Words (5) instrùct, exàmples persuàde. The exàmple of good men is vìsible philòsophy. Lèarned (6) men, like àrtists, find (7) a coùntry and a subsistence èvery where (8). — In beginning (9) the stùdy of a new lànguage or àny book (10) or scìence which presènts idéas tótally stránge (11), the mind cànnot but feel (12) some degrée of relùctance (13) or disgùst. But if the stúdent persevére, he will soon find (14) that the disgust will vànish, and that his toil (15) will be rewărded (16) with plèasure. Lábour is páinful (17); ídleness (18) is more so (19). The way that leads (20) to Fôrtune is not strewed (1) with róses and víolets. The best (2) way to èducate a child (3) is, to tell (4) it stóries, and let (5) it tell stóries to you.

ANECDOTE. — *Child's Prayer* (6).

A little girl (7) of five years (8) of age, had an équal affèction for her mŏther (9) and her grànd-mother. On the bìrth-day (10) of the làtter (11), her mŏther said (12) to her: « My dear (13), you must pray to God (14) to bless (15) your grànd-mammà, and that she may live (16) to be vèry old (17) ». The child looked (18) with some surprise at her mŏther, who, percéiving it (19), said, « Well, will you not pray to God to bless your grànd-mammà, and (20)

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(1) To travel, viaggiare. (2) Dog, cane. (3) Whose, la di cui. (4) We do not understand, noi non intendiamo. (5) Words, parole. (6) Learned, dotti. (7) Find, trovano. (8) Every where, ogni dove. (9) Principiando. (10) Any book, qualunque libro. (11) Strange, straniero, estraneo, nuovo, inusitato. (12) The mind cannot but feel, lo spirito non può non provare. (13) Reluctance, ripugnanza, avversione. (14) Will soon find, tosto troverà. (15) Toil, fatica, travaglio. (16) Rewarded, rimunerato, ricompensato. (17) Painful, penoso. (18) Idleness, ozio. (19) Lo è di più. (20) Way that leads, via che conduce. (1) Strewed, seminata, sparsa. (2) Best, migliore. (3) Child (bambino), fanciullo. (4) To tell, raccontare, dire. (5) Let, lasciare, permettere. (6) Child's prayer, preghiera d' una fanciulla. (7) Little girl, piccola ragazza, ragazzina. (8) Five years, cinque anni. (9) Mother, madre. (10) Birth-day, giorno natalizio. (11) Latter, ultima. (12) Said, disse. (13) My dear, mia cara. (14) Must pray to God, dovete pregare a Dio. (15) To bless, a benedire, che benedica. (16) Live, vivere. (17) Old, vecchia. (18) Looked, guardò. (19) Perceiving it, osservandolo, avvedendosene. (20) *Pray*, sottinteso.

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that she may becŏme (1) very old?» «Ah! mammà!» said the child, «she is vèry old alrèady (2); I will pray ràther (3) that she may becŏme young (4).

EASY SENTENCES. - Prepositions: Gram., page 164, note 114 to 117.

To the rèsolute man nŏthing (5) is difficult. Speech (6) is the arm *of* the mind. These privileges we have recéived *from* our fâthers (7), and these we will transmìt *to* our children or pèrish. An àrdent love *of* lètters *in* youth (8) is a great presèrvative *of* innocence. It nèver rains (9) *in* Perù; the soil (10) is fèrtilized *by* (*) dews (11). The Neapòlitains say that the moon (12) *of* Náples is as warm as the sun (13) *of* Lŏndon. The Neapòlitains are the most gèsticulative péople *in* Eúrope; the Dutch (14) (are) the least (15) so. Cáto, the Cènsor, must have been (16) a Dùtchman. I came *to* the place *of* my birth (17), and I cried (18); «My pàrents, the friends *of* my youth, where are they?» An echo ànswered (19) «where are they?» How beaútiful (20) is Livy! Yes, but how false! He writes like (1) an ángel. He writes like a Róman Citizen *with* a hùndred kings belów (2) him, and the Gods alóne *abŏve* him. Waste (3) *of* wealth (4) is sŏmetimes retriéved (5), waste *of* health sèldom (6), waste *of* time nèver. It is the fòlly and misfòrtune *of* húman náture to prefèr the prèsent *to* the fúture, the agréeable *to* the úseful, the shining (7) *to* the sòlid. Do your dúty (8) *to* ŏthers, and oblige (9) others to do their

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(1) May-become, possa divenire, diventi. (2) Already, di già. (3) Rather, piuttosto, anzi. (4) Young, giovane. (5) Nothing, niente. (6) Speech, la favella. (7) Fathers, padri. (8) Youth, gioventù. (9) Never rains, giammai piove. (10) Soil, suolo, terreno. (11) Dews, rugiade. (12) Say that the moon, dicono che la luna. (13) As warm as the sun, così calda come il sole. (14) The Dutch, gli Olandesi. (15) The least, il meno. (16) Must have been, dev'esser stato. (17) I came to the place of my birth, io venni al luogo (della mia nascita) natale. (18) And I cried, e gridai. (19) Answered, rispose. (20) How beautiful! come bello! (1) Writes like, scrive come. (2) Below, sotto, al di sotto. (3) Waste, sciupío, guasto, scialacquo, sprecamento. (4) Wealth, ricchezze, dovizie. (5) Retrieved, ricuperato, racquistato. (6) Health seldom, sanità raramente. (7) Shining, brillante, splendido. (8) Duty, dovere. (9) Oblige, obbligate, costringete.

(*) What prepositions are used in english to point-out (additare) the genitive, the dative, the ablative? What are the other principal prepositions? Vedi Gramm., nota 114.

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dúty *to* you. A dissolute and rèckless (1) youth, is ordinarily fòllowed (2) *by* a prèmature and miserable old age. It is a short step (3) *from* mòdesty *to* humility, a shôrter *from* vànity *to* fòlly, and a still shôrter (4) *from* wéakness *to* fálsehood (5). *By* these swords (6) we won (7) our lands, and *with* these we will defènd them. Charles the Fifth said that a man who learns (8) a new lànguage acquires à new soul (9); and that he who knows five languages is équal *to* five men. As a hawk flies not high (10) *with* one wing (11), so a man arrives not *at* èxcellence *with* one tŏngue. Lànguage is the great instrument *by* which man rènders himsèlf úseful to man. Store your mind èarly (12) with màxims of èvery day prûdence and àxioms of religious obligàtion: the perfèction of our cònduct procéeds from the púrity and wisdom of our habìtual thoughts. By réading we enjŏy (13) the society of the dead (14), by conversátion that of the living, and by meditátion that of oursèlves.

The difference *betwéen* a wèll-bred man (15) and an ill-bred man is this: one immédiately attràcts your liking (16), the other incùrs your avèrsion: you love the one till (17) you find réason to hate (18) him, you hate the ŏther till you find réason to love him. Knòwledge is silver (19) amŏng the poor, gold amŏng the nóbles, and a jéwel amŏng princes. Our hàppiness depènds *on* the mind that is *within* us, not *on* the circumstances that are *around* us. Men fear death (20) as children fear to go *into* (*) the dark (1). Think *before* you speak; reflèct *before* you act; look *before* you leap (2). Learn the gèneral rule (3) *before* you attènd *to* the excèptions. There is a rèmedy *for* all excèpt death. If you would

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(1) Reckless, spensierata. (2) Followed, seguita. (3) Short step, breve passo. (4) Still shorter, ancor più breve. (5) From weakness to falsehood, dalla debolezza alla menzogna. (6) Swords, spade. (7) Won, acquistammo. (8) Learns, impara. (9) Soul, anima, spirito. (10) As a hawk flies not high, come un falcone non vola alto. (11) Wing, ala. (12) Store your mind early, munite il vostro spirito per tempo. (13) Enjoy, (gioiamo) godiamo. (14) Dead, i morti (*death*, la morte). (15) Wellbred, ben educato, cortese, colto. (16) Liking, gradimento, approvazione, affetto. (17) Till, finchè, fino a che. (18) To hate, odiare. (19) Silver, argento (*gold*, oro). (20) Fear death, temono la morte. (1) Dark, buio, tenebre. (2) To leap, saltare. (3) Rule, regola.

(*) *Into*: what difference is there (*evvi*) between *in* and *into*, *at* and *to*, *by* and *from*, *among* and *between*?

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be as hàppy as a king, consìder not the few (1) that are *before* you, but the many that come *behínd* (2) you. Tèmperance, dìligence, mòdesty and humìlity cànnot be too èarly or too òften (3) incùlcated *upon* youth: these will lead *through* (4) the tèmple *of* vìrtue *to* the tèmple *of* Hònour and Hàppiness. There are two offènces *against* (5) society; the one, to have too little wealth; the òther to have too much fame. The stùdy *of arrán-ging* (248) and *expressing* our thoughts *with* propriety, téaches us to think (6) as well as speak àccurately. Be not distùrbed *by* trifles (7).

Long sèntences *in* a short composition, are like large rooms (8) *in* a little house. Do èvery thing *in* its pròper time. Keep (9) èvery thing *to* its pròper use. Put (10) èvery thing *in* its pròper place. Learn èarly the art of màking mŏney. Mind (11) the essèntial. The simple man is the bèggar's brŏther (12). A cŏurtier's depèndent is a bèggar's dog. Business (13) *before* èvery thing.

DÙCHESS OF DÈVONSHIRE.

The Dùchess of Dèvonshire asked (14) a vèry sìlly (15) Scotch Nóbleman, how it hàppened (16) that the Scots who came out of their own coùntry were, gènerally spéaking, men of more abilities than those who remáined at home (17). « Oh! Màdam » said he «the réason is òbvious. At èvery ŏutlet (18) there are pèrsons státion-ed (19) to exàmine all who pass, that (20), for the hònour of the coùntry, no one be permitted to leave (1) it, who is not a man of understànding (2) ». « Then » said she « I suppóse your Lòrdship was smùggled (3) ».

ÀNECDOTE OF A GRENADIÉR. — A grenadiér in Màrshal Sàxe's àrmy

(1) Few, i pochi. (2) Behind, dietro. (3) Troppo per tempo o troppo sovente. (4) Lead through, condurre per, menar attraverso. (5) Against, contro. (6) Teaches (p. taught) us to think, ci insegna a pensare. (7) Trifles, inezie. (8) Rooms, camere, stanze. (9) Keep, tenete. (10) Put, mettete. (11) Mind, badate a. (12) The beggar's brother, il fratello del mendico. (13) Business, gli affari. (14) Asked, dimandò ad. (15) Silly, imbecille. (16) How it happened, come accadeva. (17) At home, a casa, nel paese. (18) Outlet, uscita, sbocco, strada per cui si esce. (19) Stationed, stanziate, poste. (20) That (*in vece di*, in order that) affinchè. (1) To leave, lasciar. (2) Understanding, intendimento, talento. (3) Your Lordship was smuggled, vossignoria fu contrabbandato, portato fuori del paese (nascostamente) come merci di contrabbando.

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hàving been (102) tàken in the act of plùndering (1), was sèntenced to be hanged (2). What he had stólen (3) was ónly of the vàlue of five shillings. On which the Mârshal said to him: « You must (272) be a pìtiful fèllow (4), to risk your life for five shillings. I beg (5) your pârdon, Gèneral (*), I risk it èvery day for two pence half-penny (6)». The Mârshal smiled (7), and pârdoned him.

EASY SÈNTENCES; àdjectives: gramm., note 31 to 42.

Mòdest appéarance, *good* húmour and prûdence make the gèntleman. It is a *great* misfôrtune to have more lèarning than *good* sense. A man with *great* tàlents but without discrètion, is like Polyphémus, *strong* and *blind* (8). It is more *dishònourable* to suspèct a friend (9) than to be decéived (10) by him. Dèference is the *most còmplicate*, the *most indirect* and the *most èlegant* of all còmpliments. Pitch upòn (11) that course of life which is the *most úseful*, and cùstom will rènder it the *most agréeable*. An Englishman is *sharp* (12), a Scòtchman is *shârper*, but an Amèrican is the *shârpest* of all (**). Resòlve not to be *poor* (13); whatèver (14) be your ìncome (15), spend *less* (16). *Pecúniary* depèndence is the *most humìliating* (***) of all; it degrâdes the mind and depráves the heart. The stúdent should be led (17) by ălmost (18) *ìmpercèptible* degrées to the *higher* (19) brânches of lèarning. One difficulty should be vànquished befóre anŏther be permìtted to shew itsèlf (20). Few (1) are *great* in more than one thing. Affectátion is a *greáter* ènemy to the face than the small pox (2). In òratory, as in póetry, the *greátest* art is to hide (3) art. The *greátest* part of men emplŏy their first years so as to make their last (4)

(1) Plundering, saccheggiare. (2) Hanged, impiccato. (3) Stolen, involato, rubato. (4) A pitiful fellow, un misero, un vile. (5) Beg, chieggo. (6) Two pence halfpenny (*pron.* hápny) due soldi e mezzo. (7) Smiled, sorrise. (8) Blind, cieco. (9) Friend, amico. (10) Deceived, ingannato. (11) Pitch upon, scegliete. (12) Sharp (acuto, affilato, sottile), scaltrito, furbo. (13) Poor, povero. (14) Whatever, qualunque. (15) Income, entrata. (16) Less, meno. (17) Led, condotto. (18) Almost, quasi, pressochè. (19) Higher, più alti. (20) Shew-itself, mostrarsi. (1) Few, pochi (little, poco). (2) Small pox, vaiuolo. (3) Hide, nascondere, celare. (4) Last, ultimi.

(*) General; *Perchè non Mr.* General. Gramm, nota 343. (**) How are the degrees of comparison formed in english? Vide Gramm., note 32 to 38. (***) *Most* humiliating, why not humiliating*est*?

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miserable. If the tongue be *good* there is nŏthing *bètter;* if *bad* there is nŏthing *worse* (1). The *shŏrtest* vìsits are the *best* (36). Hònesty is the *best* pòlicy. The tèmperate man's (21) plèasures are *dúrable* (46) becăuse they are *règular:* and all his life is *calm* and *serène,* becăuse it is *innocent. Cònscious* rèctitude is the *best* pillow (2) of repóse for the opprèssed. The *fàrther* (3) we advànce in the stùdy of a lànguage, the *more agréeable* it becŏmes (38). Rise èarly: it is bètter to wear out shoes than sheets (4).

Sagàcity of a Négro Boy (5)

Philip Thìckness tells (6) the fòllowing amùsing stóry of a little négro boy in the West Indies. — His mâster, finding him a child of some intellect, òften convèrsed familiarly with him; but whenèver (7) be committed a fault (8), gave him a note (9) to càrry to the óverséer (10) of the plantátion, in which he dirècted that he should be whipped (11). The boy percéiving the cònstant and unplèasant (12) cònsequence of càrrying a bit (13) of páper to the óverséer, took a fávourable occásion to quèstion his mâster abŏut it, âsking (14) him why at such times, and such ónly, the óverséer should-beat (15) him with so much sevèrity. The mâster infòrmed him that the páper talked (16) so and so to the óverséer, becăuse he was ídle, and neglècted to work. « But, mâster », said the boy, « I nèver see you work ». « Not with my hands (17), it is true », replíed the mâster; « but I work with my head (18), which is a much greáter lábour than yours ». The next (19) time the boy was sent with a note to the óverséer, he threw it awáy (20); and when his mâster enquíred (1) of him what the ŏther had said: « Nŏthing at all (2) », ànswered

(1) Peggiore, peggio. (2) Pillow, guanciale. (3) The farther, più oltre. (4) È meglio logorare le scarpe che le lenzuola. (5) Boy, fanciullo. (6) Tells, racconta, riferisce. (7) Whenever, quand-unque, ogni volta che. (8) Fault (spagn. falta), fallo, colpa. (9) Gli dava un viglietto. (10) Overseer, sopra-intendente, direttore, ispettore, fattore. (11) Directed that he should be whipped, ordinava che venisse staffilato. (12) Un-pleasant, dis-piacevole. (13) Bit, pezzetto. (14) Asking, domandando. (15) Should beat, batteva, battesse. (16) Talked, parlava. (17) Hands, mani. (18) Head, testa, capo. (19) Next, prossima, prima. (20) Threw it away, gettò-lo-via. (1) Enquired, domandò, chiese. (2) At all, affatto.

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the boy; « I did not go to him, having this time worked with my head also (1) ».

EASY SENTENCES: adjectives; personal pronouns; gramm., note 47 to 51.

He that reads much and travels much, sees much and knows much (2). A *learned* philosopher is almost *as much* (3) *superior* (37) to an *ignorant* peasant, as the *latter* (4) is to the brute. - One of the greatest pleasures of life is conversation, and the pleasures of conversation are *enhanced* (5) by every increase in knowledge. Education gives fecundity of thought (6), copiousness (30) of illustration, quickness (7), vigour, fancy, words, images, examples; *it* decorates every *common* thing, and gives the power of trifling (8) without being *undignified* (9) and *absurd*. He who cultivates literature can shut out (10) the frivolities (*) and vexations of the world, and form a society (**) for *himself* of the *good* (40) and *great* of all ages. - I love *thee*, Susan, on *my* life (11). *Thou* art the maiden (12) for a wife (13). *He* who lives single (14) is an ass (15), *she* who ne'er weds (16) a luckless lass (17). *It's* tiresome (18) work to live alone (19) - So come with *me* and be my own. - *We* maids are oft (20) by men deceived; *you* don't deserve (1) to be believed (2); *you* don't (307); but there's my hand (3); heigho (4)! — *They* tell us women can't (5) say *no!*

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(1) Also, anch' io. (2) Quello che legge molto e viaggia molto, vede molto e sa molto. El que lee mucho y anda mucho, vee mucho y sabe mucho. *Don Quixotte.* (3) Almost as much, quasi tanto. (4) Latter, ultimo. (5) Enhanced, accresciuti, innalzati. (6) Thought, pensiero. (7) Quick-ness, viva-cità, brio. (8) Trifle, baja, bagattella; to trifle (trifling), scherzare, celiare, burlare, sciocchegiare. (9) Un-dignified, senza dignità, triviale, basso. (10) Shut out, chiudere fuori, escludere. (11) On my life, (te lo giuro) sulla vita mia. (12) Maid, maiden, zitella, verginella, damigella, donzella (*par excellence* sottinteso). (13) For a wife, per riuscire un'eccellente moglie. (14) Single, solo, da celibe. (15) Ass, asino. (16) Ne'er weds (never marries), non si marita mai. (17) A luckless lass, una sventurata fanciulla. (18) *It's* (it is) tire-some, egli è noioso, fastidioso. (19) Alone, solo, soletto, scompagnato. (20) Oft (often), spesso. (1) Don't deserve, non meritate. (2) Believed, creduti. (3) There is my hand, eccovi la mia mano. (4) Heigho! Oimè! (5) Can't (cannot), non possono, non sanno.

(*) What is the singular of *frivolities* (12)? (**) What is the plural of *society* (12)?

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Of the three pèrsons the *first* is the most univèrsally admíred. The *sècond* is the òbject of much adulátion and flàttery, and sŏmetimes of a little abúse (1). The *third* pèrson (*) is little respècted; and amŏng ŏther griévances (2) sùffers much from bèing fréquently bitten about the back (3).

SUBLÍME AND BEAÚTIFUL. - Châteauneùf, Kéeper of the Seals (4) to Loúis the thìrtéenth (5), when a boy of ónly nine (6) years old, was asked màny quéstions by a Bishop, and gave very prompt ànswers (7) to them all. At length (8) the prèlate said: I will give you an ôrange if you will tell (9) me where God is ». « My Lord » replíed the boy « I will give you two òranges if you will tell me *where he is not.* »

EASY SÈNTENCES: possèssive, àdjective, and reflèctive prónouns: gramm., note 52 to 59.

If you would presèrve *your* friend, hònour him prèsent, praise (10) him àbsent, and assist him in *his* necèssity. He who gives *himself* airs (11) of impôrtance, exhìbits (12) the credèntials of impotence. The pròdigal robs his heir (13), the míser robs *himself.* The mìddle way (14) is, jùstice to *ourselves* and ŏthers. Envy shoots (15) at others and wounds (16) *herself.* My dúty to *myself* is insèparably connècted with *my* duty to others. The àccent of a man's nátive coùntry is as stròngly (17) impréssed on *his* mind and òn his face as on his tongue (18). She who stùdies *her* glass, (19) neglècts her heart (20). There is no àction without

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(1) Abuse, (abuso) sopruso, ingiuria, oltraggio. (2) Grievances, gravami, torti. (3) Bitten about the back, morsicchiata intorno al dorso, morsa dietro alle spalle, calunniata. (4) Keeper of the seals, guardasigilli. (5) Thirteenth, decimo terzo. (6) Nine, nove. (7) Answers, risposte. (8) At length, alfine, finalmente. (9) Tell, dire. (10) Praise, lodate. (11) Airs, arie, smorfie. (12) Exhibits, mostra, (espone). (13) Heir, erede. (14) Middle way, via di mezzo. (15) Eavy, shoots, l'invidia spara, tira. (16) Wounds, ferisce. (17) Strongly, fortemente. (18) Tongue, lingua. (19) Glass, specchio, (vetro, bicchiere). (20) Heart, cuore.

(*) What is the pronoun of the third person singular, masculine? feminine? neuter? Has the third person plural any distinction of gender? Repeat all the personal pronouns. — When one of these pronouns is the agent or subject of a verb, where is it placed? And when it is the object? What pronouns may be either agents or objects? What pronouns can be only agents? What pronouns can be only objects?

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its reàction, no light (1) without its shade (2), no plèasure without its pain, no joy without its grief (3). Do nŏthing shàmeful (4) èither in the prèsence of others or alóne (5): respèct *yoursèlf*, respèct ŏthers. There is nŏthing that we recéive with so much relùctance as advíce (6). We look upòn the man who gives it us, as òffering an affrŏnt to *our* understànding, and tréating us like fools or chìldren. Vìrtue is *its* own rewàrd (7), and vice *its* own pùnishment. It is dìfficult to persuáde men of the fact that the love of vìrtue is the love of *themsèlves* (*).

Dress (8) as well and as respèctably as you can: if Cicero *himsèlf* had pronounced one of *his* orátions with a blànket (9) about *his* (56) shóulders (10), more péople would have laughed at (11) *his* dress than admired *his* èloquence. One réason why so few màrriages turn out (12) hàppy, is becáuse young ládies (13) spend *their* time in (248) máking nets (14), not in máking cáges (15). We are more fréquently disappointed through (16) the extràvagance of *our* own expectátions than through the demèrits of ŏthers. The súrest way to avoìd (17) mòrtificátion from the hàughty (18) is to evìnce (19) *your* own humility. The first glass (20) for *mysèlf*, the sècond for *my* friènds, the third for good húmour, and the fourth for *my* ènemies. *Your* àncestors' vìrtue is not *yours*. What is *mine*, even to *my* life, is *hers*' (1) whom I love; but the sécret of my friend is not *mine* (**).

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(1) Light, luce. (2) Shade, ombra. (3) Grief, affanno. (4) Shame-ful, vergogno-so. (5) Alone, solo, soletto, (solingo). (6) Advice, avviso, consìgli. (7) Own reward, propria ricompensa. (8) Dress, vestitevi. (9) Blanket, coperta di lana. (10) Shoulders, spalle. (11) Laughed at, riso di. (12) Turn out, riescono. (13) Young ladies, le signorine, le zitelle. (14) Nets, reti, lacci. (15) Cages, gabbie. (16) Through, per, mediante, per mezzo di (attraverso). (17) Avoid, evitare. (18) The haughty, gli altieri, i superbi. (19) Evince, manifestare, palesare, mostrare, far vedere. (20) Glass, bicchiere (specchio, vetro). (1) Even to my life is hers, persino la vita mia, è di colei.

(*) To what pronouns are *self* and *selves* added for the first and second persons? And for the third? How was the third person formerly formed? nota 58, pag. 101, linea 32.

(**) Which of the possessive pronouns point out (additano) the gender of the possessor? What are the possessive pronouns of the third person singular and for each gender? Which of the possessive (adjective) pronouns are always followed by the nouns belonging to them? Which of the possessive pronouns are never followed by the noun?

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RÔBERT, DUKE OF NÔRMANDY.

When Rôbert, Duke of Nôrmandy, fâther of William the Cònqueror, was at Cònstantinóple, in his way to the Hóly Land, he lived in uncòmmon splèndour, and was greátly cèlebrated for his wit (1), his affabìlity, his liberàlity, and ŏther vìrtues. Of these, màny remârkable exàmples were relâted (2) to the èmperor, who resòlved to put the reàlity to trial (3). With this view (4), he invíted the duke, and all his nóbles, to a bànquet in the great hall (5) of the impérial pàlace, but took care (6) to have (263) all the tàbles and seats (7) filled with guests (8) befóre the arrival of the Nôrmans, of whom he commànded to take no nótice (9). When the duke, fòllowed by his nóbles in their rìchest drèsses, èntered the hall, obsèrving that all the seats were filled with guests, and that none (10) of them retùrned (11) his civilities, or óffered them any accommodátion, he walked (12), withoût the least (13) appéarance of surprise or discompósure (14), to an èmpty (15) space at one end (16) of the room (17), took off his cloak (18), fólded (19) it very cárefully, laid it upòn the floor (20), and sat down (1) upòn it; in all which he was ìmitated by his fòllowers. In this pósture they dined off such dishes (2) as were set (3) befóre them, with èvery appéarance of the most pèrfect satisfàction with their entertáinment. When the feast was ended (4), the duke and his nóbles aróse (5), took leave (6) of the còmpany in the most gráceful mànner, and walked out of the hall in their doùblets (7), léaving their cloaks, which were of vàlue, behìnd them on the floor. The èmperor, who had admíred

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(1) Spirito, arguzia. (2) Related, riferiti, raccontati. (3) To trial, alla prova. (4) View, mira, vista, disegno. (5) Hall, sala, salone, aula, (palazzo). (6) Took care, (prese), ebbe cura. (7) Seats, sedie. (8) Filled with guests, (piene), occupate di convitati. (9) Of whom he commanded to take no notice, ai quali egli comandò di non badare. (10) None, nissuno (nessuni). (11) Returned, restituiva, rispondeva a. (12) Walked, camminò, andò. (13) Least, menoma. (14) Discomposure, turbamento. (15) Empty, vuoto. (16) End, fine, estremità. (17) Room, stanza. (18) Took off his cloak, si levò il mantello. (19) Folded, piegò. (20) Laid it upon the floor, pose esso sul pavimento. (1) Sat down, si assise, si accosciò. (2) Dined off such dishes, pranzarono con quei piatti. (3) Set, messi. (4) Ended, terminata, finita. (5) Arose, si alzarono. (6) Leave, congedo, commiato. (7) Doublets, giubboni.

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their whole behàviour (1), was quite (2) surprised at this last (3) part of it, and sent one of his còurtiers to entréat (4) the duke and his fòllowers to put on their cloaks. «Go», said the duke, and (97) tell (5) your màster, that it is not the cùstom of the Nòrmans to càrry (6) about with them the seats that they use at an entertàinment (7).

DETÀCHED SÈNTENCES: rèlative prónouns; gram., note 60 to 67.

A man *who* flàtters his neighbour (8), spreads a net (9) for his feet (10). The pàtient mule *which* tràvels night (11) and day will, in the end, go fàrther (12) than the arábian córurser. The regàrd *which* one (182) shews to ecònomy is like that *which* we (182) shew to an old aunt (13), who is (285) to leave us sòmething at last (14). The póet ought to be a pèrson *who* can (15) intúitively concéive and èloquently expréss the thoughts and féelings of all òrders of his fèllow créatures (16). A spý is a créature *that* God nèver made. Spíes are the oppróbrium of húman nature. No àction can be called (17) virtuous *that* is not accòmpanied by the sèntiment of sèlf-approbátion. He is rich *whose* ìncome (18) excéeds his expènses, and he is poor *whose* expènses excéed his ìncome. The world is a great book (19) of *which* they *who* (*) have not tràvelled, have seen but one page. The flàtterer is a beast *that* bites smíling (20). *Whoèver* has flàttered his friend (1) succèssfully, must at once (2) think himsèlf a knave (3) and his friend a fool. We fréquently forgive (4) those *who* have injured us, but nèver those *whom* (*) we have injured (5). It is the great business (6)

(1) Behaviour, portamento, condotta. (2) Quite, affatto, intieramente. (3) Last, ultima. (4) Entreat, supplicare, pregare. (5) Tell, informate, dite a. (6) Carry, portare. (7) Entertainment, (intertenimento), banchetto. (8) Flatters his neighbour, adula il suo vicino. (9) Spreads a net, tende una rete. (10) Feet (*sing.* foot) piedi. (11) Night, notte. (12) Farther, più lontano, più lungi. (13) Old aunt, vecchia zia. (14) At last, alla fine. (15) Can (may) può. (16) Fellow creatures (*compagne-creature*) simili. (17) Called, chiamata. (18) In-come, entrata. (19) Book, libro. (20) Bites smiling, morde sorridendo. (1) Friend, amico. (2) Once, una volta, at once, nel tempo stesso. (3) Knave, mariuolo, furfante. (4) Perdòniamo. (5) Leso, danneggiato, (ingiuriato). (6) Business, affare (affari).

(*) To what does *who* refer? *Which*? *That*? When is *that* indispensable (172)? Is *who* an agent or an object? Into what is *who* changed when it is the object of the verb? To what italian words does *whose* correspond? Where is whose placed? In what case may the relative pronouns be suppressed? To what italian words does the compound (composto), relative *what* correspond?

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of youth to acquire the knowledge, and to attain (1) the habits which the scenes of future life may require (2). Thousands whom indolence has sunk (3) into contemptible obscurity, might (279) have attained the highest distinctions, if idleness had not frustrated the effect of all their powers (4). Persons *who* give bad (5) example, like those *who* write evil books (6), sin (7) in their graves (8). Don't marry (9) a fashionable woman, or one *that* is reputed highly accomplished. Reasons are the pillars (10) of the fabric of a sermon, but similitudes are the windows (11) *which* give the best light. From the consideration of *what* we are, *what* we have been, or *what* we may be (12), we should learn (13) to be compassionate. Never expect from a friend *what* you can do yourself. *What* is of most utility is of most value. *Whatever* is worth (14) doing, is worth doing well. When writing (15) to my friend I say *what* I think (16); writing to others, I think *what* to say. We should never be ashamed (17) to confess that we have been in the wrong (18); *which* (176) is only acknowledging (19) that we are wiser to day than we were yesterday (20) *Whatever* is done in a hurry (1) is ill done. *Whoever* expects to find unmixed (2) happiness on earth, looks for (3) *what* he will never find. Do *what* is just, speak *what* is true, be *what* you appear, and appear *what* you are. *Whatever* you read, remember.

Rustic politeness.—The father of the present Lord Abingdon, who was remarkable for the stateliness (4) of his manners, one day riding (5) through a village in the vicinity of Oxford, met (6) a lad dragging a calf (7) along the road (8); who, when his Lordship came up (9) to him, stopped and stared (10) him full in the

(1) To attain, acquistare, conseguire. (2) Require, richiedere, abbisognare. (3) Sunk, sprofondati. (4) Powers, potenze, talenti. (5) Dauno cattivo. (6) Scrivono malvagi libri. (7) Peccano. (8) Sepolcri. (9) Don't (abbr. di *do nôt*) marry, non isposate. (10) Pillars (pilieri), pilastri, colonne. (11) Windows, finestre. (12) May be, (possiamo), potremo essere. (13) Dovremmo imparare. (14) Is worth, vale (la pena di). (15) Writing, scrivendo. (16) Think (p. thought), penso. (17) Be ashamed, vergognarci. (18) Been in the wrong, avuto torto. (19) Riconoscere. (20) Yesterday, jeri. (1) Hurry, fretta, pressa, precipitazione. (2) Unmixed (lat. non mixtus, sincerus), non mischiata, sincera, pura. (3) Looks, guarda, looks-for, cerca. (4) State-liness, pomposità, alterezza. (5) Cavalcando, p. di to ride, (rid, ridden), cavalcare, andare a cavallo: *ted.* reiten. (6) Met, incontrò. (7) A lad dragging a calf, un ragazzo strascinando un vitello. (8) Road, stradone. (9) Came up, giunse. (10) Stopped, si fermò; stared, *fissò*, guardò fisso.

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face. His Lôrdship asked the boy if he knew him. He replied, « Yes » « What is my name! » « Lord Abingdon », replied the boy. « Then why don't you take off your hat (1)? » « So I will (2), Sir », said he, « if you'll hold (3) the calf ».

Economy.

What is meant by (4) ecònomy? Ecònomy is the due (5) mànagement of pròperty, and the wise and prûdent regulâtion of expènditure in propórtion to our means and ìncome (6). What are the bènefits arísing (7) from this dúty? It tends in an èminent degrée to creâte in us the most difficult of mòral dúties, self-denìal (8). It is the pârent of màny virtues, and the cèment of the whole (9), a bàrrier agâinst vice, and an indispènsable quâlity in the formâtion of a good or a great chàracter. What disadvàntages resùlt from a want (10) of ecònomy? Withoût ecònomy we incùr the greâtest dánger of béing unjùst; we are wásteful (11) of that of the pròper appropriâtion of which we must hereâfter (12) give an accoûnt; and are thòughtless (13) of the wants of ŏthers, sèlfish (14), and hârd-heârted (15). The Almíghty himsèlf is styled (16) the «Great Ecònomist»; for, throughoût all (17) his works, équal ecònomy and wisdom (18) are discèrnible.

Detached Sèntences: interrògative prónouns, etc.: Gramm., note 68 and 69.

Who was látely (19) the richest Còmmoner (20) in England? Richard Arkwright, the accoûnt (1) of whose death appéared

(1) Take off your hat, levarvi il cappello. (2) So I will (do), così io farò. (3) You will hold, volete tenere. (4) Che cosa è inteso per? cosa vuol dire? (5) Dovuto, debito, acconcio, conveniente. (6) Mezzi ed entrata. (7) Provenienti, risultanti. (8) Abnegazione di sè. (9) Di esse tutte. (10) Mancanza. (11) Prodighi, scialacquatori. (12) Here-after, (qui-dopo) in avvenire, un dì. (13) Spensierati, senza pensiero, negligenti. (14) Self-ish, ego-isti (nota (46). (15) Hard-hearted, duri di cuore (149). (16) Lo stesso Onnipossente è chiamato. (17) In tutte e per tutte. (18) Saviezza, sapienza. (19) Late-ly, ultima-mente, poco fa. (20) Common-er, borghese, uomo senza titolo di nobiltà. (1) Account, (conto, relazione), notizia.

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in Galignani's Messenger the day before yesterday (1). How much (2) did he leave to his family? Ten millions of pounds sterling. How many franks is that? Two hundred and fifty millions. What(*) was he? He was a cotton manufacturer. *Whose*(3) son was he? He was the only son of Sir Richard Arkwright, the invèntor of the spinning Jenny (4). *What* was Sir Richard Arkwright in his youth? He was at first a barber, afterwards a cotton spinner. The wheel (5) of Fortune is incessantly turning round, and *who* can say within himself: «I shall to-day be uppermost (6)?» *What* is life or its enjoyments without fixed principles, laudable purposes, mental exertions and internal comfort? *Which* (**) should we prefer, *which* should we seek, the approbation of the multitude or the approbation of our own heart? *Who* are the happy? They who, at peace with God and man, live with those they love; and have always something, and not too much to do, that something being suitable (7) to their faculties and their tastes. *Whom* (***) have I reason to love if not my parents? *Which* of these two is the happier? the son who by his exemplary conduct «makes a glad (8) father», or the father blessed (9) with such a son? - *What* is birth to a man, if it shall be a stain (10) to his dead ancestors (11), to have left such an (121) offspring (12)? *What* am I? And with *what* preparation do I come into the presence of the supreme Being (13)? In *what* manner have I employed the days that are gone? And *what* claim (14) have I to the continuance of his goodness in future from the use which I have made of the past (****)?

CONTENTMENT.-What do you mean by (15) contentment? Content-

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(1) The day before yesterday, jer l'altro: (il 13 Maggio 1845). (2) How much, quanto? How many? quanti? (3) Whose? di chi? (4) Spinning-Jenny, filatojo, filanda, da to spin (spun), filare, e Jenny (Jane) Giovanna. (5) Wheel, ruota. (6) Up, su, in su; upper, più in su; the uppermost, il più in su, in cima. (7) Suitable, consentaneo, adattato, proporzionato. (8) Glad, allegro, giocondo, felice. (9) Beato, (benedetto). (10) Stain, macchia, vergogna. (11) Dead ancestors, defunti antenati. (12) Offspring, discendente, prole. (13) Being, essere, ente. (14) Claim, riclamo, pretensione, diritto. (15) What do you mean by, che cosa intendete per?

(*) What:-why not *who* or *which*? (**) Which: why not *what* or *whom*? (***) *Whom*; perchè non *who* or *which*? (****) Speaking of persons, when is *what* employed? *Which*? *whose*? By what is *whose* immediately followed? note 172 to 177.

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ment is a pròper and gràteful sense of the advàntages and cŏmforts we enjŏy, and a disposition to bear (1) with pàtience and resignàtion the évils that may (98) be assigned to us. From whence (2) does discontènt arise? From too high an estimàtion of oursèlves, which leads us to think our vàlue is ùnder-ràted (3), and our stàtion belów our desèrt (4): where humìlity exists contèntment cànnot fail (5) of béing found. What gèneral rule can be given for the cultivàtion of this vìrtue? To think how little we desèrve, and how much in reàlity we enjŏy. What are the effècts of contèntment? The wise man àdmirably exprèsses its effects in these words: « A contènted mind is a continual feast ». In what mànner do you understànd this exprèssion? He who is contènt with his lot (6) is abŏve the revèrses of fòrtune; the peace of hèaven dwells in his breast (7); èvery thing aròund him wears a chèerful (8) appéarance, he is in hàrmony with all, and all are in hàrmony with him. What évils attènd discontènt? It nàturally breeds (9) ènvy, which, from its tòrment, is styled « the ròttenness of the bŏnes (10) », and « the cànker of life ». Péevishness (11) and irritability ălso procéed from it, and these in retùrn bring upòn us gèneral dislìke (12). Why is contèntment a dùty? Becăuse it shews a pròper sense of what we enjŏy, to that Almighty Béing from whom all enjŏyment procéeds, and marks that gràteful depèndence upòn the Creàtor which the thing creàted ought to possèss. Is contentment a dùty ùnder àdverse circumstances? It is: there is no state howèver wrètched (13) that has not some good attàched to it, and this good fùrnishes cause both of gràtitude and contèntment.

THE PHILÒSOPHER OUT-DŎNE (14). - A lèarned philòsopher béing vèry busy (15) in his stùdy, a little girl came to ask him for some fire (16). « But », says the dòctor, « you have nŏthing to take it in (17) »; and as he was góing to fetch (18) sŏmething for that pùrpose (19),

(1) To bear (*pas.* bore, borne), sopportare. (2) From whence? d'onde? (3) Under-rated, troppo poco stimato. (4) Desert, merito: da to deserve, meritare. (5) Mancare (fallire). (6) Sorte. (7) Dimora in suo petto. (8) Porta (ha) una gioconda. (9) Genera. (10) Fracidezza delle ossa. (11) Peevish-ness, umore atrabiliare, stizzoso, ringhioso. (12) Dis-like, disamore, avversione. (13) Comechè disgraziato, per sciagurato che sia. (14) Out done (309), vinto. (15) Busy, occupato, affaccendato. (16) Fire, fuoco. (17) To take it in, da metterlo dentro. (18) To fetch, recare. (19) For that purpose, a tal uopo.

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the little girl stooped down (1) at the fire place (2), and taking some cold ashes (3) in one hand (4), she put burning embers (5) on them with the other. The astonished doctor threw (6) down his books, saying: « With all my learning, I should never have found out (341) that expedient ».

DETACHED SENTENCES: demonstrative pronouns, etc.; gramm., note 70 to 73.

Breakfast (7) is the meal (8) of friendship, dinner that of etiquette, and supper (9) the feast of wit. Wealth and poverty are both temptations; *that* tends to excite pride (10), *this* discontent. Bashfulness (11) and impudence ought *both* to be avoided; *this* renders us objects of disgust, *that* of pity (12). Write with the learned, but speak with the vulgar. A wise man gets learning (13) from *those* who have none themselves. Death is the liberator of *him* whom freedom (30) cannot release (14); the physician of *him* whom medicine cannot cure, and the comforter of *him* whom time cannot console. Learn early and thoroughly (15) *that* which belongs (16) more immediately to your own trade or profession. *He* that knows useful things, and not *he* that knows many things, is the wise man. In the spring (17) of life be careful to sow the seeds (18) of those principles which you would wish (19) to see flourish in maturity (20) and ripen (1) in old age. He that has *no* friend and no enemy is one of the vulgar; and without talents, power or energy. Do not trust (2) *him* of whom every one speaks well. Trust *him* little who praises (3) *all*, *him* less who censures *all*, and *him* least who is indifferent about *all*. *He* who lies (4) to injure another is a malicious villain (5); *he* who lies to save (6) himself is a guilty coward (7). She (*) who is over-indulgent (8)

(1) Stooped down, si chinò giù. (2) Fire-place ((del) fuoco-luogo), foco-lare. (3) Cold ashes, fredde ceneri. (4) Mano. (5) Ardenti bragie. (6) Gettò, buttò. (7) Break-fast, la colazione, da to break, rompere, e fast, il digiuno. (8) Pasto. (9) La cena. (10) L'orgoglio. (11) Goffa timidità. (12) Compassione, pietà. (13) Acquista scienza. (14) Rilasciare, liberare. (15) Per tempo e a fondo. (16) Appartiene, spetta. (17) Spring, primavera. (18) Seminare i semi. (19) Would wish, bramereste. (20) Maturity, l'età virile. (1) Ripen, maturare. (2) Non vi fidate di... (3) Loda. (4) Mente. (5) Scellerato, birbante. (6) Salvare. (7) Reo codardo. (8) Over, soverchiamente.

(*) *She:* — why not *that* (71)?

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to her children is their greatest enemy. *He* who spares (1) when he is young, may spend when he is old. *They* who have raised (2) an empire have always been grave and severe; *they* who have destroyed it have invariably been distinguished for their dissipation. *They* who trust too much to themselves are often deceived (3), still oftener *those* who trust too much to *others*. It is wiser to think of those evils from which we are exempt, than to dwell (4) on those under which we are suffering. There are two sorts of charity, the charity of action, and the charity of opinion; *the former* may exist without *the latter*, but *the latter* can only want the means to exercise *both*. Wit (5) may dazzle (6) but wisdom enlightens (7): however brilliant *the former*, its flash (8) is too vivid and sudden (9) to leave a lasting (10) salutary impression. He who has God's ear (11) has God's arm (12).

A LESSON. A friend of Dean Swift one day sent him a turbot (13) as a present by a servant who had frequently been on similar errands (14), but who had never received the most trifling (15) mark of the Dean's generosity. Having gained admission, he opened the door of the study, and abruptly (16) putting down the fish, cried very rudely: « Master has sent you a turbot ». « Young man, » said the Dean, rising from his easy chair (17) « is that the way you deliver (18) your message? Let me teach you (19) better manners: sit down (20) in my chair; we will change situations, and I will show (1) you how to behave in future ». The boy sat down; and the Dean, going to the door, came up (2) to the table, with a respectful pace, and making a low bow (3), said: « Sir, my master presents his kind (4) compliments, hopes (5) you are well, and requests (6) your acceptance of a small present ». « Does he (7)? » replied the boy; « return him (8) my best

(1) Risparmia. (2) Innalzato, edificato. (3) Ingannati. (4) Arrestarci, fermarci, dimorare. (5) Lo spirito, l'arguzia. (6) Abbagliare. (7) Illumina. (8) Lampo, bagliore. (9) Ratto, subitaneo. (10) Durevole. (11) Orecchio. (12) Braccio. (13) Rombo. (14) Commissioni, incombenze, messaggi. (15) Most trifling, menomo. (16) Bruscamente. (17) Alzandosi dal suo seggiolone. (18) Disimpegnate, eseguite. (19) Lasciate ch' io v' insegni. (20) Sedete. (1) Vi mostrerò. (2) (Venne su), si fece avanti. (3) A low bow, un profondo inchino. (4) (Amorevoli), distinti. (5) Spera che. (6) Prega, chiede. (7) È vero? (206). (8) Riferitegli, dategli.

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thanks; and there's (1) half a crown (2) for yoursèlf ». The Dean, thus drawn (3) into an act of generòsity, laughed heàrtily (4), and gave (5) the boy a crown for his wit.

DETÀCHED SÈNTENCES: distrìbutive and indèfinite prónouns; gramm., note 74 to 77, and 182 to 198.

A sỳllogism. — *No man* will take cŏunsel, but *èvery man* will take mŏney; thèrefore (6) mŏney is bètter than cŏunsel. — *Mànу* words, *much* ignorance. *Much* meat (7), *much* màlady; *mànу* dishes (8), *many* diséases (9). *Much* polènta, *many* wens (10). Long hair (11), *little* brains (12). Prómise *little*, do *much*. Love me *little*, love me long. Eat (13) *little* at dinner, less at sùpper, sleep alòft (14), and you will live long. He who will nòt keep (15) a pènny (16) shall nèver have *many*. With pátience time and mŏney *one* can cure èvery évil. A man cànnot possèss *any thing* that is bètter than a good wŏman, or *any thing* that is worse than a bad one. *Nŏthing* that is víolent is pèrmanent. Pàrdon *others* but not yoursèlf. In the prèsence of cònscience *we* live in the prèsence of Hèaven (17). *Nothing* succéeds without a prayer (18). Fear *nothing* but sin (19). Every ten minutes *some one* of the inhàbitants of Lŏndon dies (20). *A man* has no more right (1) to say an uncìvil thing than to act one; no more right to say a disrespèctful thing to *another* than to knock him down (2). — A man endowed (3) with great perfèctions without good-bréeding (4), is like *one* who has his pòckets (5) full of gold, but àlways wants change (6) for his òrdinary occàsions. — Be thrìfty (7) to yourself that you may be lìberal tówards *others*. Intellèctual possèssions are the *only ones* (8) that *we* can call our own (9). Inconstant lŏvers are like mìrrors (10), that recéive

(1) Eccovi. (2) Mezzo scudo. (3) (Trascinato), indotto, spinto, astretto. (4) Rise di cuore. (5) Diede. (6) Perciò. (7) Cibo, vivande. (8) Piatti, pietanze. (9) Malattie. (10) Gozzi. (11) Capelli. (12) Cervello. (13) Mangiate. (14) A-loft, in alto; dal *ted.* Luft, l'etere, l'aere, l'aria. (15) Serbare, tenere, conservare. (16) Soldo. (17) Il cielo. (18) Preghiera. (19) Il peccato. (20) Muore. (1) Diritto. (2) Knock him-down, batter-lo-giù, stramazzarlo, atterrarlo. (3) Dotato. (4) Buona-creanza, buone maniere. (5) Tasche. (6) Manca di spiccio. (7) Parco, frugale. (8) Only ones, i soli. (9) Call our own, chiamare i nostri (proprj). (10) Mirrors, specchi.

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all impressions and preserve *none*. *Some* are busy and yet do *nothing*. Reading novels is, in general, but *another* manner of indulging idleness (1). *Few* know the value of life till they are about to lose it (2).

American humour (3).—A Somerset (4). There is a man in Vermont (United States) who sneezes so hard (5) that every time he commences, he pitches (6) a somerset.

THE CHARACTER OF QUEEN ELIZABETH.

There are few great personages in history who have been more exposed to the calumny of enemies, and the adulation of friends than queen Elizabeth; and yet (7) there is scarce any whose reputation has been more certainly determined, by the unanimous consent of posterity. The unusual length (8) of her administration, and the strong features (9) of her character, were able to overcome (10) all prejudices and obliging her detractors to abate much of their invectives, and her admirers somewhat (11) of their panegyrics, have at last (12), in spite (13) of political factions, and, what is more, of religious animosities, produced an uniform judgment with regard to her conduct. Her vigour, her constancy, her magnanimity, her penetration and vigilance, are allowed (14) to merit the highest praise, and appear not to have been surpassed by any person, who ever filled (15) a throne. A conduct less vigorous, less imperious, more sincere, more indulgent to her people, would have been requisite to form a perfect character. By the force of her mind, she controlled all her more active and stronger qualities, and prevented them from running (16) into excess. Her heroism was exempt from all temerity, her frugality from avarice, her friendship from partiality, her active spirit from turbulence and a vain ambition. She guarded not herself with equal care, or equal success from lesser (17) infirmities; the

(1) Indulging idleness, assecondar la pigrizia. (2) Lose it, perderla. (3) Humour, spirito. (4) Salto mortale. (5) Sneezes so hard, sternuta così fortemente. (6) Pitches, spicca. (7) Yet, eppure. (8) Length, durata, (lunghezza). (9) Features, (fattezze), tratti. (10) Overcome, vincere. (11) Somewhat, alquanto. (12) At last, alla fine, finalmente. (13) In spite, a dispetto, ad onta, malgrado. (14) Riconosciuti, confessati (conceduti). (15) Sedeva in, occupava. (16) Trascorrere. (17) Minori.

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rivalship of beauty, the desire of admiration, the jealousy of love, and the sallies (1) of anger.

Her singular talents for government were founded equally on her temper and on her capacity. Endowed with (2) a great command of herself, she obtained an uncontrolled ascendant over her people; and while she merited all their esteem by her real virtues, she also engaged their affection by her pretended ones. Few sovereigns of England succeeded to the throne in more difficult circumstances; and none (191) ever conducted the government with such uniform success and felicity. Though unacquainted with (3) the practice of toleration, the true secret for managing religious factions, she preserved her people, by her superior prudence, from those confusions in which theological controversy had involved (4) all the neighbouring (5) nations: and though her enemies were the most powerful princes in Europe, the most active, the most enterprizing, the least scrupulous, she was able by her vigour to make deep impressions on their state; while her own greatness remained untouched and unimpaired (6).

The wise ministers and brave warriors, who flourished during her reign, share (7) the praise of her success; but instead of lessening the applause due to her, they make great addition to it. They owed (8) all of them their advancement to her choice, they were supported by her constancy, and with all their ability they were never able to acquire any undue (9) ascendant over her. In her family, in her court, in her kingdom, she remained equally mistress. The force of the tender passions was great over her, but the force of her mind was still superior; and the combat which her victory visibly cost her, serves only to display (10) the firmness of her resolution, and the loftiness (11) of her ambitious sentiments.

The fame of this princess, though it has surmounted the prejudices both of faction and bigotry, yet lies (12) still exposed to another prejudice which is more durable, because more natural, and

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(1) Impeti, bollori, furie. (2) Dotata di. (3) Ignara di. (4) Avvolto, avviluppato. (5) Vicine. (6) Non intaccata e non scemata. (7) Dividono, partecipano. (8) Dovevano, erano debitori. (9) Indebita, sconcia. (10) Mostrare, far spiccare. (11) Altezza, sublimità. (12) (Giace), sta.

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which, according to (1) the different views in which we survey her (2), is capable either of exalting beyond (3) measure, or diminishing the lustre of her character. This prejudice is founded in the consideration of her sex. When we contemplate her as a woman, we are apt to be struck (4) with the highest admiration of her great qualities and extensive capacity; but we are apt also to require some more softness (5) of disposition, some greater lenity of temper, some of those amiable weaknesses (6) by which her sex is distinguished. But the true method of estimating her merit is, to lay aside (7) all those considerations, and consider her merely as a rational being, placed in authority, and entrusted with the government of mankind. We may find it difficult to reconcile our fancy to her as a wife, or a mistress (8); but her qualities as a sovereign, though with some considerable exceptions, are the object of undisputed applause and approbation (*).

D. Hume.

Detached sentences: distributive and indefinite pronouns; gramm., note 74 to 77 and 182 to 200.

All useless science is an empty boast (9). If idleness be the root (10) of *all* evil, then marriage is good for *something*, for it sets (11) *many* a poor woman to work. *Nothing* is a surer sign of a weak mind than a love of fine clothes (12). There is a well dressed (13) and an ill dressed mob (14); *both* which I hate. Have money, and you will find friends *enough*. *Enough* is as good as a feast. The celebrated philosopher, Roger Bacon (born (15) in 1214; died 1292), and the more celebrated Francis, Lord Chancellor Bacon (1561-1626) were *both* imprisoned: the *former* ten years for «holding communion with the devil (16) and being an atheist»; the *latter* a month (17) for corruption and peculation. When I between two jockeys (18) ride, I have a knave (19) on

(1) Secondo. (2) Punti di vista in cui la miriamo. (3) Oltre. (4) Colpiti, presi. (5) Dolcezza. (6) Debolezze. (7) Metter da parte, trasandare. (8) Amante. (9) Vanto, jattanza. (10) Radice. (11) Mette. (12) Abiti. (13) Ben-vestito. (14) Plebe, canaglia. (15) Nato. (16) Diavolo. (17) Mese. (18) Mediatori (sensali) di cavalli, (fanti). (19) Briccone, furfante.

(*) Of all the sovereigns who exercised a power which was seemingly absolute, but which in fact depended for support on the love and confidence of their subjects, she (Elizabeth) was by far the most illustrious. *T. B. Macaulay.*

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either side (1). The dèvil tempts *all* but the ídle; the ídle tempt him. Of *all* húman affèctions *none* is còmparable to the love of a pàrent for a child. *Every* sin has in it the seeds (2) of *every other*. Nèver say *all* that can be said upòn a sùbject. Do not *all* that you can, spend not *all* that you have, beliéve not *all* that you hear, and tell not *all* that you know. Young men ought to avoìd *all* clubs, socíeties, and amúsements that can lead (3) to *no* intellèctual resùlts. He ónly sees well who sees the *whole* (4) in its parts, and the parts in the *whole*. I know but three clàsses of men, those who see the *whole*, those who see but a part, and those who see *both* togèther. The sight of those we have oblíged is ălways pléasing; they are *so many* (5) mìrrors reflècting our own acts of kíndness (6). One false step (7) often plùnges (8) a *whole* life in mìsery. *Every* pàrticle in the húman bòdy is chánged in the cŏmpass (9) of a year. Every bòdy's business is nóbody's business.

The bàshful (10) man.

Written by himsèlf in a lètter to a friend.

I lábour ùnder (11) a spécies of distrèss (12), which I fear will at length drive (13) me ùtterly (14) from that sociéty in which I am most ambítious to appéar;-but I will give you a short sketch (15) of my órigin and prèsent situátion, by which you will be enábled to judge of my difficulties (16).

My fàther was a fàrmer (17) of no great pròperty: and with no ŏther lèarning (18) than what he had acquíred at a chàrity-school; but my mŏther béing dead and I an ónly (19) child, he detèrmined to give me that advàntage which he imàgined would make him hàppy, námely (20) a lèarned (1) educátion. I was sent to a coùntry grammar-school, and from thence to the univèrsity, with a view (2) of quàlifýing me for hóly órders (3). Here, hàving but a small

(1) Lato. (2) Semi. (3) Condurre. (4) Il totale. (5) Altrettanti. (6) Bontà, amorevolezza. (7) Passo. (8) Sprofonda, immerge. (9) Decorso, spazio. (10) Bash-ful, vergognoso, timido, schivo, zotico, salvatico. (11) (Lavoro-sotto), son travagliato da... (12) Calamità, miseria, tribolazione. (13) Al fine mi caccerà. (14) Del tutto, affatto. (15) Schizzo, abozzo. (16) Imbarazzi. (17) Agricoltore. (18) Scienza, istruzione, dottrina. (19) Unico. (20) Namely (oppure *viz.*), cioè, vale a dire. (1) Scientifica, colta. (2) Vista, disegno. (3) Ordini sacri.

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allowance (1) from my father, and being naturally of a timid and bashful disposition (2), I had no opportunity of rubbing off (3) that native awkwardness (4) which is the fatal cause of all my unhappiness, and which I now begin to fear can never be amended. You must know that in my person I am tall and thin (5), with a fair complexion and light flaxen hair (6); but of such extreme susceptibility of shame, that on the smallest subject of confusion, my blood all rushes into my cheeks (7), and I appear a perfect full-blown (8) rose. The consciousness of this unhappy failing (9) made me avoid society, and I became enamoured of a college life, particularly when I reflected that the uncouth (10) manners of my father's family were little calculated to improve my outward conduct. I therefore had resolved on living at the university and taking pupils (11), when two unexpected events greatly altered the posture of my affairs, viz. my father's death, and the arrival of an uncle from the Indies.

This uncle I had very rarely heard my father mention; and it was generally believed that he was long since dead, when he arrived in England only a week too late to close his brother's eyes. I am ashamed (12) to confess, what I believe has been often felt (13) by persons whose education has been better than that of their parents, that my poor father's ignorance and vulgar language had often made me blush (14) to think I was his son; and at his death I was not inconsolable for the loss of that which I was not unfrequently ashamed to own (15). My uncle was but little affected, for he had been separated from his brother more than thirty years, and in that time he had acquired a fortune which he used to brag (16) would make a nabob (17) happy; in short, he had brought over (18) with him the enormous sum of thirty thousand pounds, and upon this he built (19) his hopes of

(1) Assegnamento. (2) Carattere, indole. (3) Srugginarmi di. (4) Sgarbatezza, zoticaggine, modi sgraziati o grossolani. (5) Alto e sparuto. (6) Bionda carnagione e biondi come lino cadenti capelli. (7) Il sangue tutto m'affluisce alle guancie. (8) Sbocciata. (9) Debolezza, fallo, mancamento, difetto. (10) Goffe, sgraziatissime. (11) Scolari, studenti. (12) Ho vergogna. (13) Sentito. (14) Arrossire. (15) Io non era inconsolabile per la perdita di colui cui io spesse volte aveva vergogna di riconoscere. (16) Soleva vantarsi. (17) Principe indiano, Naba. (18) Aveva recato dalle Indie. (19) Edificò.

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nèver-ènding (1) hàppiness. While he was plànning schemes (2) of greàtness and delíght, whèther (3) the change of climate might affèct him, or what ŏther cause I know not, but he was snatched (4) from all his dreams of joy by a short illness (5), of which he died, léaving me heir to all his pròperty. And now, Sir, behóld me (6), at the age of twènty-five, well stocked (7) with Làtin, Greek, and mathemàtics, possèssed of (8) an àmple fôrtune, but so ăwkward and unvèrsed (9) in any gèntlemanlike (46) accòmplishment, that I am pòinted at (341) by all who see me as the *wèalthy learned clown* (10).

I have látely pùrchased an estáte (11) in the coùntry, which aboùnds in what is called a fàshionable neighbourhood (12); and when you reflèct upon my pàrentage and uncoûth mànner, you will hàrdly think how much my cŏmpany is cóurted by the surroùnding fàmilies, espècially by those who have màrriageable (13) dăughters. From these gèntlemen I have recéived familiar calls (14) and the most prèssing invitátions; and though I wished to accèpt their òffered frièndship, I have repéatedly excúsed mysèlf under the pretènce of not béing quite sèttled (15); for the truth is, that when I have rode or walked (16), with full intèntion to retùrn their sèveral (17) vìsits, my heart has failed me (18) as I appróached their gates (19), and I have fréquently retùrned hómeward (20) resòlving to try (1) agàin to-môrrow.

Howèver, I at length detèrmined to cònquer my timìdity, and three days agó accèpted an invitátion to dine this day with one whose ópen éasy (2) mànner left me no room (3) to doubt a còrdial wèlcome (4). Sir Thomas Frièndly, who lives aboùt two miles dìstant, is a Bàronet, with an estáte (5) of aboùt two thoùsand pounds a year (122), jòining (6) to that I pùrchased. He has two

(1) Sempiterna. (2) Stava divisando progetti. (3) Sia che, se. (4) Strappato, rapito. (5) Malattia. (6) Eccomi. (7) Fornito. (8) Padrone di. (9) Poco versato. (10) Villano, bifolco, zotico, gonzo. (11) Ultimamente fatto acquisto di uno stabile. (12) Elegante vicinato. (13) Figlie da marito. (14) Visite. (15) Stabilito, preparato, allestito. (16) Sono andato a cavallo o a piedi. (17) Restituire le loro rispettive. (18) Mi è mancato. (19) Porte, portoni (le porte de' loro parchi). (20) Verso casa, a casa. (1) Tentare, provarmi. (2) Affabile, alla buona, disinvolta. (3) Luogo, cagione. (4) Accoglienza. (5) Uno stabile. (6) Attigua.

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sons and five dăughters, all grown up(1), and living with their mŏther, and a máiden sister(2) of Sir Thòmas's, at *Friendly-Hall* depèndent on their fâther. Cònscious of my unpòlished gait(3), I have for some time past táken prívate lèssons from a profèssor who téaches(4) «grown gèntlemen» to dance; and althóugh I at first found wŏndrous(5) difficulty in the art he taught, my knòwledge of mathèmàtics was of prodigious use (6) in téaching me the equilìbrium of my bòdy, and the due adjùstment of the cèntre of gràvity to the five posìtions. Having now acquíred the art of wălking without tòttering (7), and learned to make a bow(8), I bóldly(9) vèntured to accèpt the Bâronet's invitation to a fâmily dinner, not dŏubting that my new acquírements would enáble me to see the ládies with tòlerable intrepìdity. But, alàs! how vain are all the hopes of *théory* when unsuppórted by habìtual pràctice! As I appróached the house, a dinner bell(10) alârmed my fears lest (333) I had spŏiled (11) the dinner by want of punctuàlity. Impròssed with this idéa, I blushed the déepest crìmson, as my name was repéatedly annŏunced by the sèveral livery sèrvants who ùshered me (12) ìnto the líbrary, hârdly knówing what(69) or whom I saw. At my first èntrance I sùmmoned(13) all my fôrtitude, and made my néw-lèarned bow to Lády Frièndly; but unfôrtunately, bringing back my left foot(14) to the third posìtion, I trod upòn(15) the gŏuty toe(16) of poor Sir Thòmas, who had fòllowed close at my heels(17) to be the nomènclator of the fâmily. The confúsion this occásioned in me is hârdly to be concéived, since none but bàshful men can judge of my distrèss; and of that description, the nùmber, I beliéve, is vèry small(18). The Bâronet's politeness by degrées dissipáted my concèrn(19); and I was astònished to see how far good-bréeding(20) could enáble him to suppròss his féelings, and to appéar with pèrfect ease (1) after so páinful an àccident.

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(1) Adulti. (2) Zitella, sorella da maritare. (3) Portamento, andatura, aria, aspetto. (4) Insegna a. (5) Straordinario, grandissimo. (6) Utilità, (uso). (7) Barcollare. (8) Inchino. (9) Arditamente, baldanzosamente. (10) Campana. (11) Guastato. (12) M'introdussero. (13) (Citai), chiamai, radunai. (14) Piede sinistro. (15) Calpestai. (16) Gottoso dito (di piede). (17). Da vicino a' miei calcagni. (18) Tenue, piccolo. (19) Turbamento, sconcerto, scompiglio. (20) Politezza, buona creanza, cortesia. (1) Compostezza, calma, comodo.

The chèerfulness of her Ládyship, and the familiar chat(1) of the young ládies, insènsibly led me to throw off my resèrve and shéepishness (2), till at length I vèntured to join in conversátion, and even to start (3) fresh sùbjects. The library béing richly fùrnished with books in èlegant bíndings(4), I concéived Sir Thòmas to be a man of literature; and vèntured to give my opìnion concèrning the sèveral editions of the greek clàssics; in which the Bàronet's idéas exàctly coincíded with my own. To this sùbject I was led (5) by obsèrving an edition of Xènophon in sìxteen vòlumes, which (as I had nèver befòre heard of such a thing) greátly excíted my curiòsity, and I rose up to exàmine what it could be. Sir Thòmas saw what I was about(6), and, (as I suppósed) willing to save me troùble, rose to take down the book, which made me more éager (7) to prevènt him, and hástily láying my hand on the first vòlume, I pulled(8) it fórcibly; but lo!(9) instèad of books, a board(10), which by lèather and gilding(11) had been made to look like sìxteen vòlumes, came tùmbling(12) down, and unlùckily pitched upòn(13) a Wèdgwood ink-stand(14) on the tàble ùnder it. In vain did Sir, Thòmas assúre me there was no harm(15). I saw the ink stréaming from an inlaid(16) tàble on the Tùrkey cárpet(17), and scarce knówing what I did, I attèmpted to stop its prògress with my cámbric hàndkerchief (18). In the height (19) of this confúsion we were infórmed that dìnner was served up (341), and I with joy then ùnderstòod that the bell which at first had so alàrmed my fears, was ónly the hàlf-hour dìnner-bell (*).

In wàlking through the hall and suite of apàrtments to the dining-room(20), I had time to collèct my scàttered sènses, and was desíred to take my seat between Lády Frièndly and her èldest daughter at the tàble. Since the fall of the wòoden Xènophon, my

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(1) Ciarla, garrulità. (2) Sheep, pecora; sheepish-ness (*note* 30 *e* 46), pecoraggine, timidità, zoticaggine. (3) Proporre, mettere sul tappeto. (4) Legature. (5) Condotto. (6) Io era per fare. (7) Bramoso, sollecito. (8) Tirai, trassi. (9) Ecco! (10) Asse. (11) Cuojo e dorura. (12) Capitombolando. (13) Cadde sopra. (14) Calamajo di porcellana finissima. (15) Niente di male. (16) Scorrere da una intarsiata. (17) Tappeto. (18) Fazzoletto di tela di Olanda. (19) Colmo, mezzo. (20) Sèguito di stanze alla sala da pranzo.

(*) Dinner bell, campana che si suona all'ora del pranzo, ed una mezz'ora prima.

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face had been continually burning like a fire-brand (1); and I was just beginning to recover myself, and to feel comfortably cool (2), when an unlooked for (3) accident rekindled all my heat (4) and blushes. Having set my plate of soup too near the edge (5) of the table, in bowing (6) to Miss Dinah, who politely complimented the pattern (7) of my waistcoat (8), I tumbled the whole scalding (9) contents into my lap (10). In spite of an immediate supply of napkins (11) to wipe (12) the surface of my clothes, my black silk breeches (13) were not stout (14) enough to save me from the painful effects of this sudden fomentation, and for some minutes my legs and thighs (15) seemed stewed (16) in a boiling caldron (17); but, recollecting how Sir Thomas had disguised (18) his torture, when I trod upon his toes, I firmly bore my pain in silence, and sat with my lower extremities parboiled (19) amidst the stifled giggling (20) of the ladies and the servants.

I will not relate the several blunders (1) which I made during the first course (2), or the distress (3) occasioned by my being desired to carve (4) a fowl, or help (5) to various dishes that stood near me, spilling a sauce-boat (6), and knocking down (341) a saltcellar (7); rather let me hasten to the second course, where fresh disasters quite overwhelmed me (8).

I had a piece of rich sweet pudding on my fork, when Miss Louisa Friendly begged to trouble me for (9) a pigeon that stood near me. In my haste, scarce knowing what I did, I whipped (10) the pudding into my mouth hot as a burning coal (11); it was impossible to conceal my agony; my eyes were starting from their sockets (12). At last, in spite of shame and resolution, I was

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(1) Tizzone, (bragia). (2) Fresco. (3) Inaspettato, inatteso. (4) Riaccese tutto il mio calore. (5) Orlo, bordo, (taglio). (6) Inchinarmi. (7) Disegno, colore. (8) Giubbetto, gilet (9) Scottanti, bollenti. (10) Grembo. (11) Tovaglioli, serviette. (12) Asciugare. (13) Calzoni, brache di seta nera. (14) Forte, spesso. (15) Gambe e coscie. (16) Bollite, stufate, lessate. (17) Caldaja. (18) Celato. (19) Sobbollite. (20) In mezzo alle soffocate risa. (1) Sbagli, scerpelloni. (2) Portata, servizio. (3) Pena, angoscia. (4) Trinciare. (5) Servire. (6) Rovesciando, (versando) una salsiera. (7) (Battendo giù) rovesciando una saliera. (8) Mi oppressero del tutto. (9) Chiese ch'io le volessi favorire. (10) Cacciai. (11) Caldo come una bragia ardente. (12) Gli occhi stavano per balzarmi dalle orbite.

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obliged to drop (1) the cause of torment on my plate. Sir Thomas and the ladies all compassionated my misfortune, and each (183) advised a different application (2). One recommended oil, another water, but all agreed that wine was best for drawing out (3) the heat, and a glass of sherry (4) was brought me from the sideboard (5), which I snatched up with eagerness (6): but oh! how shall I tell the sequel? Whether the butler (7) by accident mistook (8) or purposely (9) designed to drive me mad (10), he gave me the strongest brandy (11), with which I filled my mouth already flayed and blistered (12). Totally unused (13) to every kind of ardent spirits, with my tongue, throat (14), and palate as raw as beef (15), what could I do? I could not swallow (16); and clapping (17) my hands upon my mouth, the cursed liquor squirted (18) through my nose and fingers (19) like a fountain over all the dishes,—and I was crushed (20) by bursts of laughter (1) from all quarters. In vain did Sir Thomas reprimand (2) the servants, and Lady Friendly chide her daughters, for the measure of my shame and their diversion was not yet complete. To relieve (3) me from the intolerable state of perspiration which this accident had caused, without considering what I did, I wiped (4) my face with that ill-fated (5) handkerchief, which was still wet (6) from the consequences of the fall of Xenophon, and covered all my features with streaks (7) of ink in every direction. The Baronet himself could not support this shock (8), but joined (9) his lady in the general laugh, while I sprung (10) from the table in despair, rushed (11) out of the house, and ran home in an agony of confusion and disgrace (12), which the most poignant (13) sense of guilt (14) could not have excited.

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(1) Lasciar cadere. (2) Rimedio. (3) Estrarre il calore. (4) Vino di Ceres. (5) Credenza. (6) Pigliai con avidità. (7) Credenziere. (8) Sbagliò. (9) A bella posta. (10) Farmi diventar pazzo. (11) Acquavita. (12) Scojata e coperta di vesciche. (13) Insolito. (14) Gola. (15) Scorticata, cruda come un pezzo di manzo. (16) Inghiottire, mandar giù. (17) Mettendo ratto ratto. (18) Il maledetto liquore spruzzò. (19) Pel naso e per le dita. (20) Schiacciato, annichilato. (1) Scrosci di risa. (2) Reprimand (chide), sgridare, riprendere. (3) To relieve, confortare, consolare, soccorrere, sollevare, alleviare, mitigare. (4) Asciugai. (5) Sciagurato, malaugurato. (6) Bagnato, umido. (7) Tutte le mie fattezze con strisce. (8) Urto, scossa, assalto. (9) Si unì a. (10) Balzai. (11) Mi precipitai. (12) Vergogna, avvilimento, (ignominia). (13) Pungente, aspro, (14) Colpa, reità.

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DETÀCHED SÈNTENCES, distrìbutive and indèfinite prónouns; gramm., note 74 to 77 and 182 to 200.

Every man would (100) live long, but *no* man would be old. By réading good books we are sure to impróve (1) *both* our minds and our mòrals. When we hear péople convèrsing in a fôreign tongue, we wŏnder (2) how they can understànd *one another*. Wit and jùdgment are sèldom (3) seen in cŏmpany with *each other*. The gèneral laws of náture and of society place hàppiness and vìrtue in hârmony with *each other*. The Bible is the ónly book that contáins the truth, the *whole* truth, and *nothing* but the truth. A man may be a false witness (4) without ùttering (5) an untrûth (6); what is left unsàid (7) may change the *whole* complèxion of a fact. *Few* tàlented men are mòdest. *Whatever* you dislike (8) in anŏther take care to corrèct in yoursèlf. Philòsophy is the art and law of life; it téaches us what to do in *all* pòssible cáses, and, like good mârksmen (9), to hit the white (10) at *any* distance. Emplŏy your tàlents, in ráising yourself and stìmulating *others* to a more chèerful and vìgorous prosecútion of *whatever* is nóble and vìrtuous. At *all* times prèsence of mind is vàluable. In time of repóse it enábles us to say and do *whatever* is most befitting (11) the occásion that presènts itself; while in time of trial it may protèct, and in time of dánger presèrve. Either hold your tongue (12) or say *something* bètter than sílence. *Every* hour as it flies ought to leave (13) us wíser or bètter than we were befóre. Words are but wind (14), and lèarning is *nothing* but words, thèrefore lèarning is *nothing* but wind.

WORSE THAN BIGAMY. — A man in North Carolina at different times màrried thìrteen wives, and a rewărd (15) was òffered for his apprehènsion (16). A pèrson, ànxious to bring the mònster to jùstice, entìced (17) him into (115) his house, and persuáded his

(1) Migliorare, perfezionare. (2) Ci maravigliamo. (3) Rade volte. (4) Testimonio. (5) Proferire, dire. (6) Untruth, menzogna. (7) Un-said, non detto, taciuto. (8) Dis-like, dis-amate. (9) Mark, segno, bersaglio; marksmen, bersaglieri. (10) Hit-the white, colpire il bianco, dare nel segno. (11) Convenevole, confacente a. (12) Hold your tongue (tenete (*in silenzio*) vostra lingua), tacete. (13) Lasciare. (14) Vento. (15) Ricompensa, premio, (taglia). (16) Arresto, cattura. (17) Allettò, invitò.

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wife to chat (1) with him until he could procúre a cònstable (2). When he retùrned he found that the cùlprit (3) had elóped (4) with the lády.

Character of Àlfred.

The mèrit of this prince, both (118) in prívate and pùblic life, may with advàntage be set in opposìtion to that of any mònarch or cìtizen which the ànnals of any age or any nátion can presènt to us. He seems indéed to be the compléte mòdel of that pèrfect chàracter, which, ùnder the denominátion of a sage or wise man, the philòsophers have been fond (5) of delineating, ràther (6) as a fiction of their imaginátion than in hopes of èver séeing it redúced to pràctice: so hàppily were all his vìrtues tèmpered togèther, so jùstly were they blènded (7), and so powerfully did (213) each prevènt the ŏther from excéeding its pròper bounds (8). He knew how to conciliate the most ènterprising spìrit with the cóolest (9) moderátion, the most òbstinate persevérance with the éasiest (36) flexibility; the most sevére jùstice with the greátest lènity; the greátest rigour in commànd with the greátest affability of depórtment; the highest capàcity and inclinátion for scíence, with the most (34) shíning (10) tàlents for àction. His civil and his military vìrtues are ălmost équally the òbjects of our admirátion, excèpting ónly, that the fórmer (73) béing more rare amŏng prìnces, as well as more úseful, seem chiéfly (11) to chàllenge (12) our applăuse. Náture ălso, as if desírous that so bright (13) a production of her skill (14) should be set in the fàirest light (15), had bestówed on him all bòdily (16) accòmplishments, vìgour of limbs (17), dignity of shape (18) and air, and a plèasant, engáging (19), and ópen coùntenance (20). Fórtune alóne, by throwing (1) him into that bàrbarous age, depríved him of histórians wŏrthy (2) to transmit

(1) Chiacchierare, cianciare. (2) Sbirro. (3) Delinquente, reo. (4) Sfuggito. (5) Vaghi, (ghiotti). (6) Piuttosto, anzi. (7) Contemperate, commiste, equilibrate. (8) Limiti, confini. (9) Più giudiziosa, più fredda. (10) Brillanti. (11) Principalmente, in ispecie. (12) (Sfidare), domandare. (13) Brillante, stupenda. (14) Perizia, abilità. (15) Venisse collocata nella luce più propizia. (16) Di corpo, corporale. (17) Membra. (18) Forma, figura. (19) Interessante, attraente, simpatico. (20) Viso, volto. (1) Gettare. (2) Degni.

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his fame to posterity; and we wish to see him delineated in more lively colours, and with more particular strokes (1), that we may at least perceive some of those small specks and blemishes (2), from which, as a man (123), it is impossible he could be entirely exempted. HUME.

RICHARD I SURNAMED COEUR DE LION.

This renowned prince was tall, strong, straight (3) and well proportioned. His arms were remarkably long, his eyes blue, and full of vivacity; his hair was of a yellowish (4) colour: his countenance fair and comely (5), and his air majestic. He was endowed with (6) a good natural understanding; his penetration was uncommon; he possessed a fund of manly eloquence; his conversation was spirited, and he was admired for his talent at repartée: as for his courage and ability in war, both Europe and Asia resound with his praise. The Saracens stilled (7) their children with the terror of his name; and Saladin, who was an accomplished prince, admired his valour to such a degrée of enthusiasm, that immediately after Richard had defeated (8) him on the plains of Joppa, he sent him a couple of fine Arabian horses, in token (9) of his estéem; a polite compliment, which Richard returned (10) with magnificent presents. These are the shining parts of his character, which, however, cannot dazzle (11) the judicious observer so much, but that he may perceive a number of blemishes, which no historian has been able to efface (12) from the memory of this celebrated monarch. His ingratitude and want (13) of filial affection are unpardonable. He was proud, haughty (14), ambitious, choleric, cruel, vindictive, and debauched (15); nothing could equal his rapaciousness but his profusion; and, indeed, the one was the effect of the other: he was a tyrant to his wife, as well as to his people, who groaned (16) under his taxation so much that even the glory of his victories

(1) Tratti di pennello. (2) Macchie e difetti. (3) Alto, forte, diritto. (4) Giallo, giallegiante. (5) Bello e avvenente. (6) Dotato di. (7) Chetavano, imponevano silenzio a, facevano star cheto. (8) Sconfitto. (9) Segno, contrassegno. (10) Ricambiò. (11) Abbagliare. (12) Cancellare. (13) Mancanza. (14) Orgoglioso, altiero. (15) Dissoluto. (16) Gemeva.

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did not exèmpt him from their execrátions; in a word, he has been àptly compàred to a lion, an ànimal which he resèmbled not ónly in coùrage but also in ferócity. SMOLLETT.

DRÙMMER (1) BOY.

In the war with France prévious to the revolútion, an English drùmmer not more than fifteen (2) years of age, hàving wándered(3) from his camp too near (4) the French lines, was seized (5) and brought (6) befóre the French commànder. On béing asked by the gèneral who he was, he ànswered: «A drùmmer in the English sèrvice». This not béing beliéved, a drum was brought, and he was órdered to beat (7) a coùple of màrches, which he accórdingly (8) did. The Frènchman's suspìcions not béing howèver quite (9) remóved, he desired the drùmmer to beat a retréat (10). «A retréat, Sir?» replied the yoúthful Brìton; «I don't know what that is». This ànswer pleased the French ófficer so much, that he dismìssed (11) the drùmmer, and wrote (12) to his gèneral, commènding his spìrited behàviour (13).

CHÀRACTER OF ÈDWARD THE THIRD.

The English are apt to (14) consìder with pecúliar fóndness (15) the history of Edward the (129) Third, and to estéem his reign, as it was one of the lòngest, the most glórious álso, which occùrs in the ànnals of the nátion. The ascèndant which they begàn (16) to have over France, their rival and nàtional ènemy, makes them cast (17) their eyes on this période with great complácency, and sànctifies èvery mèasure which Edward embráced for that end. But his domèstic góvernment is réally more àdmirable than his fóreign victories: and England enjóyed, by his prùdence and vìgour of administrátion, a lònger ìnterval of domèstic peace and tranquillity than she had been blest (18) with

(1) Drum, tamburo; drummer, tamburino. (2) Quindici. (3) Vagato, andato. (4) Vicino a. (5) Arrestato, colto. (6) Condotto, portato. (7) Battere. (8) Conformemente. (9) Del tutto. (10) Ritirata. (11) Licenziò. (12) Scrisse. (13) Condotta. (14) Inclinati, proclivi, soliti, (atti). (15) Affetto. (16) Cominciarono. (17) Gettare. (18) (Deliziato, beato), favorito.

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in any former (1) period, or than she experienced for many years after. He gained the affections of the great (152), and curbed (2) their licentiousness: he made them feel his power, without their daring (3), or even being inclined to murmur at it; his affable and obliging behaviour, his munificence and generosity made them submit with pleasure to his dominion; his valour and conduct made them successful (46) in most of their enterprises; and their unquiet spirits, directed against a public enemy, had no leisure (4) to breed (5) disturbances, to which they were naturally so much inclined, and which the form of the government seemed so much to authorize. This was the chief benefit which resulted from Edward's victories and conquests. His foreign wars were, in other respects, neither founded in justice, nor directed to any very salutary purpose (6). His attempt against the king of Scotland, a minor (123), and a brother-in-law (7), and the revival of his grandfather's claim (8) of superiority over that kingdom, were both unreasonable and ungenerous; and he allowed (9) himself to be too soon seduced by the glaring (10) prospect of French conquest, from the acquisition of a point which was practicable, and which might really, if attained (11) have been of lasting (12) utility to his country and to his successors. But the glory of a conqueror is so dazzling to the vulgar, and the animosity of nations so extreme, that the fruitless (46) desolation of so fine (120) a part of Europe as France is totally disregarded by us, and never considered as a blemish (13) in the character or conduct of this prince; and indeed, from the unfortunate state of human nature, it will commonly happen that a sovereign of great genius, such as Edward, who usually finds every thing easy in the domestic government, will turn himself towards military enterprises, where alone (14) he meets opposition, and where he has full exercise for his industry and capacity. Died 21st of June 1377, aged 65, in the 51st year of his reign.

HUME.

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(1) Antecedente. (2) Frenò. (3) Senza che osassero. (4) Tempo, (agio, ozio). (5) Generare, covare, macchinare. (6) Scopo, oggetto. (7) Cognato. (8) Pretensione, (riclamo). (9) Permise, lasciò. (10) Abbagliante. (11) Conseguito. (12) Durevole. (13) Difetto. (14) Solo.

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IGNORANCE. — Korsakof, a favourite of the Empress Catherine, possessed a handsome (1) face and a very elegant figure, but was entirely destitute of knowledge (2). As soon as he had obtained the post of favourite, he conceived that a man like (3) him ought, of course (4), to have a library. Accordingly, he sent without delay (5) for the most celebrated bookseller in Pétersburg, and informed him that he wanted books (6) for his house at Vasiltchilof, of which the Empress had just made him a present. The bookseller asked him what books he wanted. « You understand that better than I (163) », answered the favourite ; « it is your business ; but there must be great books at the bottom (7), and little ones (75) above (8), as they are at the Empress's (26) ».

THE CHARACTER OF MARY QUEEN OF SCOTS.

To all the charms (9) of beauty, and the utmost (10) elegance of external form, Mary added those accomplishments which render their impression irresistible. Polite, affable, insinuating, sprightly (11) and capable of speaking and of writing with equal ease and dignity. Sudden, however, and violent in all her attachments, because her heart was warm and unsuspicious. Impatient of contradiction, because she had been accustomed from her infancy to be treated as a (123) queen. No stranger, on some occasions, to dissimulation: which, in that perfidious court, where she received her education, was reckoned (12) among the necessary arts of government. Not insensible to flattery or unconscious of that pleasure with which almost every woman beholds (13) the influence of her own beauty. Formed with the qualities that we love, not with the talents that we (182) admire, she was an agreeable woman rather (14) than an illustrious queen. The vivacity of her spirit not sufficiently tempered with sound (15) judgment, and the warmth of her heart, which was not at all times under the restraint (16) of discretion, betrayed her (17)

(1) Bella. (2) Cognizioni. (3) Simile a, suo pari. (4) Naturalmente. (5) Senza indugio. (6) Gli occorrevano libri. (7) Abbasso. (8) In alto. (9) Fáscino. (10) Somma. (11) Allegra, briosa. (12) Annoverata, stimata. (13) Vede, mira. (14) Anzichè. (15) Sodo, sano. (16) Freno. (17) La tradivano, la trascinavano.

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both into èrrors and into crimes. To say that she was ălways unfôrtunate, will not accôunt for(341) that long and almost uninterrùpted succèssion of calàmities which befèll(1) her; we must líkewise add, that she was ôften imprûdent. Her pàssion for Dârnly was rash(2) yoúthful, and excèssive. And though the sùdden transition to the òpposite extréme was the nàtural effèct of her ill-requited love(3) and of his ingràtitude, insolence, and brutàlity; yet néither these, nor Bothwell's ârtful addrèss and impôrtant sèrvices, can jùstify her attàchment to that nóbleman. Even the mànners of the age, licèntious as they were(199), are no apòlogy(4) for this unhàppy pàssion; nor can they indúce us to look on that tràgical and infamous scene which fòllowed upòn it, with less abhôrrence. Humànity will draw a veil(5) over this part of her chàracter, which it cànnot appróve, and may(98), perhàps, prompt(6) some to impúte her àctions to her situátion, more than to her disposition: and to lamènt the unhàppiness(7) of the fòrmer ràther than accúse the pervèrseness of the làtter(73). Mâry's sùfferings excéed, both in degrée and in durátion, those tràgical distrèsses(8) which fàncy has feigned to excíte sôrrow and commìserátion; and while we survey(9) them, we are apt(10) altogèther to forgèt her fráilties, we think of her faults with less indignation and appróve of our tears, as if they were shed(11) for a person who had attáined(12) much néarer to pure vìrtue.

With regârd to the queen's person, a(126) circumstance not to be omitted in wríting the hìstory of a fémale reign, all contèmporary ăuthors agrée in ascríbing to Mary the ùtmost beaúty of cõuntenance and èlegance of shape(13) of which the húman form is cápable. Her hair was black(14), though, accôrding to the fàshion(15) of that age, she fréquently wore bôrrowed locks(16) and of different cŏlours. Her eyes were a dark grey(17), her complèxion(18) was èxquisitely fine, and her hands and arms

(1) Accadevano. (2) Sconsiderata. (3) Amore mal corrisposto. (4) Scusa. (5) Tirerà un velo. (6) Indurre, eccitare. (7) L' infelicità. (8) Calamità, afflizioni, pene, angoscie. (9) Contempliamo. (10) Inclinati, disposti, (atti). (11) Tears shed, lacrime sparse. (12) Pervenuta, arrivata, giunta. (13) Taglia, forma, vita. (14) Neri. (15) Secondo la moda. (16) Portava ricci posticci. (17) Grigio scuro. (18) (Complessione), carnagione.

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remârkably dèlicate, both as to shape and cŏlour. Her stàture was of a height that rose (1) to the majèstic. She danced, she walked, and rode (2) with équal grace. Her taste for músic was just, and she both sung and played upòn (3) the lute with uncòmmon skill (4). Tówards the end of her life she begàn to grow fat (5); and her long confînement, and the cóldness of the hŏuses in which she was imprisoned, brought on (6) a rheŭmatism which deprîved her of the use of her limbs (7). No man (191), says Brântome, ever behèld (8) her person withoût admirátion and love, or will read her history withoût sôrrow.—Robertson.

Cléanliness.—What do you mean by cléanliness (9)?—The hàbit of kéeping (10) my pèrson and clothes (11) free (12) from dirt (13). What considerátions should indúce you to be cléanly? Néatness (14) and cléanliness indicáte an ôrderly and even (15) well règulated mind, and mark a due (16) regârd to the opìnion of ŏthers; whilst (17) the còntrary are ôften a sure indicátion of an indolent, and ill arránged mind and disposìtion, and denóte éither the wéakness (18) of affectátion in desíring to be sìngular, or the impèrtinence of a contèmpt or defiance (19) of pùblic féeling. Can you mèntion àny ŏther considerátion? Yes. Cléanliness marks a pròper estimátion of my own bòdy, and shews (20) that I am néither forgètful (1) of Him who made it, nor of the fúture glóry it may hereâfter (2) recéive. What good effècts phỳsically may arise (3) from cléanliness? Cléanliness presèrves our clothes, and thèrefore (4) assists us in the obsèrvance of anŏther dúty, ecònomy; and it has an espècial tèndency tówards the preservátion of health. Pèrsons of dìrty hàbits (5) are much more liable (6) to contágious màladies than cléanly péople. What good effècts mòrally may arise from cléanliness? Púrity of bòdy may nàturally

(1) Altezza che sorgeva. (2) Camminava e cavalcava. (3) Suonava. (4) Bravura, abilità. (5) Grassa, pingue. (6) Cagionarono, causarono. (7) Membra, gambe, (8) Mirò, vide. (9) Che intendete per pulizia? (10) Keeping (p. di to keep, kept), tenere. (11) Vestiti. (12) Free, franco, libero. (13) Sudiciume, sporcheria. (14) Nettezza, lindezza, nitidezza. (15) Uguale (piano). (16) Debito, dovuto. (17) Mentre, laddove. (18) Debol-ezza. (19) Disprezzo o sfida. (20) Mostra, dimostra. (1) Nè scordevole. (2) In avvenire. (3) Derivare, nascere. (4) Quindi, perciò. (5) Sudice abitudini. (6) Soggette, esposte.

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lead to pùrity of soul (1). What nàtions have attàched pecùliar impòrtance to cléanliness? Every civilized nàtion, in a greàter or less degrée, has enfòrced (2) the necèssity of it, and màny have made it a part of their religious dùties.

THE UNGÈNEROUS PLÀNTER (3), OR THE PRÀCTICAL REPRÒOF (4).

A gèntleman who some years agó resided on a plantàtion in North Amèrica, was one évening stànding (5) at his own door (6), when an Indian appròached him, and asked for (7) a little food (8). He replíed (9) « I have none for you ». Upòn his soliciting a little beer (10) or a draught of wàter (11), he was ànswered « Go awáy (12) you Indian dog ». He then fixed his (56) eyes on the plànter for a few mìnutes, and pursúed his jòurney. A long time àfterwards (13) the gèntleman, who was fond of shòoting (14), pursúed his game (15) till he was complétely lost in the woods (16). At length howèver (17), àfter wàndering abòut in várious dirèctions, he percéived an Indian hut (18), and hástened (19) tówards it, in òrder (249) to enquíre (20) his way home (1). The Indian said « The place of which you speak is at a great dìstance, so that you cànnot pòssibly reach it to-night (2); and if you attèmpt to stay (3) in the woods, you will be (89) éaten up by the wolves (4); but you are wèlcome (5) to remáin with me till mòrning, if you please. This kind (6) òffer was thànkfully accèpted, and the Indian boiled (7) some vènison (8) for his guest (9), mixed him some rùm and wàter, and, àfter sùpper, spread some déer-skins (10) on the ground, for him to sleep on, whilst he and anòther Indian retíred to a different part of the hut. In the mòrning, the Indian and his compànion awóke (11) the gèntleman, and òffered to show (12) him the way to his plantàtion,

(1) (Spirito) anima. (2) Inculcato, dimostrato, imposto. (3) Agricoltore americano. (4) Rimprovero, riprensione. (5) Stante in piede, (6) Propria porta. (7) Gli chiese. (8) Cibo. (9) Replicò, rispose. (10) Birra. (11) Sorso (bicchiere) d'acqua. (12) Andate via. (13) Di poi, dopo. (14) Vago di caccia, appassionato per la caccia. (15) Cacciagione, caccia (gioco, partita). (16) Boschi. (17) Finalmente però. (18) Capanna, tugurio. (19) S'affrettò. (20) Ricercare, domandare. (1) A casa. (2) Giungervi stanotte. (3) Stare, fermarvi. (4) Divorato da' lupi. (5) (Ben-venuto) padrone. (6) Amorevole. (7) Fece bollire, lessò. (8) Salvaggina. (9) Ospite, convitato. (10) Distese qualche pelle di daino. (11) Svegliarono. (12) Mostrare.

Accordingly they walked (1) before him, with their guns (2), till they came within about a mile of the place. The Indian turning (3) to the gentleman, asked if he did not know him? «I believe I have seen you», was the reply. «Yes», rejoined the inmate (4) of the woods, «you have seen me at your own door; and I will now give you a piece of advice. If, in future, a poor Indian, who is hungry, thirsty, and weary (5), should ask you for a little refreshment, do not say to him: Go away, you Indian dog».

Industry. — What is meant by industry? A habit of steady (6) uniform application to the pursuit (7) or calling (8) in which we are engaged (9). Are any persons then relieved (10) from the necessity of being industrious? None (191): employment is given to all (190). They who are not obliged to labour for their subsistence are yet obliged to cultivate their understanding, and to devote themselves (11) in every possible way to the good of the community. In what arises (12) the duty of being industrious? In the commandment given to Adam, and entailed on (13) his posterity, that from the sweat (14) of his brow (15) should man eat bread (16). Is severity the only feature (17) conspicuous in this sentence? No: the Almighty (18) always tempers justice with mercy, and in this instance (19) mercy is remarkable. Prove the assertion. Industry preserves the mind from corruption and the body from disease (20). Health, cheerfulness (1), competence (2), content, virtue, and happiness are its effects; insomuch (3), that no one can be said (182) to be truly wretched (4) who has enough (5) to employ him. Is it dishonourable to work (6)

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(1) Camminarono. (2) Schioppi, fucili. (3) Volgendosi. (4) Abitatore, (inquilino). (5) Affamato, assetato e stanco. (6) Steady, fermo, costante. (7) Pursuit (caccia), impiego, occupazione, interesse, professione, da to pursue, seguitare, incalzare, accudire a. (8) Calling (chiamata) vocazione, arte, mestiere. (9) Engaged, impegnati, occupati, (ingaggiati). (10) Relieved, francate, esentate, (sollevate). (11) Consacrarsi, darsi, dedicarsi. (12) Nasce. (13) Caduto a, ereditato da. (14) Sudore. (15) Ciglio, fronte. (16) Mangiar pane. (17) Tratto. (18) Al-mighty, (composto di all, tutto, e mighty, potente), l'Onnipossente; *ted.* All-mächtig. (19) Esempio, caso. (20) Dis-ease, dis-agio, in-comodo, malattia. (1) Ilarità, allegrezza, brio. (2) Competence, il bastevole, il necessario; da (to compete), to be competent, competere, bastare. (3) In-so-much, in-così-molto, talmente. (4) Vera-mente digraziato. (5) Abbastanza. (6) Lavorare.

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for our own subsistence? On the contrary — the greatest benefactors of society are the diligent, and no occupation is, properly speaking, mean (1) which is lawful (2) in itself, and which is carried on (3) by lawful means. What ancient nation was of this opinion? The Egyptians. With them every trade (4) was alike (5) honourable, because each contributed to the good of the state. In what light (6) is industry held by mankind (7)? Industry has ever been esteemed (8) as most honourable, while idleness has ever been considered as despicable (9). Why so? Because without industry no one can arrive at eminence in any respect, and the natural effect of idleness is to enervate and brutalize the mind. Can this duty be carried to excess? We ought (10) not to labour unnecessarily to the prejudice of our health, or to serve an unlawful end. It is, however, a good saying (11), that « it is better to wear out than rust out (12) »; and idleness is the true rust of the soul. What has justly been said of idleness? That it is the mother of all vice, the most powerful assistant of the evil (13) spirit, and the forerunner (14), in youth, of all that is base and worthless (15) in maturity and old age.

Justice superior to valour. — Agesilaus was asked whether (16) courage or justice was the greater virtue. « There would be no necessity for valour if all men were just », replied the king.

Vows (17). — Sigismond, Emperor of Germany, being asked what was the surest method of remaining happy in this world (18), replied, « Only (19) do always in health, what you have often (20) promised to do when you were sick (1) ».

Temperance. — What do you mean by temperance? A due (2)

(1) Bassa, mezzana, sprezzabile (means, s., mezzi). (2) Legittimo. (3) Esercitato: da to carry, portare (341). (4) Mestiere, arte, (commercio). (5) Ugualmente. (6) Punto di vista, lume, aspetto, stima. (7) Gli uomini, il genere umano. (8) Stimato. (9) Sprezzabile; da to despise, sprezzare, schernire. (10) Dovremmo, dobbiamo. (11) Say-ing, dett-ame, detto. (12) It is better to wear out than rust out, è meglio logorarsi col lavoro che colla ruggine dell' inazione. (13) Maligno. (14) Fore-runner, pre-cursore. (15) Worth-less, indegno, vile. (16) Whether, se. (17) Vows, voti. (18) World, mondo. (19) Solamente. (20) Spesso. (1) Ammalato. (2) Due, debito, dovuto, conveniente.

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restráint (1) of our desíres and pàssions; which is oppósed to the indùlgence of self-love, vànity and èvery sènsual gratificátion (2). In the scale of mòral dúties what rank does tèmperance hold (3)? Perhàps (4) the first, for withoût it vìrtue has no guard, and vice no check (5). As it is built (6) on the rejèction of the stròngest temptátions to which our nàture is expósed, it contáins in itsèlf a degrée of nóbleness which confèrs dignity on all who pràctise it. What advàntages resùlt from it? A clear (7) understànding and a sound (8) constitútion; even nàtural infirmities are overcŏme (9) or consìderably improved (10) by it. It gives swéetness (30) to the tèmper, and activity to the frame; confèrs true indepèndence both on mind and bòdy; and retáins us in that place in creátion for which we were orìginally desígned. What are the chief (11) promóters of intèmperance? A glùttonous (12) àppetite, the most degráding of all quàlities, a hàbit of yiélding (13) to slight (14) gratificátions, want (15) of emplŏyment, immòderate desíres, and ìdle assóciates. In what does intèmperance consist? In the impròper indùlgence of our nàtural àppetites; in éating, drìnking, or sléeping (16) immòderately; in spènding too much time in adôrning our bòdies, and in gìving loose (17) to vain or irrègular desíres. Excèss in èvery respèct is forbìdden (18), vìrtue withoût it becŏmes enthùsiasm, and lóses (19) its chàracter and its respèct. What are the best means of acquìring a hàbit of tèmperance? To accùstom oursèlves occásionally to the denìal of even lăwful and innocent gratificátions, to cùltivate a taste (20) for pure and intellèctual plèasures, and to set (1) befóre us the bright exàmples that the good and hóly (2) of all áges have affórded us.

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(1) Restraint, governo, raffrenamento, padronanza. (2) Gratification (gratificazione), godimento, piacere. (3) Hold, tenere, occupare. (4) Perhaps, forse. (5) Check, freno. (6) Built (p. di to build, fabbricare, edificare), fondato. (7) Chiaro, luminoso. (8) Sound, sodo, solido, sano. (9) Over-come (sopra venute), superate, domate, vinte. (10) Improved, migliorate. (11) Chief, principali. (12) Glutton-ous (ghiotto), goloso, ingordo. (13) To yield, cedere, arrendersi. (14) Slight, lievi. (15) Want, mancanza, difetto. (16) Nel mangiare, bere, o dormire. (17) Loose (reins), sciolte (redini). (18) To bid, comandare, to for-bid (forbade, forbidden), vietare, *ted.* verbieten. (19) Loses, perde. (20) Taste, gusto. (1) To set, porre, mettere, collocare, (2) Holy, santi.

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MAGNANÌMITY OF AN ITÀLIAN PÈASANT.

A great inundátion hàving táken place in the north of Italy, in cònsequence of an excèssive fall of snow (1) in the Alps, fòllowed by a spéedy thaw (2), the river Adige càrried awáy a bridge (3) near Veróna excèpt the mìddle part, on which was the house of the tòll-gàtherer (4); who with his whole fàmily, thus remáined imprìsoned by the waves (5), and in mómentary expectátion of cèrtain destrùction. They were discŏvered from the banks (6), strètching forth their hands, scréaming (7) and implóring (288) sùccour, while fràgments of this ónly remáining arch were continually dròpping (8) into the impètuous tòrrent. In this extréme dánger, a nóbleman, the Earl of Polverìni, who was a spectátor, held out (9) a purse of one hùndred séquins as a rewărd (10) to any advènturer who would take a boat (11) and save this unhàppy fàmily. But the risk was so great of béing borne down (12) by the rapìdity of the stream (13), of béing dashed (14) agáinst the fràgments of the bridge, or of being crushed (15) by the fálling of the hèavy stones (16), that not one of the vast nùmber of lóokers on (17) had coùrage enoùgh to attèmpt such an èxploit (18). A pèasant pâssing alòng, was infòrmed of the pròmised rewărd. Immédiately jùmping (19) into a boat, he, by the amázing (20) strength of the oars (1) gained the mìddle of the river, and brought his boat ùnder the pile (2), when the whole tèrrified fàmily sáfely descènded by means of a rope (3). «Coùrage» cried he «now you are safe!» By a still more strènuous èffort, and great strength of arm, he brought the boat and fàmily to shore (4). «Brave fèllow! excláimed the Count, presènting the purse to him, «here is your pròmised rècompense». «I will nèver expóse my life for mŏney» ànswered the pèasant; «my lábour affórds (5) a sufficient lívelihood (6)

(1) Caduta di neve. (2) Scioglimento. (3) Portò via un ponte. (4) L'esattore del pedaggio. (5) Le onde. (6) Riva, sponda. (7) Protendendo le mani, strillando. (8) Cadevano. (9) Offrì. (10) Ricompensa. (11) Battello, barchetta. (12) Strascinato giù. (13) Corrente, torrente. (14) Spinto, precipitato. (15) Schiacciato. (16) Pesanti pietre. (17) Astanti. (18) Azione, impresa. (19) Saltando, balzando. (20) Sorprendente. (1) Remi. (2) Pila, pilastro, avanzo. (3) Fune. (4) Riva. (5) Somministra, fornisce. (6) Livelihood, vitto, sussistenza.

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for myself, my wife, and children; give the purse to this poor family, that have (147) lost all ».

FORTITUDE. — What do you mean by Fortitude? Fortitude is that necessary virtue which enables us to endure adversities and evils, under whatever shape (1) they may arrive. Why is fortitude a duty? Because without it there can be no enjoyment of tranquillity, and consequently no happiness; and because by it we are kept in the steady practice of virtue. How will you prove this assertion? He that dreads evil (2), or shrinks (3) at its first appearance, is the slave of fear (4), and lives a life of continual horror: the man who possesses a cowardly (5) spirit is the slave of the world, for he has neither a will of his own to avoid (6) evil, nor courage to do good. What are the advantages of fortitude? It gives firmness of mind, and either enables us to conquer evils, or it diminishes their effects. It fortifies every noble faculty, and raises us (7) above the shocks (8) and vicissitudes of fortune. What are the proper foundations of fortitude? A good conscience, and a firm trust (9) in God. Can you enlarge this answer? A corrupt heart is always a prey to fear, and is in constant dread of detection (10) and punishment. True courage is founded on rectitude of principle and intention; and he who believes that his Creator is his friend, and an attentive observer of all that passes on earth, is, in Scripture phrase, « as bold (11) as a lion ». What are the best means to acquire habits of fortitude? To form a just estimate of the goods and evils of life, and of the value of life itself.

INTRODUCTION TO MACAULAY'S HISTORY OF ENGLAND.

I purpose to write the history of England from the accession of King James (12) the Second down to a time which is within the memory of men still (13) living. I shall recount the errors

(1) Forma, guisa. (2) Dreads evil, teme il male. (3) Shrinks, indietreggia, si arretra, si dà per vinto. (4) Slave of fear, schiavo del timore. (5) Cowardly, codardo, pusillanime. (6) To avoid, evitare. (7) Ci innalza. (8) Shocks, urti, assalti, sinistri. (9) Trust, fiducia, confidenza. (10) Timore di scoprimento. (11) Bold, baldo, baldanzoso, ardito. (12) Giacomo. (13) Ancora, tuttora.

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which, in a few months (1), ălienated a lŏyal gèntry (2) and priésthood (3) from the House of Stúart. I shall trace the course of that revolútion which tèrminated the long strùggle (4) betwéen our sŏvereigns and their pârliaments, and bound up (5) togèther the rights of the péople and the title of the reigning dynasty. I shall reláte (6) how the new sèttlement (7) was, dúring many troùbled (8) years, succèssfully defènded agâinst fòreign and domèstic ènemies; how, under that sèttlement, the authòrity of law (9) and the secúrity of pròperty were found to be compâtible with a liberty of discùssion and of individual àction nèver befóre known; how, from the auspicious únion of òrder and fréedom (10) spràng (11) a prospèrity of which the ànnals of húman affâirs had fùrnished no exàmple; how our coùntry, from a state of ignomìnious vàssalage, ràpidly rose (12) to the place of ùmpire (13) amŏng Européan powers; how her òpulence and her mârtial glóry grew (14) togèther; how, by wise and rèsolute good faith (15), was grâdually estàblished a pùblic crèdit frùitful of mârvels which to the státesmen (16) of any fòrmer age (17) would have seemed incrèdible; how a gigàntic còmmerce gave birth to (18) a mâritime power, compâred with which èvery other màritime power, áncient or mòdern, sinks (19) into insignificance; how Scòtland, àfter áges of ènmity, was at length uníted to England, not mérely by légal bonds (20), but by indissolùble ties of ìnterest and affèction; how, in Amèrica, the Británish còlonies ràpidly becáme far míghtier and wèalthier (1) than the realms which Còrtes and Pizârro had àdded to the domìnions of Charles the Fifth; how, in Asia, Brìtish advènturers fòunded an èmpire not less splèndid and more dúrable than that of Alexànder.

Nor will it be less my dúty fáithfully to recòrd disâsters mìngled (2) with tríumphs, and great nàtional crimes and fòllies far more humìliating than any disâster. It will be seen that even

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(1) Pochi mesi. (2) Borghesia (della prima classe), ceto medio. (3) Sacerdozio, clero. (4) Lotta. (5) Legò, avvincolò. (6) Raccontare, riferire, ragguagliare. (7) Assestamento. (8) Torbidi. (9) Legge. (10) Libertà. (11) Nacque. (12) Sorse. (13) Arbitro, (giudice). (14) Crebbero. (15) Buona fede. (16) Statisti, uomini di stato. (17) Antecedente secolo. (18) (Diede nascita a), produsse. (19) Svanisce, sfuma, (si profonda). (20) Bonds, (ties), legami, vincoli. (1) Di gran lunga più potenti e più ricche. (2) Frammescolati, commisti.

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what we justly account (1) our chief blessings were not without alloy (2). It will be seen that the system which effectually secured our liberties against the encroachments (3) of kingly power, gave birth to a new class of abuses from which absolute monarchies are exempt. It will be seen that, in consequence partly of unwise interference (4), and partly of unwise neglect, the increase of wealth and the extension of trade produced, together with immense good, some evils from which poor and rude societies are free. It will be seen how, in two important dependencies of the crown, wrong (5) was followed by just retribution; how imprudence and obstinacy broke (6) the ties which bound the North American colonies to the parent state; how Ireland, cursed (7) by the domination of race over race, and of religion over religion, remained indeed a member of the empire, but a withered (8) and distorted member, adding no strength (9) to the body politic, and reproachfully pointed at (10) by all who feared or envied the greatness of England. Yet, unless I greatly deceive myself (11), the general effect of this chequered (12) narrative will be to excite thankfulness (13) in all religious minds, and hope in the breasts (14) of all patriots. For the history of our country during the last hundred and sixty years is eminently the history of physical, of moral, and of intellectual improvement (15). Those who compare the age on which their lot has fallen (16) with a golden age which exists only in their imagination may talk of degeneracy and decay; but no man who is correctly informed as to (17) the past will be disposed to take a morose or desponding (18) view of the present.

I should very imperfectly execute the task (19) which I have undertaken if I were merely to treat of battles and sieges (20), of the rise and fall of administrations, of intrigues in the palace, and of debates in the parliament. It will be my endeavour (1) to relate the history of the people as well as the history of the

(1) Meritamente consideriamo. (2) Lega, cattiva lega. (3) Usurpazioni. (4) Parte d'imprudente intrammettersi. (5) Torto, ingiustizia. (6) Ruppero, infransero. (7) Maledetta, rovinata. (8) Disseccato, paralizzato. (9) Forza. (10) Additato, mostrato col dito. (11) M' inganni. (12) Scaccato, variopinto. (13) Gratitudine. (14) Petti, cuori. (15) Miglioramenti, perfezionamenti, progressi. (16) Sorte è caduta. (17) Riguardo a, in quanto a. (18) Cupa o sfiduciata vista. (19) (Compito), lavoro, assunto. (20) Assedj. (1) (Sforzo), impegno, premura.

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gŏvernment, to trace the prògress of úseful and ornamèntal arts, to describe the rise of religious sects and the chánges of literary taste (1), to portráy (2) the mànners of succèssive generátions, and not to pass by with neglèct even the revolútions which have taken place in dress, fùrniture, repàsts (3), and pùblic amúsements. I shall chèerfully bear (4) the repróach of hàving descènded belów (5) the dignity of history, if I can succéed in plácing befóre the English of the nineteenth cèntury a true picture of the life of their àncestors.

Prudence. — What do you mean by prudence? Prudence is that useful virtue which results from experience of what is fit (6) or unfit for our condition; or it may be termed that cautious habit of mind which enables us to determine what line of conduct we ought to pursue, so as to do that which (176) is right, and which shall most conduce to our general welfare (7). Why is prudence a virtue? Because there is no situation in life in which we can, with safety (8) to ourselves, or with hope of success in our undertakings (9), act thoughtlessly (10) and at random (11). What are the advantages of prudence? It gives consistency to the character, and renders great talents or brilliant virtues estimable. It promotes our temporal interests, preserves our virtue and our health, and ensures general esteem. Without it no one can be trusted as a friend, or is fit for any public employment; the welfare and peace of domestic life are injured or endangered (12), and all intimacy with such a character is avoided and dreaded (13). Is prudence a virtue found often in young persons? No, youth is proverbially marked by indiscretion and rashness (14). Hence (15) in early life, we should learn to venerate the experience and wisdom of our elders (16) and willingly submit to their council and discretion. In what estimation is prudence held by the world? In the greatest; for it is founded on sound (17) judgment, and is closely allied (18) to wisdom, which is the perfection of the human understanding. In what should the foundations of the maxims of prudence be laid (19)? In firm principles, and in a conscientious regard to every part of our duty, otherwise (20) prudence will degenerate either into cunning (1) or into mere selfishness (2).

(1) Gusto. (2) Ritrarre, dipingere. (3) Modi, mobili, pasti. (4) Tollerare, soffrire, sopportare. (5) Sotto, al di sotto. (6) Fit, adattato, conveniente. (7) Wel-fare, ben-essere, beno stare, prosperità, felicità. (8) Safe-ty, sicur-ezza. (9) Under-takings, intraprese, imprese. (10) Thought-less-ly, s-pensierata-mente. (11) A caso, alla cieca. (12) Compromessi o messi a repentaglio. (13) Temuta. (14) Temerità, sconsideratezza. (15) Quindi. (16) Maggiori, anziani. (17) Sodo, sano. (18) Strettamente collegata, congiunta. (19) Laid, posti, stabiliti. (20) Altrimenti. (1) Cunning, astuzia, scaltrezza. (2) Self-ish-ness, egoismo, soverchio amore di sè stesso.

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GEORGE WASHINGTON.

George Washington, called by his fellow citizens(1) to that honorable and responsible office(*), was a Virginian gentleman of affluent fortune, who had distinguished himself in the Canadian war, particularly on the day of Braddock's defeat(2), when, at the head of the provincial militia, he covered the retreat(3) of the British troops, and saved them from destruction. From the fields (4) of his early fame he had turned his attention to the peaceful pursuit of agriculture on the banks(5) of the Potomac; where he diligently employed himself in improving the estate(6) of Mount Vernon, which he had inherited from his mother. He is proved by his correspondence to have been sincerely desirous of preserving unbroken the ties of allegiance which bound the colonies to the parent state; but when the rupture was inevitable, and the voice of his country called her sons to deliberate and to act for the preservation of their independence, Washington relinquished his favorite occupations and joined(7) the first congress at Philadelphia: his high character, and the conspicuous part he had borne(8) in the late(9) war, caused him to be appointed on all committees where military knowledge was requisite; and when it was necessary to select a commander, he was unanimously chosen(10) by his colleagues; he accepted the office with great diffidence, and declined(11) all compensation beyond the payment of his expenses.

The man whom his country thus honored, by placing him in the front of danger, and entrusting him with(12) a commission unexampled for the difficulties, the anxieties, and the high destinies that it involved, seems to have been one of those characters raised up by Providence for the accomplishment of great designs; his distinguishing qualities, which never could have been expected to meet in one man, were all peculiarly adapted to the emergency which called him forth. He was of a grave and sober temperament, of a reflective and deeply calculating turn(13) of mind; somewhat stern(14) in demeanor, inflexible to the weaknesses(15) of others, and inexorable in his purposes of public duty; yet strictly just, and when justice was satisfied, humane and generous, he was habituated to view things on all sides, to consider them in all relations, and to trace all the probable consequences of proposed measures. Possessed of a penetrating genius, and an activity that never flagged (16), he was ever meditating on schemes(17) of public safety, or engaged in

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(1) Concittadini. (2) Sconfitta. (3) Ritirata. (4) Campi. (5) Sponde. (6) Terra, stabile. (7) Si uni a. (8) Sostenuto. (9) Recente, ultima. (10) Scelto, eletto. (11) Ricusò, rifiutò. (12) Affidandogli. (13) Indole. (14) Austero. (15) Debolezze. (16) Allentava, si rilassava. (17) Progetti. (*) That of Commander in Chief of the Forces.

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executing what his sagacity had contrived (1). When the army was at rest (2), its commander was in motion: the fittest places for offensive or defensive operations, the secret agents of his midnight counsels, were visited by him in person, and the wild woods (3) of America, her rocky caves, and mountain sides, were silent witnesses (4) of his indefatigable exertions. With integrity to withstand (5) all temptations and magnanimity to resign all private interests, for the public welfare, he possessed the art of persuading others to follow him in the same narrow (6) and difficult path (7) of duty; and as no temptation could seduce him, so no difficulties, no losses, no sufferings, no defeats could shake (8) his fortitude or distract his counsels. Though the gloom (9) which for a long period hung (10) over his country's fate, communicated itself to her commander, and chased all traces of hilarity from his brow, he never despaired of her ultimate success. If indeed Washington had deserted her cause her glory had been extinguished: if Washington had been induced by rash counsels to make a false step (11), the American armies had been undone (12); but unmoved by difficulties or dangers, obloquy or praise, he waited (13) patiently for the times of action; and, like the celebrated Roman, saved his country by caution, vigilance, and delay. In addition to his high endowments (14), nature had given him a robust constitution, a capability of enduring fatigue almost unexampled, a heroic countenance, and a stately (15) figure, which seemed, as it were, expressly formed for command. If we consider the power that he opposed, the various interests that he united, the trials (16) that he underwent, the policy that he displayed, and, above all, his characteristic modesty, his disinterested patriotism, and those high moral and religious feelings that adorned his life, where shall we find a parallel for the soldier and statesman of America? — HUGHES.

PATIENCE. — What do you mean by patience? Patience is that habit of mind which enables us to support misfortune without repining (17), bodily suffering without murmurs, injuries without reproaches, contradiction without irritation and the evil conduct of others without invectives. Why is patience a duty? Because a contrary spirit is a degree of rebellion against the Almighty, by whose command, or with whose permission, all evils assail (18) us. What awful (19) sanction can you give to this duty? Patience is one of the attributes of the Deity. He is declared to be «strong and patient»; to which are added these remarkable words, «and

(1) Divisato, inventato. (2) Riposo. (3) Foreste selvagge. (4) Testimoni. (5) Resistere a, vincere. (6) Stretto. (7) Sentiero. (8) Smovere. (9) Oscurità, cupezza. (10) Stava sospeso, sovrastava. (11) Passo. (12) Rovinate. (13) Aspettava. (14) Dote di natura. (15) Maestosa. (16) Prove. (17) Lamentarsi. (18) Assalgono. (19) Tremendo, terribile.

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God is provoked every day». What instruction do you gather(1) from this? That if that Almighty Being, who is too pure even to behold(2) iniquity, can endure the wickedness(3), perverseness and ingratitude of men, and refuse to take instant vengeance upon them, we, who are ourselves included among the number of transgressors, should bear(4) with patience, and even with tenderness, the injuries and offences offered to ourselves, and be far more ready(5) to forgive, and to reclaim, than to resent or censure. What are the advantages resulting from patience? It lessens(6) every evil that we may have to endure. By preserving the mind calm under adversity, it enables us to use that necessary exertion, and to perceive those favorable opportunities, which properly employed, frequently lead us back(7) to prosperity. It serves in an eminent degree to mitigate bodily suffering, and to restore the constitution to health and renewed(8) vigor. Can you name any other advantages arising from the same source? Patience generally disarms enmity, and puts to shame wanton oppression(9), and it ensures the esteem of all those whose regard is worth possessing. What are the best means of preserving this virtue? To keep constantly in mind the goodness and forbearance(10) of God towards ourselves, notwithstanding our unworthiness(11) in his sight, and our repeated provocations against his authority; and to cultivate such a feeling of tenderness and of pity towards our fellow-creatures as will urge(12) us to avoid, for their sakes(13) as well as for our own, every occasion of exposing them to his wrath(14). But anger(15) seems a feeling natural to all: is the expression of it, therefore, unlawful? «Anger», says he whose wisdom was the special gift(16) of God, «may glance(17) into the breast(18) of a wise man, but can rest only in the bosom(19) of fools». Our indignation may, and undoubtedly will, arise on many occasions, just in themselves, but we must carefully restrain(20) the emotion, certain that it is always dangerous, and that its indulgence is rarely, or never, defensible.

Moderation. — What do you mean by moderation? Moderation is that equable habit of mind which is alike(1) opposed to despondency(2) of mind on the one hand, and to high elevation of spirits on the other. Why is moderation a duty? Because without it we are in the greatest danger of running(3) into

(1) Cogliete? (2) Anche a guardare. (3) Tollerare la malvagità. (4) Soffrire, sopportare. (5) Disposti. (6) Scema. (7) Ci riconducono. (8) Rinnovato. (9) Puts to shame wanton oppression (mette vergogna a scherzevole (ingiusta) oppressione), fa arrossire coloro che opprimono gli altri senza motivo. (10) Sofferenza, longanimità. (11) Ad onta della nostra indegni-tà. (12) Stimolerà, spronerà. (13) Per amore di essi. (14) Ira, sdegno. (15) La collera. (16) Dono. (17) Balenare, gettar repentino e momentaneo splendore. (18) Breast, petto. (19) Bosom, seno. (20) Reprimere, raffrenare. (1) Ugualmente, del pari. (2) Scoraggiamento. (3) Correre trascorrere.

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excesses, and of thereby (332) incurring much self-reproach, wordly failure (1), and even guilt. In what does moderation consist? Moderation is a duty attached to a state of comfort and ease (2), as patience is to a state of discomfort and incidental suffering; and consists in placing proper bounds to our wishes and desires, to our pursuits, to our pleasures, and to our passions. How does the reasonableness (3) of this duty appear? As our desires and wishes are confessedly (4) the first springs (5) of action, if these transgress the bounds of propriety and virtue, we not only expose ourselves to disappointment (6), but to sin. If we are immoderate in our pursuits we endanger (7) our health, and, in an especial manner, our virtue; for, to obtain success, we may be tempted into paths (8) which neither conscience nor religion can justify. In what manner does it affect our pleasures and our passions? Intemperance, either in our pleasures or in the indulgence of our passions, is the destruction of enjoyment, of health, and of innocence. A wise and good man will partake (9), with a thankful heart, of all that Divine Goodness places within his reach (10); but he will be very careful not to be enslaved (11) by any gratification (12), and to lose that just balance of mind which is his safeguard and happiness. What consideration should lead (13) us to cultivate this virtue? The uncertainty of all earthly enjoyments, and the full certainty that this temporary scene of things must close (14).

THE QUAKER'S CHARITY.

A certain benevolent Quaker in New York was asked by a poor man for money as charity, or for work (15). The Quaker observed, « Friend, I do not know (16) what I can give thee to do! Let me see (17); thou mayest take my wood (18) that is in the yard (19) up stairs (20), and I will give thee half-a-dollar ». This the poor man was glad (1) to do, and the job lasted him till about noon (2), when he came and told him the work was done, and asked him if he had any more to do. « Why (3) friend, let me consider », said the queer (4) Quaker: « Oh! thou mayest take the wood down (5) again, and I will give thee another half dollar ».

ORDER. — What do you mean by order? A regular method pursued in all our avocations, by which means we are enabled

(1) Insuccesso. (2) Agio, comodo, tranquillità. (3) Reason-able-ness, ragion-evol-ezza. (4) Manifestamente. (5) Molle. (6) Dis-appoint-ment, disinganno, disappunto, traversia. (7) Boniamo in pericolo. (8) Sentieri, imprese. (9) Accetterà, goderà. (10) Portata. (11) Enslaved, cattivato, reso schiavo. (12) Godimento, piacere (gratificazione). (13) Condurre, indurre. (14) Terminare, (chiudere). (15) Work, lavoro. (16) I do not know, io non so. (17) Let me see, vediamo. (18) Thou mayest take my wood, tu puoi (pigliare e) portare la mia legna. (19) Yard, cortile. (20) Up stairs (su per le scale), di sopra. (1) Glad, contentissimo. (2) The job lasted him till about noon, il lavoro, l'operetta l'occupava sino a mezzogiorno quasi. (3) Why, (*ricmpitivo*), ma. (4) Queer, eccentrico, strambo. (5) Down, abbasso.

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to give to each employment its proper place, and due (1) proportion of time. Why is this a duty? Because, without arrangement, we can never fill (2) any situation of life with propriety. Confusion is the result of a want of method, and where even outward (3) confusion exists, it is impossible that the mind itself can remain clear and unencumbered (4), or its exertions be attended with success. What objections have sometimes been raised to an adherence to method? That it is the mark of a mechanical mind rather (5) than of a superior genius. Is the objection valid? No. Persons whose attainments in every respect have been the greatest, have been remarkable for their strict observance of method. Can you give any authority for this assertion? A celebrated statesman (6) being asked, how it was possible that he could transact (7) so much business (8) as he was in the habit of doing, replied, « Because I make it a rule to do but (9) one thing at once (10), and that in its due season ». What are the advantages resulting from order? A great saving (11) of the most valuable of all our possessions — time; and a capability of undertaking and of accomplishing various works which otherwise it would be folly to attempt. The mind likewise (12) is kept in a steady and disembarrassed state, the temper and disposition are preserved in calmness and tranquillity, and worldly prosperity and intellectual acquirements are promoted.

Self-examination.

What do you mean by self-examination? I mean a strict and impartial enquiry (13) into the causes of my actions, and into my conduct in general. How will you perform this duty, and by what standard (14) will you examine yourself? By stated (15) questions, nightly (16) proposed to myself, more particularly applied to such parts of my disposition as I find defective, and to such temptations as by nature or situation I may be exposed... One of the wisest and best of the heathen philosophers, Pythagoras, laid it down (16) as a rule to his followers, and furnished them with interrogations for the purpose. What were these? He desired them to ask themselves, three times, before they closed their eyes, in what manner and in what society they had passed the day, what knowledge they had gained, and what dangers they had avoided. The Christian will improve upon (17) this model, and will enquire how he has performed this threefold (18)

(1) Debito, dovuto. (2) Empire, occupare, disimpegnare. (3) Out-ward, esteriore, esterna. (4) Non ingombrato, sgombro, chiaro. (5) Anzi. (6) Uomo di stato. (7) Trattare, fare. (8) Affari. (9) Ho per regola di fare solamente. (10) Alla volta. (11) Risparmio. (12) Parimenti, pure. (13) Inchiesta, ricerca. (14) Norma, criterio, pietra di paragone: *the standard*, la misura che serve di modello a tutte le altre del regno; (stendardo). (15) Ordinate, regolate, stabilite. (16) Lo stabili. (17) Perfezionerà, condurrà a perfezione. (18) Triplice.

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duty, viz. to God, to his fellow-creatures, and to himself. What are the benefits resulting from this practice? The most important of all knowledge — the knowledge of ourselves. In fact, so beneficial are it effects, that we must (108) either give up (1) the practice entirely, or become, almost in spite (2) of ourselves, wiser and better. Name, specifically, some of the advantages arising from a knowledge of ourselves. He that is acquainted with (3) his defects or deficiencies must charge himself with weakness (4) and folly if he does not endeavour (5) to correct and overcome (6) them. He that truly knows himself learns to feel for others, and naturally becomes more candid in his judgment, and more liberal in his allowances (7) to the failures of his fellow-creatures; while convicted at the tribunal of his own conscience of many sins and imperfections, he is compelled to humble himself before God, and to take refuge in the atoning (8) merits and mercies of his Redeemer.

A Negro (145) Hit (9). — A fugitive slave undergoing (309) an examination at Boston, in America, when (10) asked if his master was a Christian, replied. «No, Sir, he is a member of Congress».

THE HILL OF (11) SCIENCE: A VISION.

In that season of the year when the serenity of the sky (12), the various fruits which cover the ground (13), the discoloured foliage of the trees, and all the sweet, but fading (14) graces of inspiring (15) autumn, open the mind to benevolence, and dispose it for contemplation, I was wandering (16) in a beautiful and romantic country, till curiosity began to give way to weariness (17); and I sat me down (18) on the fragment of a rock overgrown with moss (19), where the rustling (20) of the falling leaves, the dashing (1) of waters, and the hum (2) of the distant city soothed (3) my mind into the most perfect tranquillity, and sleep (4) insensibly stole upon (341) me, as I was indulging (5) the agreeable reveries (6) which the objects around me naturally inspired.

I immediately found myself in a vast extended plain (7) in the middle of which arose a mountain higher than I had before any conception of (64). It was covered with a multitude of people, chiefly youth; many of whom pressed forwards with the liveliest (8) expression of ardour in their countenance, though the

(1) Abbandonare. (2) In dispetto, malgrado. (3) Chi conosce particolarmente. (4) Accusarsi di debolezza. (5) Ingegnarsi. (6) Domare, vincere. (7) Compatimento, indulgenza; (assegnamento). (8) Espiatorii. (9) Botta. (10) He was (gli fu) sottinteso. (11) Hill, colle, monte. (12) Sky, cielo. (13) Ground, suolo, terreno. (14) Fading, sbiadite, fuggevoli, periture. (15) Inspiring, (ispirante), poetico. (16) Was wandering, vagava, errava. (17) Cedere alla stanchezza. (18) Io m'assisi, sedetti. (19) Coperta di musco. (20) Rustling, stormire, fruscío. (1) Dashing, impeto. (2) Hum, ronzio. (3) Rasserenarono. (4) Sleep, il sonno. (5) I was indulging, io assecondava. (6) Revery, fantasticaggine, vaneggiamento. (7) Pianura. (8) Più viva.

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way was in many places steep (1) and difficult. I observed that those who had but just begun to climb (2) the hill thought themselves not far from the top (3); but as (4) they proceeded, new hills were continually rising to their view, and the summit of the highest that they could before discern seemed but the foot of another, till the mountain at length appeared to lose itself in the clouds (5). As I was gazing on (6) these things with astonishment (7), my good genius suddenly appeared: The mountain before thee, said he, is the Hill of Science. On the top is the Temple of Truth whose (62) head is above the clouds, and a veil of pure light covers her face. Observe the progress of her votaries (8); be silent and attentive.

I saw that the only regular approach to the mountain was by a gate (9) called the gate of languages. It was kept by a woman of a pensive and thoughtful appearance, whose lips (10) were continually moving, as if she repeated something to herself. Her name was Memory. On entering this first enclosure, I was stunned (11) with a confused murmur of jarring (12) voices, and dissonant sounds; which increased upon me to such a degree, that I was utterly confounded (13), and could compare the noise (14) to nothing but the confusion of tongues at Babel. The road was also rough and stony (15), and was rendered more difficult by heaps of rubbish (16) continually tumbled (17) down from the higher parts of the mountain; and broken ruins of ancient buildings (18) which the travellers were obliged to climb over at every step (19); insomuch (20) that many, disgusted with so rough a (120) beginning, turned back (1), and attempted the mountain no more; while others having conquered this difficulty had no spirits (2) to ascend further, and sitting down on some fragment of the rubbish, harangued the multitude below (3) with the greatest marks of importance and self-complacency.

About half way up the hill, I observed on each side of the path a thick (4) forest covered with continual fogs (5), and cut out into labyrinths, cross alleys (6) and serpentine walks, entangled (7) with thorns and briars (8). This was called the wood of Error: and I heard the voices of many who were tost (9) up and down in it, calling to one another (186), and endeavouring in vain to extricate themselves. The trees in many places shot

(1) Steep, erto, ripido. (2) To climb, rampicare, ripire, inerpicarsi sopra. (3) Top, cima. (4) A misura che, a mano a mano che. (5) Nuvoli. (6) Come io stava mirando. (7) Istupore, maraviglia. (8) Segnaci, adoratori. (9) Portone, porta. (10) Labbra. (11) Stordito, sbalordito. (12) Scordanti. (13) Del tutto stupefatto, sbalordito. (14) Strepito, romore. (15) Aspra e sassosa. (16) Mucchi di rottame. (17) Precipitati, franati. (18) Edifizj. (19) Passo. (20) Talmente. (1) Indietro. (2) Animo, coraggio. (3) Abbasso, più in giù. (4) Folto. (5) Nebbie. (6) Viali trasversali. (7) Ingombrate, intralciate. (8) Spini e rovi. (9) Sbalestrati, bersagliati.

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their boughs (1) over the path, and a thick mist (2) often rested on it; yet never so much but that it was discernible by the light which beamed from the countenance (3) of Truth.

In the pleasantest part of the mountain were placed the bowers (4) of the Muses, whose office it was to cheer (5) the spirits of the travellers, and encourage their fainting steps (6) with songs from their divine harps. Not far from hence were the fields of Fiction, filled with a variety of wild (7) flowers springing up in the greatest luxuriance, of richer scents (8) and brighter colours than I had observed in any other climate. And near them was the dark walk of Allegory, so artificially shaded (9) that the light at noonday was never stronger than that of a bright moon-shine. This gave it a pleasingly romantic air for those who delighted in contemplation. The paths and alleys were perplexed with intricate windings (10), and were all terminated with the statue of a Grace, a Virtue, or a Muse.

After I had observed these things, I turned my eye towards the multitudes who were climbing the steep ascent, and observed among them a youth of a lively look, a piercing (11) eye, and something fiery (12) and irregular in all his motions. His name was Genius. He darted like an eagle up the mountain, and left his companions gazing after him with envy and admiration: but his progress was unequal, and interrupted by a thousand caprices. When Pleasure warbled (13) in the valley, he mingled (14) in her train. When Pride beckoned (15) towards the precipice, he ventured to the tottering edge (16). He delighted in devious and untried (17) paths, and made so many excursions from the road, that his feebler companions often outstripped him (18). I observed that the Muses beheld (19) him with partiality; but Truth often frowned (20), and turned aside her face. While Genius was thus wasting his strength in eccentric flights (1), I saw a person of a very different appearance, named Application. He crept along (2) with a slow and unremitting pace (3), his eyes fixed on the top of the mountain, patiently removing every stone that obstructed his way, till he saw most of those below him who had at first derided his slow and toilsome (4) progress. Indeed there were few who ascended the hill with equal and uninterrupted steadiness (5); for, besides the difficulties of the way, they were

(1) Spinsero i loro rami. (2) Nebbia. (3) Radiava dal volto, faccia. (4) Pergole. (5) Rallegrare, rincorare. (6) Infiacchiti passi. (7) Campestre. (8) Odori. (9) Ombreggiato. (10) Andirivieni. (11) Penetrante. (12) Focoso, fiero. (13) Canterellava, trillava. (14) Si mischiava, entrava. (15) Invitavalo con un cenno di mano o di capo. (16) Vacillante orlo. (17) Non per anco sperimentati. (18) Gli avanzavano. (19) Guardavano, adocchiavano. (20) Aggrottava le ciglia. (1) Voli, slanci; da *to fly*, volare. (2) Strisciava avanti. (3) Con un lento ma non interrotto passo. (4) Faticoso, travaglioso. (5) Fermezza, costanza.

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continually solicited to turn aside by a numerous crowd (1) of Appetites, Passions, and Pleasures, whose importunity, when they had once complied with (2), they became less and less able to resist; and though they often returned to the path, the asperities of the road were more severely felt, the hill appeared more steep and rugged (3), the fruits which were wholesome (4) and refreshing seemed harsh and ill-tasted (5), their sight grew dim (6), and their feet tripped (7) at every little obstruction.

I saw, with some surprise, that the Muses, whose business was to cheer and encourage those who were toiling up the ascent, would (8) often sing in the bowers of Pleasure, and accompany those who were enticed (9) away at the call of the passions; they accompanied them, however, but a little way, and always forsook (10) them when they lost sight of the hill. The tyrants then doubled their chains upon the unhappy captives, and led them away, without resistance, to the cells of Ignorance, or the mansions of Misery. Amongst the innumerable seducers, who were endeavouring to draw away the votaries of Truth from the path of Science, there was one, so little formidable in her appearance, and so gentle and languid in her attempts, that I should scarcely have taken notice of her, but for (11) the numbers she had imperceptibly loaded with her chains. Indolence (for so she was called) far from proceeding to open hostilities, did not attempt to turn their feet out of the path, but contented herself with retarding their progress: and the purpose she could not force them to abandon, she persuaded them to delay. Her touch had a power like that of the torpedo, which withered (12) the strength of those who came within its influence. Her unhappy captives still turned their faces towards the temple, and always hoped to arrive there; but the ground seemed to slide (13) from beneath their feet, and they found themselves at the bottom (14), before they suspected they had changed their place. The placid serenity, which at first appeared in their countenance, changed by degrees into (115) a melancholy languor, which was tinged with deeper and deeper gloom (15), as they glided down the stream (16) of Insignificance: a dark and sluggish (17) water, which is curled (18) by no breeze, and enlivened by no murmur, till it falls into (115) a dead sea, where startled (19) passengers are awakened by the shock (20); and the next moment buried in the gulf of Oblivion.

(1) Stuolo, turba. (2) Condisceso, acconsentito, aderito, ceduto. (3) Aspro, scabro, dirupato. (4) Sani, salubri. (5) Acerbi e scipiti. (6) Scura, fosca, incerta. (7) Inciampavano, intoppavano. (8) Solevano. (9) Allettati, sedotti. (10) Abbandonavano. (11) But for, senza. (12) Paralizzava. (13) Sdrucciolare, scivolare, sguizzar via, sfuggire. (14) Fondo, piede. (15) Buio, cupo, melanconia. (16) Scendevano la corrente. (17) (Stagnante), pigra, lenta. (18) Increspata. (19) Spaventati, atterriti. (20) Urto, scossa, cozzo.

Of all the unhappy deserters from the paths of Science, none seemed less able to return than the followers of Indolence. The Captives of Appetite and Passion could often seize the moment when their tyrants were languid or asleep to escape from their enchantment (1); but the dominion of Indolence was constant and unremitted, and seldom resisted till resistance was in vain.

After contemplating these things, I turned my eyes towards the top of the mountain, where the air was always pure and exhilarating, the path shaded with laurels and other ever-greens (2), and the effulgence which beamed from the face of the goddess seemed to shed (3) a glory round her votaries. Happy, said I, are they who are permitted to ascend the mountain! — But while I was pronouncing (214) this exclamation with uncommon ardour, I saw standing beside me a form of diviner features and a more benign radiance. Happier (36), said she, are those whom Virtue conducts to the mansions of Content! What, said I, does (106) Virtue then reside in the vale? I am found, said she, in the vale, and I illuminate the mountain: I cheer the cottager (4) at his toil, and inspire the sage at his meditation. I mingle in the crowd of cities, and bless the hermit (131) in his cell. I have a temple in every heart that owns (8) my influence; and to him that wishes for me I am already present. Science may (98) raise you to eminence, but I alone can (98) guide you to felicity! — While the goddess was thus speaking, I stretched (6) out my arms towards her with a vehemence which broke my slumbers (7). The chill dews (8) were falling around me, and the shades of evening stretched over (117) the landscape. I hastened homeward (9), and resigned the night to silence and meditation.

The clear-sighted (10) blind man.

A blind man (40) having saved a considerable sum of money, buried (11) it in a little garden behind his house, where he used (217) to visit it from time to time to assure himself of its safety, and to add his little savings. A neighbour having discovered the deposit, appropriated it to himself. The blind man soon perceived that his treasure had been stolen (12), and suspecting his neighbour to be the thief (13), determined to ascertain it (14), and if possible to outwit him (15). He went therefore to his house, and told him that he was come to ask his advice on an important subject. «Well» said the other «what is it»? «Why» (16), answered the blind man «I have a sum of money which I

(1) Incantesimo, magia, malia. (2) Sempre verdi (alberi). (3) Spandere. (4) Rallegro il paesano (l'abitatore della capanna). (5) Riconosce. (6) Protesi, distesi. (7) Sonni (leggieri). (8) Fredde rugiade. (9) Verso casa. (10) Chiaro-veggente. (11) Sotterrò, seppelli. (12) Rubato, involato. (13) Ladro. (14) Accertarlo. (15) Di esser più furbo di lui. (16) *Why* nelle frasi non interrogative non è altro che un riempitivo.

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have hidden (1) in a safe place; but it brings me nothing: now having lately received a legacy (2), I am in doubt whether I had better bury it with the other, or place the whole (3) in the public funds, where it would produce me some interest». His neighbour advised him not to risk his money in the funds, which were fluctuating and uncertain; but to deposit it as he had done the other, in a secure place. As soon as the blind man left him, he (the neighbour) carefully replaced the money he had taken, thinking by that means to obtain both sums. The other expecting that such would be the result, took his money: and shortly afterwards paid a visit to his *honest* neighbour to ask him which of the two he thought the most clearsighted.

SELF-IMPROVEMENT.

What do you mean by self-improvement? The enlarging and perfecting of those endowments (4) of nature, whether mental or corporeal, which our Almighty Creator has bestowed (5) upon us. What are the considerations which should induce us to the practice of this duty? The conviction that we are accountable (6) to the Giver of these faculties and capacities for the improvement and use we make of them, and the certainty that, without our own exertions not one of them can be brought to perfection. What cause may be assigned for the great disparity we behold (7) in men, in regard to intellectual attainments? To the different degrees of exertion and perseverance that they have used, rather than to superiority of talent. The powers of the mind, like those of the body, are strengthened by exercise, and even new properties and capabilities are acquired by practice. Why is a neglect of this duty censurable? Because it implies (8) an indifference to, if not a contempt of, those endowments which we have received from God. It lowers (9) us, in whatever rank of life we may be placed, renders us unfit to perform (10) the duties of our station, and useless (46) to society in general What offence do young persons in particular commit by neglecting this duty? They are guilty (11) of a species of robbery towards their parents, and of deceit (12).

SELF-GOVERNMENT (13). — How do you define self-government? Self-government is that command over our passions and appetites which enables us to restrain (14) them when they would transgress the bounds (15) which reason and religion have assigned them. What should lead us to the practice of this duty? The conviction of our own danger by the neglect of it; the knowledge of our proneness (16)

(1) Nascosto. (2) Lascito, eredità. (3) Il totale. (4) Doti. (5) Donati, conceduti, conferiti. (6) Dobbiamo rendere conto. (7) Vediamo. (8) Implica, dinota. (9) Abbassa. (10) Incapaci d'adempiere. (11) Rei, colpevoli. (12) Inganno. (13) Padronanza di sè stesso: (*polit.*) reggimento a popolo, governo rappresentativo. (14) Frenare. (15) Limiti, confine. (16) Propensione.

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to evil, and a sense of the numerous temptations which beset(1) us. Wherein(332) is self-government needed(2)? In the restraint of our sensual appetites, of a vain desire of the praise(3) or admiration of others, and of the indulgence of every angry or revengeful(4), every envious or covetous(5) feeling. Is there no member of the body in particular which requires strict control? Yes, the tongue, which is characterised in Scripture as the best and as the most unruly(6) member that we have. What awful responsability attends a due regard to a control of the tongue? Our Saviour has declared that « for every idle word (that is, for every word which is not innocent) men shall(222) give an account hereafter(7) »; and that by a man's words he shall be judged. Why should such consequence be attached to this branch of duty? Because the mischiefs(8) resulting from an improper, or even a careless(46), use of the tongue, are innumerable. Specify(9) some of them. Every species of wickedness is communicated, the reputation of individuals destroyed, and the peace of families ruined. Every wound(10) but that inflicted by an evil tongue may be cured, every injury repaired but that caused by this active and mischievous(11) instrument. What are the best means to check(12) a propensity to talk too much? To reflect before we speak; to remember that our tongue was given us to promote the glory of God, and not to injure our fellow creatures(13). Is self-government an important duty? Undoubtedly: without it the fairest(14) promise of excellence would be blighted(15) and the worst vices committed. He who is deficient in this duty can never become a good man or a true Christian, a valuable member of society, or a blessing in his own domestic circle.

Self-denial.

What do you mean by self-denial? Self-denial is a higher branch of self-government, and consists in denying ourselves every advantage of situation, and every incitement to pleasure, profit, or honour, when opposed to our duty. Does this answer comprehend the whole of the duty in question? No: self-denial teaches us also to deny even our innocent appetites and most lawful(16) pleasures, that by such means we may obtain the complete mastery(17) of ourselves. In what consists the difference between self-government and self-denial? Self-government compels us to keep in check(18) every passion, or appetite, that may lead to

(1) Attorniano. (2) Richiesto. (3) Lode. (4) Iracondo o vendicativo. (5) Avido, ingordo, avaro (6) Un-rul-y, s-reg-ol-ato, in-domabile. (7) Here-after, nel mondo futuro, in avvenire. (8) Danni, mali. (9) Specificate, dite in particolare. (10) Ferita, piaga. (11) Maligno, malizioso, cattivo. (12) Frenare. (13) Nuocere ai nostri simili. (14) Più bella. (15) Rovinata, distrutta, (uggiata, annebbiata, intisichita). (16) Legittimi. (17) Padronanza, signoria. (18) Tenere a freno.

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evil: self-denial urges us to resist the gratification (1) of our innocent or even laudable desires, when such a restriction serves as an exercise of improvement (2), or as an obligation of duty. Is self-denial a duty of easy accomplishment? Far from it (3): self-denial can only be acquired by constant practice, and by the most powerful aid of principle, assisted by the Divine Spirit itself. Why is it necessary to exercise restraint (3) over our lesser (5) desires and appetites? Because it is by resisting slight (6) gratifications that we acquire a habit of self-denial, and thereby (7) render greater claims (8) upon our virtue practicable. He who is the slave of trifles (9) will never be the conqueror of difficulties. How was self-denial esteemed by the ancients? As that which completed the character of their greatest heroes. They however excelled more in self-government than in self-denial, although (10) history presents some fine examples of this virtue among them. By whom then has this virtue been carried to its highest perfection? Self-denial is the Christian's triumph: the religion he professes is founded upon its maxims, and his Divine Master, its mighty Pattern (11), has made it a necessary qualification for the adoption of his faith. Is it then a duty from which any one can be exonerated? No: in every rank, and in every station, from childhood (30) to old age, we must carefully practise it, in the firm conviction that it is estimable in this world, and that eternal happiness is its promised reward in the next (12).

Oliver Cromwell.

From the execution of king Charles the first to the death of Cromwell, the government was, with some variation of forms, in substance monarchical and absolute, as a government established by a military force will almost invariably be, especially when the exertions (13) of such a force are continued for any length (14) of time. If to this general rule our own age, and a people (15) whom their origin and near relation to us would almost warrant (16) to call our own nation, have afforded a splendid and perhaps a solitary exception, we must reflect, not only that a character of virtues so happily tempered by one another, and so wholly unalloyed with (17) any vices, as that of Washington, is hardly (18) to be found in the pages of history; that even Washington himself might not have been able to act his most glorious of all parts, without the existence of circumstances uncommonly favourable, and almost peculiar to the country which was to be the theatre of it.

(1) Appagamento, soddisfacimento. (2) Perfezionamento. (3) Ben lungi. (4) Controllo, freno, governo, impero. (5) Minori. (6) Lievi. (7) Con ciò, per quel mezzo. (8) Richiami, domande. (9) Inezie. (10) Sebbene. (11) Modello, norma, (campione). (12) Ricompensa nel futuro (mondo). (13) Impiego (sforzi). (14) Lunghezza, spazio. (15) The Americans. (16) Giustificare, autorizzare. (17) Senza la (cattiva) lega di, non alterata da. (18) Difficilmente.

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Virtue like his depends not, indeed, upon time or place; but although in no country or time would he have degraded himself into (1) a Pisistratus, or a Cesar, or a Cromwell, he might have shared the fate of Cato or De Witt, or, like Ludlow and Sidney, have mourned (2) in exile the lost liberties of his country.

With the life of the Protector almost immediately ended the government which he had established. The great talents of this extraordinary person had supported, during his life, a system condemned equally by reason and by prejudice: by reason, as wanting freedom; by prejudice, as an usurpation: and it must be confessed to be no mean testimony to his genius, that, notwithstanding the radical defects of such a system, the splendour of his character and exploits (3) renders the era of the protectorship one of the most brilliant in English history. It is true, his conduct in foreign concerns is set off (4) to advantage by a comparison of it with that of those who preceded and who followed him. If he made a mistake (5) in espousing the French interest instead of the Spanish, we should recollect, that, in examining this question, we must divest our minds entirely of all the considerations which the subsequent relative state of those two empires suggest to us, before we can become impartial judges in it; and at any rate (6) we must allow (7) his reign, in regard to European concerns, to have been most glorious, when contrasted with the pusillanimity of James the first, with the levity of Charles the first, and the mercenary meanness (8) of the two last princes of the house of Stuart. Upon the whole (9), the character of Cromwell must ever stand high in the list of those who raised (10) themselves to supreme power by the force of their genius; and among such, even in respect of moral virtue, it would be found to be one of the least exceptionable, if it had not been tainted (11) with the most odious and degrading of all human vices, hypocrisy. CHARLES JAMES FOX.

DUTY TO PARENTS.

What is your first duty as a child? To love, honour, and obey my father and mother. Why is this a duty? Because their claim (12) to each of these is founded on natural right and divine commandment. Why by natural right? Because I owe (13) my existence to them, the food I eat (14), and the raiment I wear (15), and the education I receive. Their care nourished me in my infancy, and on them my dependence rests for the necessaries and comforts of life, till I am able to provide for myself. Why

(1) Al segno da farsi. (2) Pianto. (3) Gesta. (4) Fatto spiccare. (5) Sbaglio, scerpellone. (6) Comunque siasi. (7) Concedere, ammettere. (8) Bassezza, meschinità. (9) In complesso. (10) Innalzarono. (11) Guasto. (12) Richiamo, reclamo, pretensione. (13) Debbo. (14) Cibo che mangio. (15) Vestimenta che porto.

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by Divine commandment? Because by it I am required to honour my father and mother all the days of my life. But obedient children are sometimes cut off(1); how is(285) this apparent contradiction to be reconciled? Generally speaking, the promise is fulfilled(2), and such instances are but exceptions. Obedient children are commonly blessed with prolonged life and with obedient children in return; whereas(3) the undutiful child rarely prospers, and the finger(4) of God is often clearly discernible in the afflictions which follow him. When the former(73) are removed, a long life, even for ever and ever(5), is provided for them; and being removed from the evil to come, the promise and their reward have alike(6) been preserved. Are we justified in obeying our parents solely out of(7) regard to this promise? Certainly not: if we did, we might(98) probably gain a reward here, but not a reward hereafter. No action is truly good, and therefore worthy(8) of eternal recompense, but such(9) as proceeds from a pure and holy motive. It is our part to do well, because God has commanded; it is God's(10) hereafter to reward, because he has promised to do so. What would such conduct argue? A slavish(46) and selfish disposition; a regard for ourselves, and not for our parents or for God. Our obedience must be spontaneous, cheerful, and willing: we must first study their happiness, and through(313) theirs find our own. In what does the duty of a child to its parents consist? In the most tender affection for their persons, and a most scrupulous regard to their commands. We must render them every service and attention in our power, aid(11) them if we are able(278), speak to them and of them respectfully, imitate their virtues, and draw a veil(12) over their infirmities. Is this the whole sum of your duty? No: I must endeavour(13) to give them as little trouble as possible, receive their instruction or reproof(14) with attention and humility; and earnestly(15), heartily, and constantly pray for them. Are we ever released(16) from the observance of this duty? Never; if a child should unhappily possess evil parents, he must carefully avoid their example; but in every respect, where he is able, he must fulfil(17) his own duty, remembering that he is accountable to his Father who is in heaven for his performance(18) of it. But does not maturity release us from this obligation? No. We are still bound(19) to respect and reverence the opinions of our parents, though we may be capable of judging and acting for ourselves. We should consult them on all urgent occasions, and never cease to regard

(1) Recisi, troncati (mojano). (2) Adempita. (3) Laddove, invece che. (4) Dito. (5) In sempiterno. (6) Ugualmente, del pari. (7) Per. (8) Meritevole, degna. (9) Tale, quella. (10) *Part.* sottinteso. (11) Aiutare. (12) Tirare un velo. (13) Ingegnarmi, sforzarmi. (14) Riprendimenti. (15) Fervorosamente. (16) Sciolti, affrancati. (17) Adempire. (18) Esequimento. (19) Obbligati.

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their approval of our conduct as our best earthly reward. What is the peculiar baseness of disobedience to parents? Its deep(1) ingratitude, and its contradiction of every principle of nature. The animals themselves(38) furnish us with lessons of love and obedience to our parents; he therefore who fails(2) in this duty loses his place in creation, and makes himself inferior to the beast(131) of the field(3), and the birds of the air. What advantages result from obedience to parents? Independently of the direct promise of the Almighty of long life, the obedient child never fails to secure to himself universal esteem and respect from others, and the sweetest approval of his own heart. What promise does a dutiful child give of his conduct to others? He who has performed the first great commandment of social life, gives earnest(4) of his being faithful hereafter in all other relations of life. It rarely happens that an undutiful child becomes a good man, but still more rarely that a dutiful child becomes a bad man. If our parents fall into(115) decay(5), what line(6) of conduct ought we to pursue towards them? We must administer to them of our substance to the utmost(7) of our ability, or labour with our hands, if need(8) be, to support them. We must tenderly attend upon them, soothe their distress(9), bear with their infirmities, and esteem no office too mean, nor any exertion too great, that may contribute to their comfort and relief. Can you give any other reason why a child should be dutiful? That(338) he may spare(10) his parents from distress. No anguish(11) is so great, no misery so bitter(12) as an ungrateful and wicked child. The spirit of a man will sustain(13) him under every other calamity, but a base offspring(14) is certain to bring his grey hairs(15) with sorrow to the grave(16). Has this duty received any sanction from Divine example? Our blessed Lord was subject to his parents, and fulfilled every duty of a child. Throughout(17) life he honoured his mother, and amidst(18) his dying agonies committed her to the care of his favourite disciple? Does this duty appear of general as well as of divine appointment? It does(206). In every clime where the foot(19) of man has rested(20), and throughout every generation from the creation down to the present time, the authority of parents has been(219) felt and acknowledged, and the violation or contempt of it punished. Has the extent of parental authority been the same among all nations? No among the ancient Greeks and Romans;

(1) Profonda. (2) Fallisce, manca. (3) Campo. (4) Promissione, arra, caparra. (5) Decadimento, strettezza, miseria. (6) Linea, genere. (7) Tutta. (8) Necessità, uopo. (9) Raddolcire le loro pene. (10) Esentare, salvare (risparmiare). (11) Angoscia. (12) Amara, acerba. (13) Sostenere. (14) Prole, figliolanza. (15) Grigi capelli. (16) Sepolcro. (17) Per tutta. (18) In mezzo a. (19) Piede. (20) Posato, riposato.

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and, indeed, among almost all heathen nations, parents possessed unlimited authority over the life of their children. They might(98) sell them for slaves, or dispose of them in whatever manner they pleased. Has religion in any degree ameliorated the condition of children? Yes: under the Jewish law, and still more under the mild dispensation of the Gospel(1), both the lives and liberties of children are protected, and this duty made a service of love, and not a bond(2) of servitude and hardship(3). In what manner can we (182) best prove that we honour our parents? By never doing an action that will grieve (4) them, or bring disgrace(5) upon them. What are the inevitable consequences of a violation of this duty? The displeasure of God, and the abhorrence of our fellow-creatures; the stings(6) of an evil conscience, and the terror of future punishment; certain misery in this world, and the destruction of the blessed hope of an eternal reunion in heaven.

MEMNON AND HIS SOLDIER.

During the war between Alexander the Great and Darius king of Persia, a soldier in the army of the latter thought to ingratiate himself with Memnon, the Persian general, by uttering the fiercest invectives against Alexander. Memnon gently struck the fellow with his spear(7), and answered, «Friend, I pay you to fight(8) against Alexander, not to revile(9) him.»

DUTY OF BROTHERS AND SISTERS.

What do you mean by fraternal love? That tender affection which ought to(230) subsist between brothers and sisters. Why is fraternal love a duty? Because, as members of one family, the mutual repose and happiness of the whole depend on the domestic harmony which is preserved in it. What considerations should lead us to cultivate it? The remembrance, in the first place, of the near connexion that exists between us, and the respect and love which we ought to bear to our parents in the next, the injury that disunion inflicts on a family, and the discredit which dissensions and disagreements(10) bring upon it. What are the advantages resulting from this duty? Domestic harmony naturally leads to the cultivation of every social and moral, and religious duty. It promotes, in an especial manner, the temporal interests of a family, gains the favour of heaven, and the approbation and respect of men. What lively comparison does the *P*salmist make respecting the union of a family? «It is like the precious ointment(11)», he says, «which ran down upon

(1) Mite legge del Vangelo. (2) Legame, catena. (3) Servaggio e travaglio. (4) Attristare, affliggere. (5) Disonore, vituperio, vergogna (disgrazia). (6) Pungiglioni, rimordimenti. (7) Percosse il gaglioffo colla sua lancia. (8) Combattere. (9) Vituperare, svillaneggiare. (10) Discordie, dispareri. (11) Unguento, olio.

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Aaron's beard (1), upon the skirts (2) of his clothing: » thereby signifying its diffusive sweetness from the head of the family to its inferior members: and « like the dews (3) of heaven, » refreshing and enriching the earth, covering it with verdure, and cheering the eyes and the heart of the beholder. What is the remarkable assertion of the Apostle on this head? That no man must pretend to love God before he first love his brother, « for, » argues he justly, « how can a man love God whom he has not seen, if he love not his brother whom he has seen? » Has this duty any higher authority? Our Lord has made the love of our brother, in its widest (4) sense, the badge (5) of his religion, and the test (6) of our love to him. If, therefore, love be required from us to mankind in general, it is evident that it must exist, in a still higher degree, between the nearer connexions of life. What does this duty require of us? To bear and forbear (7) in all possible instances (8); not to seek our own will and gratification, but to be ready to yield (9) to the wishes of another. What in regard to the faults of our relations? To make every allowance (10) for the infirmities which may be perceptible, and to be careful to avoid seeking to discover others which are not so visible. Tenderly, delicately and privately to admonish them of their errors, and to avoid mentioning them except when duty requires it. Is any thing more required than what you have now mentioned? I must never allow myself to be in a passion (11), and I must carefully avoid all irritating language or conduct that may (98) put others into a rage (12); I must be ready to forgive, and must conscientiously and zealously render them every assistance in my power, relieving (13) those wants which I am able, and neglecting nothing which may promote their happiness. Can you (*) sum up the remainder of this duty in a few words? I must never injure my brothers and sisters by bad example, nor corrupt them by bad advice. What evil effect has jealousy in a family? It renders him who harbours (14) it unjust to his parents, and ill-humoured (149) to his brothers and sisters, and hence the first approaches of this evil passion should (101) be avoided. What tender considerations should induce us to cultivate fraternal affection? The remembrance that the close (15) union which now connects our family circle must, ere (16) long, be inevitably broken, and that then we shall (89) behold our diminished numbers with

(1) Barba. (2) Lembi, falde. (3) Rugiade. (4) Più largo, più lato. (5) Contrassegno, divisa. (6) Criterio, pietra di paragone, prova. (7) Astenerci e sostenere. (8) Casi, esempj. (9) Disposte ad arrenderci. (10) Usar indulgenza; da to allow, concedere, permettere, compatire. (11) Collera. (12) Rabbia. (13) Sollevando. (14) Harbour, porto, baja; to harbour, dar ricovero, accogliere. (15) Stretta, intima. (16) *Ere*, invece di *before*.

(*) *Can you;* why not *do you can* (113)?

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regret, forget our petty (1) disputes and recall them with sorrow, and feel, perhaps in loneliness (2), that our first home (3) was the happiest that we have known. What ought to be the conduct of the elder (4) members of a family towards the younger (157)? They should treat them with all possible tenderness, promote their innocent pleasures; instruct and advise them, and on all occasions act as their protectors, as standing in a nearer degree to their parents. What ought to be the conduct of the younger members of a family towards the elder? They should regard them as the representatives of their parents, and therefore treat them with respect as well as affection, obeying their just commands, and not attempting to take the lead (5).

THE DÉIST AND THE QUAKER.

A gay young man, travelling in a stage coach (6) to London, forced his déistical sentiments on the company by attempting to ridicule the Scriptures; and, among other topics, made himself merry with (7) the story of David and Goliath, strongly urging (8) the impossibility of a youth like David being able to throw a stone (9) with sufficient force to sink into the giant's forehead (10). On this he appealed to the company, and particularly to a grave Quáker gentleman, who sat (11) silent in one corner (12) of the carriage. « Indeed, friend, » replied he, « I do not think it at all improbable, if the Philistine's head was as soft as thine ».

ADVICE. — Never pass over a word that you do not know, or a thing that you do not understand, without either seeking its meaning in dictionaries, encyclopedias, etc. or making a note of it in a little book kept for the purpose (13), that (338) you may enquire its meaning of the first person you meet (14) who is competent to give it. — Tell me, o sage, by what means did you acquire the immense fund of knowledge that you possess? — « By never being ashamed (15) to ask (*) ».

DUTY TO SERVANTS.

What duty do you owe (16) to servants? To treat them kindly (17), to speak to them with mildness (18) and propriety, to give them no more trouble than can be avoided, to lay (19) no unnecessary burthen (20) upon them; and to make the yoke (1) of servitude

(1) Meschine, frivole. (2) Solitudine, isolamento. (3) Casa, dimora, domestiche pareti. — *Home* is *home*, be it ever so *homely* (199). — Casa mia, casa mia, per piccina che tu sia, tu mi pari una badia. (4) *Elder*, sinonimo di *older; older* and *oldest* are applied both to persons and to things; *elder* and *eldest* to persons only. (5) To lead, condurre: to take the lead, pigliar (le redini) il comando, far da padrone. (6) Vettura pubblica, diligenza, velocifero. (7) Si faceva gioco di. (8) Allegando, insistendo sopra. (9) Scagliare un sasso. (10) Fronte. (11) Stava seduto. (12) Angolo, canto. (13) Proposito, oggetto, caso. (14) Incontrate. (15) P. di to be ashamed, vergognarsi. (16) Dovete? (17) Con benignità. (18) Mitezza, dolcezza. (19) Mettere, porre. (20) Carica, soma. (1) Giogo.

(*) Sag'o Weiser, wodurch du zu solchem Wissen gelangst? «Dadurch, dasz ich mich nie andre zu fragen geschämt».

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as little painful as possible. Why is this a duty? Because they are fellow-members with ourselves, and are, in the sight(1) of God our equals. Many of the comforts of life depend upon them, and their situation itself demands our feeling and consideration. Do you mean to infer that gratitude forms a part of our duty to a servant? I do; and a generous mind will at once (2) admit the claim, and be ready to grant(3) more than is due, rather than lessen the obligation. What ought we to avoid in our conduct towards servants? Too great familiarity either in speech (4) or action. We must remember that they are our dependants, not our companions, and keep them in their proper stations by not departing from our own. Is this (*) all that is required of us? We must never tempt them to disobey the orders they have received; we must ourselves set them a good example; we must kindly reprove and admonish them when they do wrong, and encourage them when they do right; conscientiously observing to pay them whatever is their due, either by promise or actual engagement(5). In what manner should we treat an old and faithful servant? With respect and affection; we should administer to his comfort what we are able, and never fail in that which will probably gratify him more than all else beside (6) — personal attention. Why so? Because he is, in an especial manner, a member of our father's family, and the idea of his long and faithful services will be connected with that of our parents, with the delights of brotherhood (30), and with the joys of home, many of which have probably been increased or procured through his means. Has this duty the sanction of Divine authority? The apostle Peter charges(7) masters to be kind to their servants, remembering that they also have a Master in heaven, thereby (332) inferring that our conduct to them will form one part of the measure of our approval or condemnation hereafter. Is the keeping of a servant justifiable? Perfectly so; nay (8) more, it becomes a duty to keep a servant when our means admit of it; for we thereby provide for a poorer member of society and thus benefit the community, while we advance the interests of virtue and religion, by increased means of instruction, and lessened temptations to vice. What awful (9) consideration should make us faithful in our duty to servants? The thought that hereafter we shall (89) all stand before the judgment-seat of Christ, where no distinction of rank will (89) be made, but where the discharge or neglect of our duty to God, to ourselves, and to our fellow-creatures, will form the only consideration.

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(1) Vista, occhi. (2) (Ad-una-volta), ad un tratto, subito. (3) Concedere. (4) Discorso. (5) Obbligo, impegno, contratto. (6) Qualunque altra cosa. (7) Incarica, impone a.... (8) Anzi. (9) Solenne, terribile. (*) *Is this?* Why not *does this be* (106, 107)?

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History of the English Language.

The language which is at present spoken throughout Great Britain, is neither the ancient primitive speech (1) of the island, nor derived from it, but is altogether (2) of foreign origin. The language of the first inhabitants of our island beyond (3) doubt was the Celtic, or Gaelic, common to them with Gaul; from which country it appears, by many circumstances, that Great Britain was peopled. This Celtic tongue, which is said to be (182) very expressive and copious, and is probably one of the most ancient languages in the world, obtained (4) once in most of the western regions of Europe. It was the language of Gaul, of Great Britain, of Ireland, and probably of Spain also; till, in the course of those revolutions which, by means of the conquests first of the Romans, and afterwards of the northern nations, changed the government, speech, and in a manner (5) the whole face of Europe, this tongue was gradually obliterated (6), and now subsists only in the mountains of Wales, in the Highlands (7) of Scotland, and among the wild (8) Irish; for (340) the Irish, the Welsh, and the Erse, are no other than different dialects of the same tongue the ancient Celtic.

This, then, was the language of the primitive Britons, the first inhabitants that we know of (9) in our island, and continued so till the arrival of the Saxons in England, in the year of our Lord 450; who, having conquered the Britons, did not intermix with them, but expelled them from their habitations, and drove (10) them, together with their language, into the mountains of Wales. The Saxons were one of those northern nations that overran (11) Europe; and their tongue, a dialect of the Gothic or Teutonic, altogether distinct from the Celtic, laid (12) the foundation of the present English tongue. With some intermixture of Danish, a language probably from the same root (13) as the Saxon, it continued to be spoken throughout the southern (14) part of the island till the time of William the Conqueror (in 1050). He introduced his Norman or French as the language of the court, which made a considerable change in the speech of the nation; and the English which was spoken afterwards, and continues to be spoken now, is a mixture of the ancient Saxon and this Norman French, together with such (15) new and foreign words as commerce and learning have in progress of time gradually introduced. Blair.

Spirited answer. — Morvilliers, keeper of the seals (16) to Charles IX of France, was one day ordered by his sovereign to

(1) Favella. (2) Interamente, del tutto. (3) (Oltre), senza. (4) Esisteva, si parlava. (5) Per così dire. (6) Obliterated (*lat.* obliteratus), scancellato, dimenticato. (7) Monti, altipiani. (8) (Selvaggi), rozzi. (9) *Meglio*, of whom we have any knowledge. (10) Scacciarono. (11) Inondarono, depredarono. (12) Pose. (13) Radice. (14) Meridionale. (15) (Tali), quelle. (16) Guarda-sigilli.

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put the seals to the pardon of a nobleman who had committed murder(1). He refused. The king then took the seals out of his hands, and having put them himself to the instrument of remission, returned them immediately to Morvilliers, who refused to take them again, saying: « The seals have twice(2) put me in a situation of great honour; once when I received them, and again when I resigned them(3). »

PATRIOTISM.

What do you mean by patriotism! A love of my country, which attaches me to its soil(4), to its institutions and laws, and to all who, like myself, derive their birth from it. What would a failure in this duty argue (143)? A cold (5) and an ungrateful heart. So universally is this duty admitted, that whilst every offence of which our nature is capable will find some to tolerate it, the man who is indifferent only to his country is an object of detestation and contempt. In what does patriotism consist? In a strict obedience to the laws of our country, in supporting its institutions, in assisting our fellow-citizens and compatriots, and in preferring the interests of our country to our own individual ease(6) or welfare. Name some of its effects? It is patriotism which cultivates our lands, cheers(7) the labours of the husbandman (8), and binds him, amidst all his hardships, to the spot (9). It is patriotism that makes the fatigue of all business, all study, and all professions light; that supports the statesman under his cares, renders the soldier and the sailor(10) fearless (46) of danger and death, and keeps every man firm at the post which nature, and the God of nature, has assigned him. Enumerate some of the most illustrious patriots among the ancients. The Maccabees among the Jews, Leonidas and Epaminondas among the Grecks, and Camillus and Regulus among the Romans. What are the considerations which should lead us to a love of our country? The remembrance that it is the spot where we received existence, and where we have been nourished and educated: that it is the abode(11) of our parents, the home of our infancy, the grave of our ancestors, and....

GRATITUDE.

What do you mean by gratitude? A feeling of thankfulness for benefits received, and a disposition to serve the bestowers(12) of them in the best manner we are able (278). Why is gratitude a duty? Because it marks a sense of justice and propriety, and encourages every kindly(13) feeling of our nature. Might it(113)

(1) Omicidio. (2) Due volte. (3) Li rassegnai. (4) Suolo, terreno. (5) Freddo. (6) Comodo, agio. (7) Rallegra, avviva (8) Agricoltore, contadino. (9) Sito, luogo (taccia). (10) Marinaio. (11) Abitazione, sede, dimora: da to abide (*pas.* abode), dimorare. (12) Donatori, largitori. (13) Benevolo, benigno, amorevole, gentile.

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not be termed a spontaneous affection as well as a duty? It might (307); and the want of it is esteemed so unnatural and base, that the most ungrateful man will not acknowledge himself guilty of it. What is the assertion of the poet on this head?

> He that's (1) ungrateful has no fault but one;
> All other crimes may pass for virtues in him.

What distinguishes this duty from others? All other duties contain, in a greater or lesser degree, painful restraint, or difficulty to be overcome (2); but gratitude has no alloy (3), for both the sense and the exercise of it are full of (140) sweetness and satisfaction. What is to be dreaded (4) in those who are ungrateful? A total dearth (5) of all religious, as well as of all moral feeling. The whole of our service to our Creator, and of our obedience to him, is founded in a sense of what we owe him. The ungrateful man (40), therefore, deserts his God, and converts the bountiful Giver of all good into (115) a tyrant, and makes him the object of his hatred. Why so? Because if benefits are not received as such, and do (112) not breed (6) in us grateful sensations, they become injuries in our eyes, and an oppressive load (7), and our benefactor is transformed into a foe (8) and an object of dislike. In what manner can we best express our gratitude? By faithfully fulfilling what we know to be the will of our benefactor; by strict obedience to his commands, and by a tender respect for his person, which will lead us heartily to pray for him, to serve him if we can, and to defend his character and his property from every attack.

THE COURTIER CUT SHORT (9).—A borough (10) famous in the country on account of an ass-fair (11), which is held there every year, had sent its magistrate to meet a prince, in order to harangue him. A courtier of the prince's retinue (12), perceiving that the speech began to grow tiresome (13) to him, thought proper (14) to interrupt the speaker, by asking him: « What asses were worth (15) in his country? » The magistrate stopped short, and after having examined from top to toe (16), the person who had asked him such an out-of-the-way (17) question, « When they are » answered he « of your size (18) and colour, they are worth a guinea; » and he resumed his speech.

MODERN LITERATURE.

The literature of England has arisen (19), as it were (20), from a new birth. In spite of the low-thoughted (1) envy which would

(1) *That's*, abbreviatura di *that is*. (2) Vinta. (3) Lega, cattiva lega. (4) Da temersi. (5) Scarsezza, manco. (6) Generare. (7) Carico, peso, (8) Nemico. (9) Interrotto. (10) Borgo, città piccola. (11) Fiera di asini. (12) Corteggio. (13) Tedioso, nojoso. (14) Trovò opportuno. (15) Valevano. (16) Dal capo al piede. (17) Fuori di proposito, strana. (18) Taglia. (19) Risorta. (20) Per dirlo così. (1) Gretta, bassa.

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undervalue contemporary merit, our own will be a memorable age in intellectual achievements (1); and we live among such philosophers and poets as surpass, beyond comparison, any who have appeared since the last national struggle (2) for civil and religious liberty. The most unfailing herald, companion and follower of the awakening (3) of a great people to work a beneficial change in opinion or institution, is poetry. At such periods there is an accumulation of the power of communicating and receiving intense and impassioned conceptions respecting man and nature. The persons in whom this power resides, may often, as far as regards many portions of their nature, have little apparent correspondence with that spirit of good of which they are the ministers. But even whilst they deny and abjure, they are yet compelled to serve the power which is seated (4) on the throne of their own soul (5). It is impossible to read the compositions of the most celebrated writers of the present day, without being startled (6) with the electric life which burns in their words. They measure the circumference and sound the depths (7) of human nature with a comprehensive and all-penetrating spirit, and they are themselves, perhaps, the most sincerely astonished at its manifestations, for it is less their spirit than the spirit of the age. Poets are the hierophants of an unapprehended inspiration; the mirrors of the gigantic shadows (8) which futurity casts upon the present; the words which express what they understand not; the trumpets which sing to battle, and feel not what they inspire; the influence which is moved not, but moves. Poets are the unacknowledged legislators of the world. - SHELLEY.

BENEVOLENCE.

What is meant by benevolence? A feeling of universal goodwill (9) towards mankind, and an active and uniform desire to increase their (148) comforts, and relieve their necessities. What considerations should lead us to cultivate this virtue? First and chiefly, a lively sense of God's goodness to ourselves, and next (10), a remembrance that we are all equally his creatures, all subject to the same wants and necessities, all liable (11) to the same woes (12), and all dependent on each other (186) for assistance. Is benevolence confined to actions? No: it exercises a strong control (13) over the thoughts. A really benevolent man does not allow himself (14) to decide harshly (15) upon the deeds of others, much less does (213) he venture to judge their motives. He puts the best construction upon every action that it is capable of (64),

(1) Acquisti, conquiste (gesta). (2) Lotta. (3) Risvegliarsi. (4) Seduto, assiso. (5) Anima, spirito. (6) Maravigliati. (7) Scandagliano gli abissi. (8) Ombre. (9) Benevoglienza. (10) Poi, in secondo luogo. (11) Soggetti. (12) Sventure, calamità. (13) Impero, influenza, controllo. (14) Non si permette. (15) Duramente.

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is never prone to take offence, and is always ready to forgive one. In what estimation is benevolence held(1) by the world? Few virtues are more generally admired. Great care, therefore, should be taken that it be placed upon its proper foundation, and there preserved. What is the proper foundation of benevolence? The love of God, from whence alone (2) good-will to men can proceed. Do (206) the impositions we frequently meet with(341), and the ingratitude we experience, exonerate us from this duty? By no means (3): this virtue must be exercised as long as the relationship of life exists, or poverty and oppression are(952) in the world. It is a duty we owe to God, our reward is in his hands alone, and till he releases(232) us from the obligation we are bound to its performance (4).

Sincerity.

What is meant by sincerity? That virtue which teaches us to deal plainly(5) and honestly, and to abhor every species of deceit(6) and hypocrisy. Why is sincerity a virtue? Because the best interests of society and of individuals require it, and because its obligations are founded in the everlasting(7) records(8) of truth. How will you characterise falsehood? As the meanest(34) and basest of all vices; the most detestable in the sight of God, and the most(34) despicable(9) in the eyes of man: as the mark of a dastardly(10) and selfish spirit, and the pledge of every other vice. What did (206) a great philosopher say a man (182) gained by telling a falsehood? Never to be believed when he spoke the truth. Are direct falsehoods only to be avoided? Every species of deceit, whether by look, word, or action, must be shunned(11). Equivocation, false colouring of what we repeat, nay, the most distant approaches to this vice give a moral stain(12) to the character. What good effects result to ourselves from sincerity? He who is open and sincere, and above(117) having any thing in his conduct to disguise(13), lessens his temptations to evil, and maintains a dignified place in society. He is held in universal respect, and is independent, fearless(46), and great even in obscurity. What to others? The comforts of friendly and confidential intercourse(14) are secured, and public connexions supported and maintained. What common vice is forbidden(15) by sincerity? Flattery, a vice which is highly to be condemned, as it deceives others, and feeds(16) their self-love and vanity, while it prevents ourselves from hearing candidly of

(1) Tenuto. (2) D'onde solo. (3) In nessun modo. (4) Eseguimento. (5) Trattare schiettamente. (6) Inganno. (7) (Sempre-durante), sempiterni. (8) Archivi. (Sante Scritture). (9) Sprezzabile. (10) Pusillanime. (11) Evitata, scansata. (12) Macchia. (13) Dissimulare, occultare, mascherare. (14) Corrispondenza, relazione, commercio, rapporti. (15) Proibito, vietato (309). (16) Pasce.

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our faults and imperfections, and thereby deprives us of the opportunity of correcting them. What are the best preservatives of sincerity? To reflect before we speak, to restrain all immoderate admiration or dislike of others, to curb (1) our imaginations, and to relate (2), with extreme caution, every narrative in which we ourselves are the principal actors, or of which others form the subject.

GENTLENESS (3).

What do you mean by gentleness? A sweetness of deportment and language towards all over whom our influence extends, or with whom we are in any manner connected. Why is it a duty? Because the comforts, not to say the interests of society are materially (4) benefited by it, and many temptations to sin avoided. On what is true gentleness founded? On a sense of what we owe to our Creator, and to the common nature of which we all share (5). What advantages result from it? To use the language of our great dramatic poet, « it is twice blessed »; it blesses (6) him who uses it by ensuring the reward of general affection, and it blesses others by sweetening many of the most painful situations and circumstances of life. Can we (182) borrow (7) a lesson from the works of nature in regard to this virtue? Yes: gentleness shines forth throughout (8) all creation, and bespeaks (9) its author — the God of gentleness and kindness. The dew (10) of evening, and the breeze (11) of morn, the balmy shower (12) of spring, or the soft rain of summer, the setting beam (13), and the calm still (14) voice that makes itself heard at night, convey (15) an evidence of gentleness in Him who made them, which cannot be mistaken. These likewise are constant and universal appearances, while the roar of the tempest, and the awful report of the thunder are seldom heard. Is gentleness an ostentatious duty? No: its aim (16) is rather to please than to dazzle (17), and one of its most striking characteristics is to conceal superiority in whatever shape (18) it exists, where it may become oppressive to an inferior. What amiable qualities are closely (19) connected with this virtue? Gentleness leads us to sympathize in the sorrows of our fellow creatures, and to be tender towards their failings. It enables us to confer obligations with a grace that renders them doubly acceptable, and divests (20) them of all uneasy weight on the minds of those who are obliged:

(1) Curb, morso: to curb, frenare, imbrigliare. (2) Riferire, raccontare. (3) Dolcezza di carattere, mitezza, mansuetudine. (4) Essenzialmente, molto. (5) Abbiamo parte. (6) To bless, beare, benedire. (7) Tirare, prendere ad imprestito. (8) Splende per tutta. (9) Bespeaks, annuncia. (10) Rugiada. (11) Brezza, zefiro. (12) Balsamica pioggia. (13) I raggi del sole al suo tramontare. (14) Tranquilla, bassa, silenziosa, esile. (15) Ci danno, ci mettono, ci mandano. (16) Mira. (17) Abbagliare. (18) Forma. (19) Strettamente. (20) Spoglia.

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it prevents all hasty (1) intemperate words, allays (2) all angry emotions, and is at once the friend of peace and the promoter of it. To what evil and disagreeable qualities is it opposed? To conceit (3) of ourselves, and a determination to obtain our own will: to a want of forgiveness on the one hand, and a proneness to inflict injuries on the other; to an unfeeling disposition, and to severity of judgment. What peculiar advantage does this virtue possess over many others? Opportunities for the display (4) of great acts of beneficence, of general utility, of heroism, or of self-denial occur very rarely, but gentleness is in constant requisition, and objects fitting for its exercise are always close (5) at hand. Few have it in their power to be eminent, but all may be gentle: few can remove distress (6), but all may lessen the evils of life: not many can rule (7) the destinies of a nation, but each (183) one is capable of improving the condition, or softening the distress of an unfortunate individual. Is the exercise of gentleness confined to our fellow-creatures? No: it will be shewn to brutes and to every thing that has life. It is a distinguishing mark of the merciful man that he is kind to his beast, and it may be received as a rule, that he who is cruel to those animals which have been committed to his charge, will be found deficient in those nobler qualities which constitute a virtuous and a just character.

BATTLE OF WATERLOO.

By the march from Quatre Bras to Waterloo, the Duke of Wellington had restored his communication with Blucher, which had been dislocated by the retreat of the Prussians to Wavre. When established there, Blucher was once more upon the same line with the British, the distance between the Prussian right flank, and the British left (8), being about five leagues, or five leagues and a half. The ground (9) which lay between the two extreme points, called the heights (10) of St. Lambert, was exceedingly rugged and wooded (11); and the cross roads (12) which traversed it, forming the sole means of communication between the English and Prussians, were dreadfully broken up (13) by the late tempestuous weather.

The Duke dispatched intelligence of his position in front of Waterloo to Prince Blucher, acquainting (14) him at the same time with his resolution to give Napoleon the battle which he seemed to desire, provided the Prince would afford him the support of two divisions of the Prussian army. The answer was

(1) Avventate. (2) Calma, seda. (3) Concetti vani. (4) Mostra, sfoggio, campeggiare. (5) Vicini. (6) Miseria, strettezza. (7) Guidare, dirigere, signoreggiare. (8) Sinistra. (9) Terreno. (10) Alture. (11) Scabro e boscoso. (12) Vie traversali. (13) Rotte, tagliate, guaste. (14) Avvisando.

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worthy of the indefatigable and indomitable old man, who was never so much disconcerted by defeat (1) as to prevent his being willing and ready (2) for combat on the succeeding day. He sent for reply, that he would move to the Duke of Wellington's support, not with two divisions only, but with his whole army, and that he asked no time to prepare for the movement, longer than was necessary to supply food and serve out cartridges to his soldiers.

It was three o'clock on the afternoon of the 17th, when the British came on the field, and took up their bivouac for the night in the order of battle in which they were to fight the next day. It was much later before Napoleon reached (3) the heights of Belle Alliance in person, and his army did not come up in full force till the morning of the 18th. Great part of the French had passed the night in the little village of Genappe, and Napoleon's own quarters had been at the farm-house called Caillou, about a mile in the rear (4) of La Belle Alliance.

In the morning, when Napoleon had formed his line of battle, his brother Jerome, to whom he ascribed the possession of very considerable military talents, commanded on the left — Counts Reille and D'Erlon the centre — and Count Lobau on the right. Mareschals Soult and Ney acted as lieutenant-generals to the Emperor. The French force on the field consisted probably of about 75,000 men. The English army did not exceed that number, at the highest computation. Each army was commanded by the Chief, under whom they had offered to defy (5) the world. So far (6) the forces were equal. But the French had the very great advantage of being trained (7) and experienced soldiers of the same nation, whereas (8) the English, in the Duke of Wellington's army, did not exceed 35,000; and although the German Legion were veteran troops, the other soldiers under his command were those of the German contingents, lately levied (9), unaccustomed to act together, and in some instances suspected to be lukewarm (10) to the cause in which they were engaged, so that it would have been imprudent to trust more to their assistance and co-operation than could not possibly be avoided. In Buonaparte's mode of calculating, allowing (11) one Frenchman to stand as equal to one Englishman, and one Englishman or Frenchman against two of any other nation, the inequality of force on the Duke of Wellington's side was very considerable.

The British army thus composed, was divided into two lines. The right of the first line consisted of the second and fourth Eng-

(1) Sconfitta. (2) Disposto, pronto, apparecchiato. (3) Giunse a. (4) Dietro. (5) Sfidare. (6) Fin qui, in tutto ciò. (7) Disciplinati. (8) Laddove. (9) Poc'anzi levate. (10) Tiepidi, indifferenti. (11) Concedendo, calcolando.

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lish divisions, the third and sixth Hanoverians, and the first corps of Belgians, under Lord Hill. The centre was composed of the corps of the Prince of Orange, with the Brunswickers and troops of Nassau, having the Guards, under General Cooke, on the right, and the division of General Alten on the left. The left wing consisted of the divisions of Picton, Lambert, and Kempt. The second line was in most instances formed of the troops deemed least worthy (1) of confidence, or which had suffered too severely in the action of the 16th to be again exposed until extremity. It was placed behind the declivity of the heights to the rear, in order to be sheltered (2) from the cannonade, but sustained much loss from shells (3) during the action. The cavalry were stationed in the rear, distributed all along the line, but chiefly posted on the left of the centre, to the east of the Charleroi causeway (4). The farm-house of la Haye Sainte, in the front of the centre, was garrisoned, but there was not time to prepare it effectually for defence. The villa, gardens, and farm-yard (5) of Hougomont, formed a strong advanced post towards the centre of the right. The whole British position formed a sort of curve, the centre of which was nearest to the enemy, and the extremities, particularly on their right, drawn considerably backward (6).

The plans of these two great generals were extremely simple. The object of the Duke of Wellington was to maintain his line of defence, until the Prussians coming up, should give him a decided superiority of force. They were expected about eleven or twelve o' clock; but the extreme badness of the roads, owing to (7) the violence of the storm (8), detained them several hours later.

Napoleon's scheme (9) was equally plain and decided. He trusted (10), by his usual rapidity of attack, to break and destroy (11) the British army before the Prussians should arrive on the field; after which, he calculated to have an opportunity of destroying the Prussians, by attacking them on their march through the broken ground interposed betwixt them and the British. In these expectations he was the more confident, as he believed Grouchy's force, detached on the 17th in pursuit of Blucher, was sufficient to retard, if not altogether to check (12), the march of the Prussians. His grounds (13) for entertaining this latter opinion, were, as we shall afterwards show, too hastily adopted.

Commencing the action according to his usual system, Napoleon kept his Guard in reserve, in order to take opportunity of char-

(1) Credute meno degne. (2) Riparata, al coperto. (3) Bombe. (4) Strada, stradone. (5) Cortile. (6) Indietro. (7) Imputabile a, cagionata da... (8) Temporale. (9) Piano, progetto, divisamento. (10) Sperava, si confidava. (11) Di rompere e distruggere. (12) Arrestare. (13) Fondamenti, basi, ragioni, motivi.

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ging with them, when repeated attacks of column after column, and squadron after squadron, should induce his wearied enemy to show some symptoms of irresolution. But Napoleon's movements were not very rapid. His army had suffered by the storm even more than the English, who were in bivouac at three in the afternoon of the 17th June: while the French were still under march, and could not get into line on the heights of La Belle Alliance untill ten or eleven o'clock of the 18th. The English army had thus some leisure to take food (1), and to prepare their arms before the action: and Napoleon lost several hours ere (2) he could commence the attack. Time was, indeed, inestimably precious for both parties, and hours, nay (3), minutes, were of importance. But of this Napoleon was less aware (4) than was the Duke of Wellington.

The tempest, which had raged with tropical violence all night, abated in the morning; but the weather continued gusty (5) and stormy during the whole day. Betwixt eleven and twelve, before noon, on the memorable 18th June, this dreadful and decisive action commenced, with a cannonade on the part of the French, instantly followed by an attack, commanded by Jerome, on the advanced post of Hougomont. The troops of Nassau, which occupied the wood around the chateau, were driven out (6) by the French, but the utmost efforts of the assailants were unable to force the house, garden, and farm-offices, which a party of the Guards sustained with the most dauntless (7) resolution. The French redoubled their efforts, and precipitated themselves in numbers on the exterior hedge (8), which screens (9) the garden wall, not perhaps aware (10) of the internal defence afforded by the latter. They fell in great numbers on this point by the fire of the defenders, to which they were exposed in every direction. The number of their troops, however, enabled them, by possession of the wood, to mask Hougomont for a time, and to push on (11) with their cavalry and artillery against the British right, which formed in squares to receive them. The fire was incessant, but without apparent advantage on either side. The attack was at length repelled (12) so far, that the British again opened their communication with Hougomont, and that important garrison was reinforced by Colonel Hepburn and a body of the Guards.

Meantine, the fire of artillery having become general along the line, the force of the French attack was transferred to the British centre. It was made with the most desperate fury, and

(1) Tempo di prendere cibo. (2) Prima. (3) Anzi. (4) Conscio, avveduto, avvisato, consapevole. (5) Burrascoso. (6) Scacciate fuori. (7) Intrepida, animosa. (8) Siepe. (9) Circonda, difende, copre. (10) Avvisati, avveduti. (11) Spingersi avanti. (12) Respinto, ricacciato.

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received with the most stubborn (1) resolution. The assault was here made upon the farm-house of Saint Jean by four columns of infantry, and a large mass of cuirassiers, who took the advance. The cuirassiers came with the utmost intrepidity along the Genapppe causeway, where they were encountered and charged by the English heavy (2) cavalry; and a combat was maintained at the sword's point, (3) till the French were driven back (4) on their own position, where they were protected by their artillery. The four columns of French infantry, engaged in the same attack, forced their way forward beyond the farm of La Haye Sainte, and, dispersing a Belgian regiment, were in the act of establishing themselves in the centre of the British position, when they were attacked by the brigade of General Pack, brought up from the second line by General Picton, while, at the same time, a brigade of British heavy cavalry wheeled round (5) their own infantry, and attacked the French charging columns in flank, at the moment when they were checked by the fire of the musketry. The results were decisive. The French columns were broken with great slaughter, and two eagles, with more than 2000 men, were made prisoners. The latter were sent instantly off for Brussels.

The British cavalry, however, followed their success too far. They got involved amongst the French infantry, and some hostile cavalry which were detached to support them, and were obliged to retire with considerable loss. In this part of the action, the gallant General Picton, so distinguished for enterprise and bravery, met his death, as did General Ponsonby, who commanded the cavalry.

About this period the French made themselves masters of the farm of La Haye Sainte, cutting to pieces about two hundred Hanoverian sharpshooters (6), by whom it was most gallantly (7) defended. The French retained this post for some time, till they were at last driven out of it by shells.

Shortly after this event, the scene of conflict again shifted (8) to the right, where a general attack of French cavalry was made on the squares, chiefly towards the centre of the British right, or between that and the causeway. They came up with the most dauntless resolution, in despite of the continued fire of thirty pieces of artillery, placed in front of the line, and compelled the artillerymen, by whom they were served, to retreat within the squares. The enemy had no means, however, to secure the guns, or even to spike (9) them, and at every favourable moment the British artillerymen sallied (10) from their place of refuge,

(1) Ostinata. (2) Pesante, grave. (3) Punta della spada. (4) Ricacciati, rispinti. (5) Si voltò intorno, circui. (6) Cacciatori, bersaglieri. (7) Eroicamente, valorosamente. (8) Si mutò. (9) Inchiodare. (10) Uscivano, facevano sortite.

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again manned (1) their pieces, and fired on the assaillants, — a manœuvre which seems peculiar to the British service. The cuirassiers, however, continued their dreadful onset (2), and rode up to the squares in the full confidence, apparently, of sweeping them (3) before the impetuosity of their charge. Their onset and reception was like a furious ocean pouring itself against a chain of insulated rocks. The British squares stood unmoved, and never gave fire until the cavalry were within ten yards (4), when men rolled one way, horses galloped another, and the cuirassiers were in every instance driven back.

The French authors have pretended, that squares were broken, and colours taken; but this assertion, upon the united testimony of every British officer present, is a positive untruth (5). This was not, however, the fault of the cuirassiers, who displayed an almost frantic valour. They rallied (6) again and again, and returned to the onset, till (7) the British could recognise even the faces of individuals among their enemies. Some rode close up (8) to the bayonets, fired their pistols, and cut with their swords with reckless (9) and useless valour. Some stood at gaze (10), and were destroyed by the musketry and artillery. Some squadrons, passing through the intervals of the first line, charged the squares of Belgians posted there, with as little success. At length the cuirassiers suffered so severely on every hand, that they were compelled to abandon the attempt, which they had made with such intrepid and desperate courage. In this unheard-of struggle (11), the greater part of the French heavy cavalry were absolutely destroyed. Buonaparte hints at it (12) in his bullettin as an attempt made without orders, and continued only by the desperate courage of the soldiers and their officers. It is certain, that in the destruction of this noble body of cuirassiers, he lost the corps which might have been most effectual in covering his retreat. After the broken remains of this fine cavalry were drawn off (13), the French confined themselves for a time to a heavy cannonade, from which the British sheltered themselves in part by lying down on the ground, while the enemy prepared for an attack on another quarter, and to be conducted in a different manner.

It was now about six o'clock, and during this long succession of the most furious attacks, the French had gained no success, save (14) occupying for a time the wood around Hougomont, from which they had been expelled (15), and the farm house of

(1) Fornivano d'uomini, servivano. (2) Assalto. (3) Spazzarle via. (4) Entro dieci braccia. (5) Falsità. (6) Riunivansi, si raccoglievano. (7) Sinchè, talmente che. (8) Vicin vicino, alla portata di. (9) Non curante, da disperato. (10) Si fermarono a guardare, stettero a bada. (11) Inaudita tenzone, lotta senza esempio, (12) Ne fa cenno. (13) Ritirate. (14) Salvo, eccetto, fuorchè. (15) Espulsi, cacciati,

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La Haye Sainte, which had been also recovered. The British, on the other hand, had suffered very severely, but had not lost one inch (1) of ground, save the two posts now regained. Ten thousand men were, however, killed and wounded; some of the foreign regiments had given way (2), though others had shown the most desperate valour. And the ranks were thinned (3), both by the actual (4) fugitives, and by the absence of individuals, who left the bloody (5) field for the purpose of carrying off the wounded, and some of whom might naturally be in no hurry (6) to return to so fatal a scene.

But the French, besides losing about 15,000 men, together with a column of prisoners more than 2000 in number, began now to be disturbed by the operations of the Prussians on their right flank; and the secret of the Duke of Wellington was disclosing (7) itself by its consequences. Blucher, faithful (8) to his engagement, had, early in the morning, put in motion Bulow's division, which had not been engaged at Ligny, to communicate with the English army, and operate a diversion (9) on the right flank and rear of the French. But although there were only about twelve or fourteen miles between Wavre and the field of Waterloo, yet the march was, by unavoidable circumstances, much delayed. The rugged face of the country, together with the state of the roads, so often referred to, offered the most serious obstacles to the progress of the Prussians, especially as they moved with an unusually large train of artillery. A fire (10), also, which broke out (11) in Wavre, on the morning of the 18th, prevented Bulow's corps from marching through that town, and obliged them to pursue a circuitous and inconvenient route. After traversing, with great difficulty, the cross-roads by Chapelle Lambert, Bulow, with the 4th Prussians corps, who had been expected by the Duke of Wellington about four o'clock, announced his arrival by a distant fire, about half-past four. The first Prussian corps, following the same route with Bulow, was yet later in coming up. The second division made a lateral movement in the same direction as the fourth and first, but by the hamlet (12) of Ohain, nearer to the English flank. The Emperor instantly opposed to Bulow, who appeared long before the others, the 6th French corps, which he had kept in reserve for that service; and as only the advanced guard was come up, they succeeded in keeping the Prussians in check (13) for the moment. The first and second Prussian corps appeared on the field still later than the fourth.

(1) Pollice, oncia. (2) Rinculati, ritirati. (3) Diradati. (4) Effettivi, reali, veri (attuali). (5) Insanguinato. (6) Fretta, pressa, premura. (7) Schiudendo, manifestando, palesando. (8) Fedele. (9) Diversione, diversivo. (10) Incendio, fuoco. (11) Scoppiò, si appiccò. (12) Loguccio, casale, piccolo villaggio. (13) Arrestare, far stare a bada.

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The third corps had put themselves in motion to follow in the same direction, when they were furiously attacked by the French under Mareschal Grouchy, who, as already stated, was detached to engage the attention of Blucher, whose whole force he believed he had before him.

Instead of being surprised, as an ordinary general might have been, with this attack upon his rear (1), Blucher contented himself with sending back orders to Thieleman, who commanded the corps, to defend himself as well as he could upon the line of the Dyle. In the meantime (2), without weakening (3) the army under his own command, by detaching (4) any part of it to support Thieleman, the veteran rather hastened than suspended his march towards the field of battle, where he was aware (5) that the war was likely (6) to be decided in a manner so complete, as would leave victory or defeat on every other point a matter of subordinate consideration.

At half-past six, or thereabouts (7), the second grand division of the Prussian army began to enter into communication with the British left, by the village of Ohain, while Bulow pressed forward from Chapelle Lambert on the French right and rear, by a hollow or valley called Frischemont. It became now evident that the Prussians were to enter seriously into the battle, and with great force. Napoleon had still the means of opposing them, and of achieving a retreat (8), at the certainty, however, of being attacked upon the ensuing (9) day by the combined armies of Britain and Prussia. His celebrated Guard had not yet taken any part in the conflict, and would now have been capable of affording him protection after a battle, which hitherto (10) he had fought at disadvantage (11), but without being defeated. But the circumstances by which he was surrounded must have pressed on his mind at once. He had no succours to look for; a reunion with Grouchy was the only resource which could strengthen his forces; the Russians were advancing upon the Rhine with forced marches; the Republicans at Paris were agitating schemes against his authority. It seemed as if all must be decided on that day, and on that field. Surrounded by (12) these ill-omened (13) circumstances, a desperate effort for victory, ere (14) the Prussians could act effectually, might perhaps yet drive the English from their position; and he determined to venture on this daring experiment.

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(1) Retroguardia, dietro. (2) Nello stesso tempo, frattanto. (3) Indebolire, scemare la forza di... (4) Staccare. (5) Era certo, sapeva. (6) Era probabilmente, era per, doveva. (7) All' incirca. (8) Effettuare una ritirata. (9) Seguente. (10) Sino allora, fin qui. (11) Combattuta con iscapito. (12) Circondato da, in mezzo a. (13) Malaugurati, sfavorevoli. (14) Prima che.

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About seven o'clock, Napoleon's Guard were formed in two columns, under his own eye, near the bottom (1) of the declivity of La Belle Alliance. They were put under the command of the dauntless Ney. Buonaparte told the soldiers, and indeed imposed the same fiction on their commander, that the Prussians whom they saw on the right were retreating before Grouchy. Perhaps he might himself believe that this was true. The Guard answered for the last time, with shouts of *Vive l'Empereur*, and moved resolutely forward, having for their support four battalions of the Old Guard in reserve, who stood prepared to protect the advance of their comrades. A gradual change had taken place in the English line of battle, in consequence of the repeated repulse of the French. Advancing by slow degrees, the right, which, at the beginning of the conflict, presented a segment of a convex circle, now resembled one that was concave, the extreme right, which had been thrown back, being now rather brought forward, so that their fire both of artillery and infantry fell upon the flank of the French, who had also to sustain that which was poured on their front from the heights. The British were arranged in a line of four men deep (2), to meet the advancing columns of the French Guard, and poured upon them a storm of musketry which never ceased an instant. The soldiers fired independently, as it is called; each man loading (3) and discharging his piece as fast as (4) he could. At length the British moved forward (5), as if to close round (6) the heads of the columns, and at the same time continued to pour their shot (7) upon the enemy's flanks. The French gallantly attempted to deploy (8), for the purpose of returning the discharge. But in their effort to do so, under so dreadful a fire, they stopped, staggered (9), became disordered, were blended (10) into one mass, and at length gave way, retiring, or rather flying, in the utmost confusion. This was the last effort of the enemy, and Napoleon gave orders for the retreat; to protect which, he had now no troops left, save the last four battalions of the Old Guard, which had been stationed in the rear of the attacking columns. These threw themselves into squares, and stood firm. But at this moment the Duke of Wellington commanded the whole British line to advance, so that whatever the bravery and skill (11) of these gallant veterans, they also were thrown into disorder, and swept away (12) in the general rout, in spite (13) of the efforts of Ney, who having had his horse killed, fought sword in hand, and on foot, in the front of the

(1) Piede, fondo. (2) (Profondo), alto. (3) Caricando. (4) Suo fucile così presto come. (5) Avanti, innanzi. (6) Circuire, avviluppare. (7) Palle. (8) Stendersi, spiegarsi. (9) Si fermarono, vacillarono. (10) Commisti, mescolati. (11) Qualunque (fossero) la bravura e abilità. (12) Spazzati via. (13) Dispetto.

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battle, till the very last. That Mareschal, whose military virtues at least cannot be challenged (1), bore personal evidence against two circumstances, industriously circulated by the friends of Napoleon. One of these fictions occurs in his own bullettin, which charges the loss of the battle to a panic fear, brought about by the treachery (2) of some unknown persons, who raised the cry of « *Sauve qui peut!* ». Another figment, greedily (3) credited at Paris, bore (4), that the four battalions of the Old Guard, the last who maintained the semblance of order, answered a summons to surrender (5), by the magnanimous reply, « The Guard can die, but cannot yield (6) ». And one edition of the story adds, that thereupon (7) the battalions made a half wheel inwards (8), and discharged their muskets into each other's bosoms (9), to save themselves from dying by the hands of the English. Neither the original reply, nor the pretended self-sacrifice of the Guard, have the slightest (10) foundation. Cambrone, in whose mouth the speech was placed, gave up (11) his own sword, and remained prisoner; and the military conduct of the French Guard is better eulogized by the undisputed truth, that they fought to extremity, with the most unyielding (12) constancy, than by imputing to them an act of regimental suicide upon the lost field of battle. Every attribute of brave men they have a just right to claim. It is no compliment to ascribe to them that of madmen (13). Whether the words were used by Cambrone or not, the Guard well deserved to have them inscribed on their monument.

Whilst this decisive movement took place, Bulow, who had concentrated his troops, and was at length qualified to act in force, carried the village of Planchenoit in the French rear, and was now firing so close on their right wing (14), that the cannonade annoyed the British who were in pursuit, and was suspended in consequence. Moving in oblique lines, the British and Prussian armies came into contact with each other on the heights so lately occupied by the French, and celebrated the victory with loud shouts (15) of mutual congratulation.

The French army was now in total and inextricable confusion and rout; and when the victorious generals met at the farm-house of La Belle Alliance, it was agreed (16) that the Prussians, who were fresh in comparison, should follow up the chase (17), a duty for which the British, exhausted by the fatigues of a battle of eight hours, were totally inadequate.

(1) Sfidate, poste in dubbio. (2) Cagionata dal tradimento. (3) Avidamente. (4) Sosteneva, significava, portava. (5) Domanda di arrendersi. (6) Cedere, arrendersi. (7) Su di ciò, in quello. (8) Volta verso il di dentro. (9) Seni, petti. (10) Menomo, più leggiero. (11) Cedette, consegnò. (12) Inflessibile, intrepida. (13) Matti, pazzi. (14) Ala. (15) Grida. (16) Fu convenuto. (17) Continuassero (la caccia) lo incalzamento.

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During the whole action, Napoleon maintained the utmost serenity. He remained on the heights of La Belle Alliance, keeping pretty near (1) the centre, from which he had a full view of the field, which does not exceed a mile and a half in length. He expressed no solicitude on the fate of the battle for a long time, noticed the behaviour of particular regiments, and praised the English several times, always, however, talking of them as an assured prey. When forming his Guard for the last fatal effort, he descended near them, half down the causeway from La Belle Alliance, to bestow upon them what proved (2) his parting exhortation. He watched intently their progress with a spyglass (3), and refused to listen to (4) one or two aides-de-camp, who at that moment came from the right to inform him of the appearance of the Prussians. At length, on seeing the attacking columns stagger and become confused, his countenance, said our informer, became pale as that of a corpse, and muttering (5) to himself, «They are mingled (6) together,» he said to his attendants. «All is lost for the present,» and rode off the field; not stopping or taking refreshment till he reached (7) Charleroi, where he paused for a moment in a meadow (8), and occupied a tent, which had been pitched (9) for his accommodation. SIR W. SCOTT.

CANDOUR.

What is meant by candour? A disposition to think kindly and favourably of the actions and motives of another. Why is it a duty? Through (329) the imperfect knowledge which we must ever possess of our fellow-creatures, many actions appear blamable (10), the motives of which have either been innocent or praiseworthy (11), and therefore, as we are constantly liable to be deceived, we are bound to think favourably in every case where it is possible. Must (206) regard be had to candour in our judgment of the character of another? Undoubtedly, for without it we could not be impartial, and therefore we must necessarily be unjust. Experience alone can enable us to form a correct estimate of another, for many appear unamiable who may (98) yet be found deserving (12). A man may in reality possess many evil qualities, but candour will not ascribe to him the absence of every virtue, and will be quick (13) to observe, and willing to admit any symptom upon which a charitable construction may be put. Is there any (139) necessity to exercise candour in other respects? Yes: in our judgment of the opinions of others, without which we should become (14) intolerant and censorious. We should

(1) Piuttosto vicino a. (2) Riuscì, divenne, fu. (3) Piccolo telescopio. (4) Porgere orecchio a, dare ascolto a. (5) Borbottando, mormorando. (6) Commiste, mescolate (confusamente). (7) Arrivò a. (8) Prato. (9) Drizzata, allestita. (10) Biasimevoli. (11) Degni di lode. (12) Meritevoli, benemeriti. (13) Vivo, attento, pronto. (14) Diverremmo.

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remember, that we ourselves may be mistaken, and that if our brother be in error he is more deserving of our pity than of our condemnation. In what does a want of candour originate? In too high an (120) opinion of ourselves, or in ignorance of our own character and imperfections. He that is acquainted with (1) himself is always humble, and he that is humble is always lenient (2) to others. What awful declaration is there that should induce us to observe this duty? Our Lord has expressly affirmed, that by the same judgment wherewith (3) we judge we shall ourselves be judged. To what imputation does the censorious man (40) expose himself? To the same which he charges upon another. He who is ready to attribute corrupt motives to his neighbour, reflects, in many instances, but an image of himself.

GENEROUS REVENGE (4).—A young man, desirous of getting rid (5) of his dog, took it along with him to the river. He hired a boat (6), and rowing (7) into the stream, threw (8) the animal in. The poor creature attempted to climb (9) up the side of the boat, but its master constantly pushed it back (10), with the intention of drowning (11) it. In doing this, he fell (12) himself into the water, and would certainly have been drowned, had (245) not the dog, as soon as it saw its master struggling (13) in the stream, held him above (117) water, till assistance arrived, and his life was saved.

JUSTICE.

What is meant by justice? Justice is one of the most important duties which attaches (14) to us, and consists in an undeviating principle of doing (117) that which is right and equitable in our dealings (15) with each other. Why do you call it an important duty? Because no character can be estimable in which it is wanting, and no community can long exist where it is not exercised. Many virtues are called amiable, but justice is a noble virtue. On what great principle does justice appear to be founded? That of doing to others as we would be done by (16), for by that standard (17) alone we can decide what is just. Why do you call it a noble virtue? Because while it is the foundation of many virtues, it is allied (18) to the best qualities with which the human soul is endued (19), and is incompatible with meanness, folly, and vice. How will you prove this? He that is just will neither fail in his duty to his Maker, nor do an act which will injure his fellow-creature or degrade himself, for every offence is injustice

(1) Chi conosce. (2) Mite, indulgente. (3) Con cui. (4) Vendetta. (5) Disfarsi. (6) Prese a nolo una barchetta. (7) Remando. (8) Corrente, gettò. (9) Arrampicarsi. (10) Lo ricacciò. (11) Annegare. (12) Cadde. (13) Dibattentesi. (14) Incombe. (15) Affari, relazioni. (16) *We would be done by*, formola famigliare per *We would they should do to us*. (17) Criterio, norma, modello, pietra di paragone. (18) Unita, collegata. (19) Dotata.

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to one or all of these relations. With what characters is it impossible that justice can exist? The avaricious man is unavoidably unjust: the sensualist, the slanderer (1), the flatterer, the breaker of (2) his word, the defrauder, the oppressor. Hence he who is faithful in the three great divisions of his duty, viz. (3) to God, to his neighbour, and himself, is emphatically and by eminence styled (4) — a just man. PINNOCK.

POPE AND THE OFFICER. — When Pope was one evening at Burton's coffee-house, and with Swift, Arbuthnot, etc., poring over (5) a manuscript of the Greek Aristophanes, they found one sentence which they could not comprehend. As they talked pretty (6) loud, a young officer, who stood by the fire (7) heard their conference, and begged leave (8) to look at (341) the passage. « Oh » said Pope, sarcastically « by all means (9): pray let (10) the young gentleman look at it ». Upon which the officer took up the book, and considering a while (11), said there (269) wanted (12) only a note of interrogation to make the whole intelligibile. « And pray, sir » said Pope (piqued at being outdone by a red coat (13)), « what is a note of interrogation? » « A note of interrogation » replied the youth, with a look of the utmost contempt (14) « is a little crooked (15) thing that asks questions ».

PLEASURES OF LITERATURE. — Learning enables those who enjoy its benefits, to derive the purest, the sweetest (34), the most elegant, and the least injurious (16) pleasures from themselves and from reflection. The man of taste and learning creates, as it were, a little world of his own, in which he exercises his faculties; and he feels his most exalted satisfaction arising from things the existence of which is scarcely known to the vulgar mind. Literature affords nourishment to our youth, delights our old age, adorns prosperity, supplies a refuge in adversity, is a constant source of pleasure at home and abroad, and accompanies us in our travels (17) and retirements. Amidst the variety of books in our library, we may find a balsam for every wound (18) of the mind, and a lenient medicine for every disease. BACON.

ABSTRACTION OF MIND. — Poggius relates of Dante, that he indulged (19) his meditations more strongly than any man he ever knew: whenever he read, he was only alive to what was passing in his mind, to all human concerns he was as if they had not

(1) Calunniatore, delatore. (2) Il violatore di, l'uomo che manca a. (3) Viz. (*videlicet*, ciòè) pronunciate *namely*. (4) Per eccellenza chiamato. (5) Cogli occhi fissi sopra. (6) Piuttosto forte. (7) Stava al fuoco. (8) Chiese permissione. (9) Certamente. (10) Ve ne prego, lasciate. (11) Un momento (un pezzo). (12) Vi mancava. (13) Vinto da un abito rosso, (un militare). (14) Sommo disprezzo. (15) Curvo, aduncо, storto, contraffatto. Pope era piccolo, storto e bruttissimo. (16) I meno dannosi, più innocui. (17) Viaggi. (18) Piaga, ferita. (19) Assecondava, s'abbandonava a.

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been. Dante went one day to see a great public procession; he entered the shop of a bookseller to be a spectator of it as it passed. He found a book which greatly interested him; he devoured it in silence, and plunged into an abyss of thought. On his return he declared that he had neither seen nor heard the slightest(1) circumstance of the public exhibition which had passed before him.

Rules for improving the mind.

The principal means of acquiring knowledge are; observation, conversation, reading, pulpit or college lectures, and meditation or study.

When we are in the house or in the city, wherever we turn our eyes, we see the works(2) of men; when we are in the country we behold (3) more of the works of God. The skies (4) above, the ground(5) beneath (324), and the animal and vegetable world around, may entertain our observation with ten thousand varieties.

From observation of the day and the night, the hours and the flying minutes, learn to improve time, and be watchful (6) to seize every opportunity to increase in knowledge.

From the vices (*) and follies of others, observe what is hateful (7) in them; consider how such a practice looks in another person, and remember that it looks as ill in yourself. From their virtues learn something worthy of your imitation.

From your natural powers, sensation, judgment, memory, hands, feet, etc. make this inference; that they were not given you for nothing, but for some useful employment, for the good of your fellow-creatures, your own best interest, and final happiness

Thus, from every appearance in nature, and from every occurrence of life, you may derive natural, moral, and religious observations to entertain your minds; as well as rules of conduct in the affairs relating to this life, and that which is to come.

Let the circumstances or situations of life be what they will, a man should never neglect the improvement that is to be derived from observation. If he travel in the East or West Indies, and fulfil the duties of the military or mercantile life there; if he rove(8) through the earth or the seas for his own humour as a traveller, or pursue his diversions in whatever part of the world he pleases(**) as a gentleman; if prosperous or adverse fortune call him to the most distant parts of the globe: still let him

(1) Menoma. (2) Opere. (3) Vediamo, contempliamo. (4) Cieli. (5) Suolo. (6) Vigilante, attento. (7) Hate-ful, odioso. (8) Va vagando, viaggia.

(*) Of how many syllables is the singular of *vices* composed? Vedi gramm., nota 12.

(**) *Pleases:* when this verb is in the infinitive mood of how many syllables is it composed? Vedi Gramm., pag. 157, linea 33, nona edizione.

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carry (341) on his knowledge, and the improvement of his faculties, by wise observations. By these means he may (98) render himself in some way useful to mankind.

Be not too hasty to erect general theories from a few particular observations, appearances, or experiments. A hasty determination of some universal principles, without a due survey (1) of all the particular cases which may be included in them, is the way to lay a trap for our own understandings in their investigation of any subject, and we shall often (110) be taken captives by mistake and falsehood. WATTS.

ON BOOKS AND READING.

It is of vast importance for improvement in knowledge, that a young person have the most proper books for reading recommended by a judicious friend. In books of importance, I would advise you to read the preface and take a glance (2) at the table of contents (3) before your first survey of the book. By this means you will not only be better enabled to give the book the first reading, but will be much assisted in the second perusal (4) of it, which should be done with still greater attention. Unless a reader has a most retentive memory, I venture to affirm, there is scarcely any book worth (5) reading once, that is not worthy of a second perusal.

Remember that your business in reading or in conversation, especially on subjects of natural, moral, or divine science, is to consider whether the opinions of the author or speaker are just; and to increase your own knowledge on that subject, by meditation on the heads of their writing or discourse.

Let this therefore be (97) your practice. If your author does not explain his ideas well, mark his faults, and try to do it better either in the margin of your book, or in some papers of your own. For instance (6): where your author is obscure, enlighten him; where he is too brief, amplify a little, and set his opinions in a fairer (7) view; where he is redundant, mark the paragraphs to be retrenched (8); where he argues, observe whether his reasons are conclusive; where you suppose he is in a mistake, propose your objections, and correct his sentiments; what he writes that your understanding approves both as just and useful, treasure up in your memory, and count it a part of your intellectual gains.

These methods of reading will cost some labour at first, but the profit will richly compensate the pains; one book read in this manner will more enrich your understanding, than skimming over (9) the mere surface of twenty authors. WATTS.

(1) Esame. (2) Occhiata, colpo d'occhio. (3) Indice. (4) Lettura. (5) Worth, degno. (6) Per esempio. (7) Più bella, più propizia. (8) Levate, recise, cancellate. (9) Toccar di volo, sfiorare.

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LABOUR. — Labour, the offspring of Want (1), and the mother of Health and Contentment, lived with her two daughters in a little cottage, by (2) the side of a hill, at a great distance from town. They were totally unacquainted with the great (*), and kept no better company than the neighbouring villagers; but having a desire to see the world, they forsook (3) their companions and habitation, and determined to travel. Labour went soberly along the road with Health on the right hand, who, by the sprightliness (4) of her conversation, and songs of cheerfulness (5) and joy, softened the toils of the way; while Contentment went smiling on the left, supporting the steps (6) of her mother, and by her perpetual good humour increasing the vivacity of her sister.

In this manner they travelled over forests and through towns and villages, till at last they arrived at the capital of the kingdom. At their entrance into the great city, the mother conjured her daughters never to lose sight (7) of her, for it was the will of Jupiter (8), she said, that their separation should be attended with the utter (9) ruin of all three. But Health was of too gay a disposition to regard the counsels of Labour: she suffered herself to be debauched (10) by Intemperance, and at last died in childbirth (11) of Disease (12). Contentment in the absence of her sister gave herself up (13) to the enticements (14) of Sloth, and was never heard of after: while Labour, who could have no enjoyment without her daughters, went every where in search of them, till she was at last seized by Lassitude in her way, and died in misery.

REFLECT BEFORE YOU ACT. — A certain Chan of Tartary going a journey with his nobles, was met by a dervise who cried with a loud voice: «Whoever will give me a hundred pieces of gold, I will give him a piece of advice».

The Chan ordered him the sum: upon which the dervise said, «Begin nothing of which thou hast not well considered the end».

The courtiers, on hearing this plain sentence, smiled, and said with a sneer (15) «The dervise is well paid for his maxim».

But the king was so well satisfied with the answer, that he ordered it to be written in golden letters in several places of his palace, and engraved on all his plate (16). Not long after, the king's surgeon was bribed (17) to kill him with a poisoned (18) lancet at the time he let him blood (19).

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(1) La Figlia del Bisogno. (2) Vicino a. (3) Abbandonarono. (4) Brio, vivacità. (5) Allegria. (6) Passi. (7) Perdere di vista. (8) Volontà di Giove. (9) Completa, totale. (10) Si lasciò sedurre. (11) Child birth ([di] bambino-nascita) parto, partorire. (12) Malattia. (13) Gave herself up, s'abbandonò. (14) Allettamenti, lusinghe. (15) Sneer, ghigno, riso maligno e disdegnoso. (16) Plate, argenteria, vasellame. (17) Bribe, sost., donativo che si dà per corrompere altrui: bribed, subornato, prezzolato, pagato. (18) Avvelenata. (19) Gli faceva un salasso.

(*) The great (i grandi); why not the *greats*? (nota 152).

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One day, when the kings's arm was bound, and the fatal lancet in the surgeon's hand, he read on the basin, « begin nothing of which thou hast not well considered the end ». He immediately started(1), and let the lancet fall out of his hand. The king observed his confusion, and inquired the reason: the surgeon fell prostrate, confessed the whole affair; was pardoned; and the conspirators died. The Chan, turning to his courtiers, who had heard the advice with contempt, told them, « That counsel could not be too much valued, which had saved a king's life ».

BYRON'S OPINION OF SHERIDAN'S EXCELLENCE.

Lord Holland told me (Byron) a curious piece of sentimentality in Sheridan. — The other night we were all delivering our respective and various opinions on him and other « *hommes marquans* » and mine was this: — « Whatever Sheridan has done or chose to do(2), has been *par excellence* always the *best* of its kind. He has written the *best* comedy (School for Scandal), the *best* opera (The Duenna, in my mind(3) far before(4) that St. Giles' (*) lampoon(5), the Beggar's opera), the *best* farce (the Critic), and the *best* address (Monologue on Garrick), and, to crown the whole, delivered the very *best* oration (the famous Begum (**) speech) ever conceived or heard in this country ». — Somebody told Sheridan this the next day, and, on hearing it, he burst into tears(341). — Poor Brinsley! If they were tears of pleasure I would rather have said those few but sincere words, than have written the Iliad, or made his own celebrated Philippic. Nay(6), his own comedy never gratified me more than to hear that he had derived a moment's gratification from any praise of mine, humble as it must appear to « my elders(7) and my betters ». Envy of Sheridan had not surely cankered the breast(8) of Lord Byron.

MOORE.

A SUSPICIOUS TEMPER THE SOURCE OF MISERY TO ITS POSSESSOR.

As a suspicious spirit is the source of many crimes and calamities in the world, so it is the spring(9) of certain misery to the person who indulges it. His friends will be few; and small(10) will be his comfort in those whom he possesses. Believing others to be his enemies, he will of course make them such. Let his caution be ever so great(11), the asperity of his thoughts will often break out(12) in his behaviour; and in return for suspecting

(1) Sbalzò in dietro. (2) Ha fatto o ha voluto fare. (3) A parer mio. (4) (Innanzi), migliore. (5) Pasquinata, satira. (6) Anzi. (7) Anziani, maggiori. (8) (Cancherato), corroso il petto. (9) Sorgente. (10) Poco, piccolo. (11) Per grande che sia la sua cautela. (12) Manifestarsi.

(*) St. Gile's, il quartiere più miserabile di Londra, abitato dagli operai irlandesi, e da altri poveri.

(**) Il celebre discorso formante la terza accusazione di Warren Hastings, governatore delle Indie, relativo alle ingiustizie fatte contro « the Begums » o principesse di Oude.

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and hating, he will incur suspicion and hatred. Besides the external evils which he draws (1) upon himself, arising from alienated friendship, broken confidence, and open enmity, the suspicious temper itself is one of the worst evils which any man can suffer. If « in all fear there is torment » how miserable must be his state who, by living in perpetual jealousy, lives in perpetual dread (2)? Looking upon himself to be surrounded with spies, enemies, and designing men, he is a stranger to reliance and trust. He knows not to whom to open himself. He dresses his countenance in forced smiles, while his heart throbs (3) within from apprehensions of secret treachery. Hence fretfulness (4) and ill-humour, disgust at the world, and all the painful sensations of an irritated and embittered (5) mind.

So numerous and great are the evils arising from a suspicious disposition, that, of the two extremes, it is more eligible to expose ourselves to occasional disadvantage from thinking too well of others, than to suffer continual misery by thinking always ill of them. It is better to be sometimes imposed upon (6) than never to trust (7). Safety is purchased at too dear (120) a rate (8), when, in order to secure it, we are obliged to be always clad (9), in armour, and to live in perpetual hostility with our fellows (10). This is, for the sake of (11) living, to deprive ourselves of the comfort of life. The man of candour enjoys his situation, whatever (66) it is, with cheerfulness and peace. Prudence directs his intercourse (12) with the world; but no black (13) suspicions haunt (14) his hours of rest. Accustomed to view the characters of his neighbours in the most favourable light, he is like one who dwells amidst those beautiful scenes of nature, on which the eye rests with pleasure. Whereas the suspicious man, having his imagination filled with all the shocking (15) forms of human falsehood, deceit, and treachery (16), resembles the traveller in the wilderness, who discerns no objects around him but such as are either dreary (17) or terrible; caverns that open, serpents that hiss (18), and beasts of prey that howl (19). BLAIR.

THE TWO BEES (20). — On a fine morning in May, two Bees set forward (1) in quest of honey (2): the one wise and temperate, the other careless (3) and extravagant. They soon arrived at a garden enriched with aromatic herbs, the most fragrant flowers, and the most delicious fruits. They regaled themselves for a time,

(1) Attira. (2) Spavento. (3) Palpita. (4) Umore iracondo, stizza. (5) Amareggiata, esacerbata. (6) Ingannato. (7) Fidarsi. (8) Rate, prezzo; at the rate of, a ragione di. (9) Vestiti. (10) Simili. (11) Per l'amor di. (12) Relazioni, rapporti. (13) Neri, lugubri. (14) Infestano. (15) Disgustose. (16) Perfidia. (17) Lugubri, cupi. (18) Sibilano. (19) Urlano. (20) Api. (1) Partirono. (2) In cerca di miele. (3) Careless, (cura-senza) senza cura, noncurante.

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on the various dainties (1) that were spread before them, the one loading (2) his thigh (3) at intervals with provisions for the hive (4), against (5) the distant winter, the other revelling (6) in sweets, without regard to any thing but his present gratification. At length they found a wide-mouthed (149) phial, that hung beneath the bough of a peach tree (7), filled with honey ready tempered, and exposed to their taste in the most alluring (8) manner. The thoughtless (46) epicure, in spite (9) of all his friend's remonstrances, plunged headlong (10) into the vessel, resolving to indulge himself in all the pleasures of sensuality. The philosopher on the other hand, sipped (11) a little with caution: but being suspicious of danger, flew (12) off to fruits and flowers; where, by the moderation of his meals (13), he improved his relish for the true enjoyment of them. In the evening, however he called (341) upon his friend, to enquire whether he would return to the hive; but found him surfeited (14) in sweets, which he was as unable to leave as to enjoy. Clogged (15) in his wings, enfeebled in his feet, and his whole frame (16) totally enervated, he was but (118) just able to bid (17) his friend adieu, and to lament with his latest breath (18) that though a taste of pleasure may quicken the relish (19) of life, an unrestrained indulgence is inevitable destruction. DODSLEY.

ANGER. — Do nothing in thy passion (20);
Why wilt thou put to sea (1) in the violence of a storm?

Athenodorus, the philosopher, by reason of his old age, begged leave to retire from the court of Augustus; which the emperor granted (2) him. On taking leave «Remember» said he (*) «Cesar, whenever you are angry, you neither say nor do any thing before you have distinctly repeated the twenty four letters of the alphabet». Upon which Augustus said, catching (3) him by the hand: «I have need (4) of your presence still» and kept him a year longer.

Some soldiers of Antigonus, being angry because he had made them encamp in a very incommodious place, spoke very impertinently of him near a tent where they did not think he was. Antigonus, who overheard them, contented himself with lifting (5) up the curtain of his tent, and saying to them: «If you do not go farther off to rail at (6) me, I will make you repent it».

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(1) Squisitezze, cose ghiotte. (2) Caricando. (3) Coscia. (4) Alveare. (5) Against, contro, per. (6) Gozzovigliando. (7) Fiala, boccia che stava sospesa sotto il ramo d'un pesco. (8) Attraente, adescante. (9) In dispetto. (10) Si tuffò capo all'ingiuso. (11) Sorseggiò. (12) Flew, p. di to fly, volare. (13) Pasti. (14) Saziato, spossato. (15) Ingombrato. (16) Forma, corpo struttura. (17) Dire a. (18) Respiro, fiato. (19) Avvivare il gusto, accrescere il godimento. (20) Passion (anger), collera, passione. (1) To put-to-sea, metter(si) a-mare, far vela (2) Concedette. (3) Afferrando. (4) Bisogno. (5) Alzare. (6) Sparlare di, farvi beffa di.

(*) *Said he:* why not *he said* (141, 142)?

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GAMING. — A certain nobleman hearing a gentleman spoken of(64), who was said to be(182) a great gamester(1); « He is an incorrigibile blockhead(2) » cries my lord. But on being assured he was a man of very brilliant parts(3): « If so » replies he(142) « he must be a rank(4) scoundrel ». — « Not so », rejoins the other « he bears the character(5) of a gentleman of great worth and honour ». — « That cannot be » retorts the nobleman « every gamester is either a rogue(6) or a fool, pike or gudgeon(7); and honour never makes a nearer approach to the heart of such a one(195), than the tip(8) of his tongue ».

SOLYMAN. — Sultan Solyman, soon after the conquest of Belgrade, was addressed by a woman of low rank, who complained(9) to him that his soldiers had carried off her cattle(10), in which all her riches consisted. « You must have been in a very deep sleep » said the Sultan smiling « if(*) you did not hear the robbers ». — « Yes, my Sovereign » replied she « I did(214) sleep soundly(11) but it was in the fullest confidence that your Majesty watched(12) for the public safety ». The Prince, who had an elevated mind, made her ample amends for the loss, as a recompense for her well turned compliment.

HONESTY. — Passing one night along the ramparts, Marshal Turenne was attacked by a gang(13) of robbers, who stopped(14) his chariot. On his promising them a hundred louis d'or to allow(15) him to retain a ring(16) of much less value, they granted his request. Next day, one of the robbers had the audacity to go to his house, and, in the midst of a large company, to demand in a whisper(17) the fulfilment(18) of his promise. Turenne ordered the money to be paid him, and gave him time to escape before recounting the adventure; adding « That an honest man ought to keep his word inviolably, even(322) to rogues ».

PATIENCE. — Of all the philosophers that the sect of the Stoics ever produced, Epictetus is by far(41) the most renowned. He is supposed(182) to have been a native of Hieropolis in Phrygia, was for some time a slave, and belonged to Epaphroditus, one of Nero's life-guards. He reduced all his philosophy to two points only, viz. « To suffer evils with patience, and enjoy pleasures with moderation »; which he expressed in these celebrated words, *bear* and *forbear*(19). Of the former he gave a memorable example. As his master was one day squeezing(20) his leg, in

(1) Giuocatore. (2) Block, ceppo di legno; block head, (di) legno-testa, imbecille. (3) Ingegno, doti. (4) Rank, (rigoglioso), fiero, franco, nauseoso (rancido): a rank scoundrel, un grandissimo scellerato. (5) Gode la riputazione. (6) Furfante. (7) Luccio o ghiozzo. (8) Punta. (9) Si lamentò. (10) Portato via il di lei bestiame. (11) Profondamente. (12) Vegliava. (13) Banda. (14) Fermarono. (15) Permettere. (16) Anello. (17) Bisbiglio, susurro. (18) Adempimento. (19) Bear and forbear, sostenete e astenetevi. (20) Premendo.

(*) *If*: why not *whether* (333, 118)?

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order to torment him, Epictetus said to him very calmly; You will break my leg (1)»; which happening (2) accordingly; «Did I not tell you» said he, smiling (3) «that you would break my leg?»

On sincerity — Insincerity is very troublesome to manage, a hypocrite has so many things to attend to, as to make his life a very perplexed and intricate thing. A liar (4) has need of a good memory, lest (5) he contradict at one time what he said at another; but truth is always consistent with (6) itself; it is always near at hand, and sits upon our lips (7).

Sincerity is the most compendious wisdom, and an excellent instrument for the speedy dispatch (8) of business. It creates confidence in those we have to deal with, saves the labour of many inquiries, and brings things to an issue (9) in a few words. It is like travelling in a plain beaten road (10), which commonly brings a man sooner to his journey's end, than byeways (11), in which men often lose themselves. In a word, whatever convenience may be thought to be in falsehood and dissimulation, it is soon over (117); but the inconvenience of it is perpetual, because it brings a man under an everlasting jealousy and suspicion, so that he is not believed when he speaks truth, nor trusted when perhaps he means (12) honestly. When a man has once forfeited (13) the reputation of his integrity, nothing will serve his turn (14), neither truth nor falsehood.

Indeed, if a man had only to deal in the world for a day, and never again had occasion to converse with mankind, never more needed their good opinion or good word, it were then no great matter (as far as respects the affairs of this world) if he spent his reputation all at once, and ventured it at one (119) throw (15). But if he be to continue in the world, and would have the advantage of reputation while he is in it, let him make use of truth and sincerity in all his words and actions, for nothing but this will hold out (16) to the end.

Thomson and Quin (17). — Thomson the poet, when he first came to London was in very narrow (18) circumstances, and was many times put to his shifts (19) even for a dinner. Upon the publication of his Seasons, one of his creditors arrested him, thinking that a proper opportunity to get his money. The report of this

(1) Mi romperete la gamba. (2) Accadendo. (3) Sorridendo. (4) Bugiardo. (5) Per paura che. (6) Consentanea a. (7) Siede sulle nostre labbra. (8) Spiccio. (9) Esito, fine. (10) Battuta strada. (11) Strade fuor di mano, sentieri scostati dallo stradone. (12) Intende. (13) Demeritato', perduto. (14) Farà per lui, gli basterà. (15) Getto (de' dadi). (16) To hold, tenere; to hold out, durare, stare saldo, mantenersi. (17) Quin, celebre commediante e bello spirito. (18) Ristrette, anguste. (19) Shift (camicia da donna, meglio *chemise*), spediente, astuzia, scusa, pretesto; he uses shifts and evasions, ha giri e rigiri; to be put to one's shifts, non saper che fare; to shift, cambiare, mutare.

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misfortune reached (1) the ears of Quin, who had read the Seasons, but had never seen their author; and he was told that Thomson was in a spunging-house (2) in Holborn. Thither Quin went, and being admitted into his chamber; «Sir» said he «you do not know me, but my name is Quin». Thomson said «that, though he could not boast (3) of the honour of a personal acquaintance, he was no stranger either to his name or his merit»; and invited him to sit down (341). Quin then told him he was come to sup (4) with him, and that he had already ordered the cook to provide supper, which he hoped he would excuse. When supper was over (117), and the glass had gone briskly (5) about, Mr. Quin told him «it was now time to enter upon business». Thomson declared he was ready to serve him as far as his capacity would reach, in any thing he should command (thinking he was come about some affair relating to the drama). «Sir» says Quin «you mistake me (6). I am in your debt, I owe you a hundred pounds, and am come to pay you». Thomson, with a disconsolate air, replied, that, as he was a gentleman whom he had never offended, he wondered (7) he should seek an opportunity to banter with (8) his misfortunes. «No» said Quin, raising his voice: «I say I owe you a hundred pounds, and there it is, (298)» (laying a bank note of that value before him). Thomson, astonished, begged he would explain himself. «Why» says Quin «I will tell you; soon after I had read your Seasons, I took it into my head, that as I had something to leave behind me when I died (9), I would make my will (10), and among the rest of my legatees I set down (11) the author of the Seasons for a hundred pounds; and this day, hearing that you were in this house, I thought I might as well have the pleasure of paying the money myself as order my executors to pay it, when perhaps you might have less need (12) of it; and this, Mr. Thomson, is my business». Of course Thomson left the house in company with his benefactor.

STERNE. — Sterne, who treated his wife very ill, was one(*) day talking to Garrick in a fine sentimental manner in praise of conjugal love and fidelity. «The husband» said Sterne «who behaves unkindly (13) to his wife, deserves to have (263) his house burnt over his head». «If you think so» said Garrick «I hope your house is insured».

DOCTOR JOHNSON AND MRS. THRALE. — The first time Dr. Johnson was in company with Mrs. Thrale, neither the elegance of his

(1) Giunse a... (2) Spunging house, la casa d'un birro. (3) Vantarsi. (4) Cenare. (5) Lesto, lietamente. (6) Voi non m'intendete. (7) Si maravigliava. (8) Farsi giuoco di..... (9) Moriva. (10) (Volere), testamento. (11) Eredi, notai, scrissi. (12) Bisogno. (13) Che tratta male.

(*) *One:* why not a 119?

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conversation, nor the depth (1) of his knowledge, could prevent that lady from being shocked (2) at his manners. Among other pieces of indecorum, his tea (3) not being sweet enough, he dipped (4) his fingers (5) into the sugar-basin (145) and supplied himself with as little ceremony as if there had not been a lady at the table. Every well-bred cheek (6) was tinged with confusion; but Mrs. Thrale was so exasperated that she ordered the sugar-basin immediately from (146) the table, as if its contents had been contaminated by the doctor's fingers. The doctor prudently took no notice (7), but peaceably swallowed (8), as usual, his several cups of tea. When he had done, instead of placing his cup and saucer (9) upon the table, he threw (10) them both very calmly under the grate (11). The whole tea table was thrown into confusion. Mrs. Thrale screamed out (12): «Why (13) Doctor, what have you done? You have spoiled the handsomest set of china (14) I have in the world!» «I am very sorry for it (15), Madam» answered Dr. Johnson, «but I assure you I did it out of good-breeding (16); for, from your treatment of the sugar-basin, I supposed you would never touch any thing again that I had once soiled (17) with my fingers». BOTHWELL.

ON EARLY RISING.—Rising early or late is a habit which, like all other habits, is more or less difficult to alter (18). To him who is accustomed to early rising, it would be irksome (19) to lie in bed after his usual hour; and to him who indulges himself in the slothful habit of lying in bed late, it is always painful to rise before his accustomed time. As the former habit is productive of real advantage, both with respect to health and fortune, and the latter destructive to both, we think every person should adopt the preventive and shun (20) the malady.

The morning is certainly the best part of the day, both for business and recreation. The air is purest, the mind is clear, the body is reposed and the imagination is not fatigued.

He (71) who rises two hours a day (121) before another, gains one whole day in six, and lives several years longer than those who are as long in existence, but who pass a great part of their lives in bed. Rising early your life will pass more agreeably, your health will be fortified, and your mind improved. He who lies in bed till nine, ten, or eleven o'clock, is always in a hurry (1), generally too late, has no time for any thing, is ever

(1) Profondità. (2) Disgustata. (3) Tè. (4) Intinse, tuffò. (5) Dita. (6) Le guance d'ogni persona colta. (7) Non ci badò. (8) Inghiottì. (9) Tazza e sottocoppa (10) Gettò. (11) Grilla, cesta per il carbon fossile, cesta da fuoco. (12) Gridò, strillò. (13) Ma. (14) Avete guastato il più bel servizio di porcellana. (15) Me ne rincresce. (16) Per urbanità, per cortesia. (17) Sporcato, insudiciato. (18) Mutare, cambiare (alterare). (19) Increscevole, penoso. (20) Evitare, schivare. (1) Fretta, pressa, trambusto.

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complaining of headaches (1), want of appetite, etc.; the natural consequence of breathing, during so many hours, the confined air of bed-rooms, instead of the free, open, salubrious air of the atmosphere.

UTILITY TO MAN OF THE POWER OF HABIT.

Whatever action, either good or bad, has been done once, is done a second time with more ease, and with a better liking (2); and a frequent repetition heightens (3) the ease and pleasure of the performance (4) without limit. By virtue of this property of the mind, the having done (5) any thing once becomes a motive to the doing of it again; the having done it twice is a double motive; and as many times as the act is repeated, so many (6) times the motive to the doing of it once more is multiplied. To this principle habit owes its wonderful force, of which it is usual to hear men complain, as of something external that enslaves (7) the will. But the complaint in this, as in every instance in which man presumes to arraign (8) the ways of Providence, is rash (9) and unreasonable. The fault is in man himself, if a principle, implanted in him for his good, becomes, by negligence and mismanagement (10), the instrument of his ruin. It is owing to (11) this principle that every faculty of the understanding, and every sentiment of the heart, is capable of being improved by exercise. It is the leading (12) principle in the whole system of the human constitution, modifying both the physical qualities of the body, and the moral and intellectual endowments (13) of the mind. We experience the use of it in every calling (14) and condition of life. By this the sinews (15) of the labourer are hardened for toil; by this the hand of the mechanic acquires its dexterity; to this we owe the amazing (16) progress of the human mind in the politer arts and the abstruser sciences. By the same principle, when the attention is turned to moral and religious subjects, the understanding may gradually advance beyond any limit that can be assigned, in quickness (17) of perception and truth of judgment; and the will may be made to conform to the dictates of conscience and the decrees of reason, so as to correspond in due proportion with the growth (18) of intellect. « Lord, what is man, that thou art mindful (19) of him? — Thou hast made him a little lower than the angels, to crown him with glory and honour ». — Though he is destitute of any original perfection, which is thy sole prerogative, yet in the faculties of which thou hast given him

(1) Mal di testa. (2) Gradimento, piacere. (3) Innalza, aumenta. (4) Lavoro, azione, opera. (5) L' aver fatto. (6) Altrettante. (7) Rende schiava. (8) Accusare. (9) Sconsiderato, temerario. (10) Mal uso. (11) Egli è mercè. (12) Capo, primo. (13) Doti, talenti. (14) Vocazione, mestiere. (15) Nervi. (16) Sorprendente, stupendo. (17) Vivacità, perspicacia. (18) Accrescimento. (19) Memore.

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the free command and use, and in the power of habit which thou hast planted in the principles of his system, thou hast given him the capacity of infinite attainments. Weak and poor in his beginnings (1) what is the height (2) of any creature's virtue, to which he has not the power by a slow and gradual ascent to reach? HORSLEY.

ASSES' HEADS. — A good peasant, who had never been in London, went there (298). The sight of the great city considerably excited his admiration, and his curiosity carried him so far as to induce him to wish to see what was sold in each shop (3). He saw a man alone at an exchange broker's (4), and said to him with a silly (5) air: « Tell me, sir, if you please, what do you sell? » The broker, thinking to amuse himself at his expense, answered « Asses' heads (6) ». « Faith » replied the peasant « you must have a great sale (7), as I see you have only one left in your shop ».

POWERFUL EFFECTS OF A RULING (8) PASSION; CHARACTER OF HOWARD.

I have repeatedly remarked to you the effect of what has been called a ruling passion. When its object is noble, and when an enlightened (9) understanding directs its movements, it appears to me a great felicity; but whether its object be noble or not, it infallibly creates, where it exists in great force, that active ardent constancy which is described as a capital feature (10) of the decisive character. The subject of such a commanding passion wonders, if indeed he is at leisure to wonder (11), at persons who pretend to attach importance to an object which they make none but the most languid efforts to secure. The utmost powers of the man are constrained (12) into the service of the favourite cause by this passion which sweeps away (13), as it advances, all trivial objections and little imposing motives, and seems almost to open a way through impossibilities. This spirit comes on him in the morning as soon as he recovers his consciousness, and commands and impels him through the day with a power from which he could not emancipate himself if he would. When the force of habit is added, the determination becomes almost invincible, and seems to assume rank (14) with the great laws of nature, making it nearly as certain that such a man will persist in his course as that in the morning the sun will rise.

A persisting untamable (15) energy of soul, gives a seductive and pernicious dignity even to a character and a course which every moral principle forbids us (16) to approve. Often in the nar-

(1) Primi principj. (2) Altezza, colmo. (3) Bottega. (4) Da un agente di cambio. (5) Sciocca, stupida. (6) Teste di asini. (7) Smercio. (8) Dominante. (9) Illuminato. (10) Tratto. (11) Si meraviglia, se ha il tempo di meravigliarsi. (12) Trascinate, costrette d'entrare. (13) Spazza via. (14) Posto, rango. (15) Indomabili. (16) Ci vieta.

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rations of history and fiction, an agent (1) of the most dreadful designs compels a sentiment of deep respect for the unconquerable mind displayed in their execution. While we shudder (2) at his activity, we say with regret, mingled with an admiration which borders on (3) partiality, « What a noble being this would have been if goodness had been his destiny? » The partiality is evinced (4) in the very selection of terms, by which we shew that we are tempted to refer (5) his atrocity rather to his destiny than to his choice. I wonder whether (6) an emotion like this has not been experienced by each reader of Paradise Lost, relative to the leader (7) of the infernal spirits; a proof, if such be the fact that a very serious error has been committed by our greatest poet. — In some of the high examples of ambition we almost revere the force of mind which impelled them forward through the longest series of action, superior to doubt and disdainful of ease, of pleasure, of opposition, and of hazard. We bow (8) to the ambitious spirit which reached (9) the true sublime in the reply (10) of Pompey to his friends, who dissuaded him from venturing on a tempestuous sea in order to be at Rome on an important occasion: « It is necessary for me (242) to go — it is not necessary for me to live. »

Revenge has produced wonderful examples of this unremitting constancy to a purpose. Zanga is a well supported illustration — and you may have read a real instance (11) of a Spaniard, who, being injured by another inhabitant of the same town, resolved to destroy him: the other was apprized (12) of this, and removed with the utmost secrecy, as he thought, to another town at a considerable distance, where, however, he had not been more than a day or two before he found that his enemy was arrived there. He removed in the same manner to several parts of the kingdom remote from each other, but in every place quickly perceived that his deadly pursuer was near him. At last he went to South-America, where he had enjoyed his security but a very short time before his unrelenting (13) enemy came up with him (14), and accomplished his purpose.

You may recollect the mention, in one of our conversations, of a young man who wasted, in two or three years, a large patrimony in profligate revels (15) with a number of worthless (16) associates, who called themselves his friends, and who, when his last means were exhausted, treated him, of course, with neglect or contempt. Reduced to absolute want, he one day went out of

(1) (Agente), autore, attore, esecutore. (2) Rabbrividiamo. (3) S' avvicina a. (4) Manifestata. (5) Attribuire, imputare, riferire. (6) Vorrei sapere se. (7) Capo. (8) C'inchiniamo. (9) Giunse a... (10) Risposta. (11) Esempio. (12) Avvisato, avvertito. (13) Implacabile, inesorabile. (14) Lo sopraggiunse. (15) Crapulose orgie.

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the house with an intention to put an end to his life; but wandering a while (1) almost unconsciously, he came to the brow (2) of an eminence which overlooked what were lately his estates. Here he sat (341) down, and remained fixed in thought a number of hours, at the end of which he sprang (3) from the ground with a vehement exulting emotion. He had formed his resolution, which was, that all these estates should be his again: he had formed his plan too, which he instantly began to execute. He walked hastily forward, determined to seize the very first opportunity, of however (199) humble a kind, to gain any money, though it were ever (199) so despicable (4) a trifle, and resolved absolutely not to spend, if he could help it (5), a farthing (6) of whatsoever (200) he might obtain. The first thing that drew his attention was a heap of coals shot (7) out of carts on the pavement before a house. He offered himself to shovel or wheel them (8) into the place where they were to be laid, and was employed. He received a few pence for the labour, and then, in pursuance of (9) the saving part of his plan, requested some small gratuity of meat and drink; which was given him. He then looked for the next thing that might chance to offer (10), and went, with indefatigable industry, through a succession of servile employments in different places, of longer or shorter duration, still scrupulously avoiding, as far as possible, the expense of a penny. He promptly seized every opportunity which could advance his design, without regarding the meanness of occupation or appearance. By this method he had gained, after a considerable time, money enough to purchase (11), in order to sell again, a few cattle (12), of which he had taken pains to understand the value. He speedily but cautiously turned his first gains into (115) second advantages; retained, without a single deviation, his extreme parsimony: and thus advanced by degrees into larger transactions and incipient wealth. I did not hear, or have forgotten, the continued course of his life; but the final result was, that he more than recovered his lost possessions, and died an inveterate miser, worth (13) sixty thousand pounds (sterling). I have always recollected this as a signal instance, though in an unfortunate and ignoble direction, of decisive character, and of the extraordinary effect which, according to general laws, belongs to the strongest form of such a character.

But not less decision has been displayed by men of virtue. In

(1) Per qualche tempo, un pezzo. (2) Ciglio, ciglione. (3) Balzò. (4) Sprezzabile, meschino. (5) Far a meno. (6) Un quattrino. (7) Carbon fossile buttato. (8) Portarlo in una carrella o colla pala. (9) Proseguendo, attenendosi a. (10) Che potesse per caso offrirsi. (11) Comprare, fare acquisto di. (12) Vacche, bovi, bestiame. (13) Avarone, padrone di.

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this distinction no man ever exceeded, for instance, or ever will (89) exceed, the late illustrious Howard (*a*).

The energy of his determination was so great, that if, instead of being habitual, it had been shewn only for a short time on particular occasions, it would have appeared a vehement impetuosity: but by being unintermitted, it had an equability of manner which scarcely appeared to exceed the tone of a calm constancy, it was so totally the reverse of any thing like turbulence or agitation. It was the calmness of an intensity kept uniform by the nature of the human mind forbidding it to be more, and by the character of the individual forbidding it to be less. The habitual passion of his mind was a measure of feeling almost equal to the temporary extremes and paroxysms of common minds, as a great river in its customary state is equal to a small or moderate one (78) when swollen (1) to a torrent.

The moment of finishing his plans in deliberation, and commencing them in action, was the same. I wonder what must have been the amount of that bribe (2), in emolument or pleasure, that would have detained him a week inactive after their final adjustment. The law which carries water down a declivity, was not more unconquerable and invariable than the determination of his feelings towards the main (3) object. The importance of this object held his faculties in a state of excitement, which was too rigid to be affected by lighter interests, and on which, therefore, the beauties of nature and of art had no power. He had no

(1) Gonfiato. (2) Somma di danaro (data ad un giudice per corromperlo). (3) Principale.

(*a*) Called in England the benevolent Howard, and Howard the philanthropist, whose life and fortune were spent in surveying (*) the state of all the principal prisons throughout the different countries of the civilized world, and in the most strenuous and unwearied exertions for their amelioration. In great Britain and the United States, his efforts were crowned with success; and it is chiefly to him, under Providence, that the prisons in those two countries owe their present superior cleanliness (**), order, salubrity and comfort.

ANECDOTE OF HOWARD.— When at Vienna, he had several interviews (***) with the Emperor Joseph the second. Howard took the liberty to complain of the comfortless and unwholesome (****) state of the Austrian and Hungarian prisons. The Emperor, who valued himself upon a code of penal laws more efficacious (as he said), but less sanguinary than the English, was nettled (*****), and replied: «I don't use the prisoners worse than you do in England, where you hang them up by dozens at a time». «Very true» replied Howard «but permit me to assure your majesty, that I had rather be hanged in England than live in your German dungeons (******)». He soon after took his leave. «In truth» said the Emperor to prince Kaunitz «this Englishman is no flatterer».

(*) Nell'esaminare. (**) Pulizia, pulitezza. (***) Abboccamenti. (****) Insalubre. (*****) Nettle, ortica; to nettle, pungere altrui con ortiche; nettled, irritato, indispettito. (******) Grottoni, segrete, prigioni oscure.

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leisure feeling, which he could spare to be diverted among the innumerable varieties of the extensive scenes which he traversed: all his subordinate feelings lost their separate existence and operation, by falling into the grand one. There have not been wanting trivial minds, to mark this as a fault in his character. But the mere men of taste ought to be silent respecting such a man as Howard; he is above (117) their sphere of judgment. The invisible spirits, who fulfil their commission of philanthropy among mortals, do not care about pictures, statues, and sumptuous buildings; and no more did he, when the time in which he must have inspected and admired them, would have been taken from the work to which he had consecrated his life. The curiosity which he might feel, was reduced to wait (1) till the hour should arrive, when its gratification should be presented by conscience, which kept a scrupulous charge of all his time, as the most sacred duty of that hour. If he was still at every hour, when it came, fated to feel the attractions of the fine arts but the second claim, they might be sure of their revenge (2), for no other man will ever visit Rome under such a despotic consciousness of duty, as to refuse himself time for surveying the magnificence of its ruins. Such a sin against taste (3) is very far beyond the reach (4) of common saint-ship (30) to commit. It implied (5) an inconceivable severity of conviction, that he had *one* (119) *thing to do*, and that he who would do some great thing in this short life, must apply himself to the work with such a concentration of his forces, as, to idle spectators, who live only to amuse themselves, looks like (6) insanity.

His attention was so strongly and tenaciously fixed on his object, that, even at the greatest distance, as the Egyptian Pyramids to travellers, it appeared to him with a luminous distinctness; as if it had been nigh, and beguiled (7) the toilsome length of labour and enterprise by which he was to reach it. It was so conspicuous before him, that not a step deviated from the direction, and every moment, and every day, was an approximation. As his method referred every thing he did and thought to the end, and as his exertion did not relax for a moment, he made the trial (8), so seldom made, what is the utmost effect which may be granted to the last possible efforts of a human agent; and therefore what he did not accomplish, he might conclude to be placed beyond the sphere of mortal activity, and calmly leave to the immediate disposal of Omnipotence (*). FOSTER.

(1) Aspettare. (2) (Vendetta), rivincita. (3) Peccato contro il gusto. (4) Al di là della portata, in là della sfera. (5) Dinotava, implicava. (6) Looks like, rassomiglia a, sembra, pare. (7) Ingannava. (8) Prova, sperimento.

(*) Howard died at Odessa, where a monument stands to his memory, erected by the Emperor Alexander.

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THE WHISTLE (1).

A true story. — When I was a child, of seven years of age, my friends, on a holiday (2), filled my pockets (3) with coppers (4). I went directly to a shop where they (182) sold toys (5) for children; and, being charmed with the sound of a whistle that I saw on the way in the hands of another boy, I voluntarily offered him all my money for one. I then came home, and went whistling all over the house, much pleased with my whistle, but disturbing all the family. My brothers, and sisters, and cousins, understanding (6) the bargain (7) I had made, told me I had given four times as much for it as it was worth. This put me in mind (8) what good things I might have bought with the rest of the money; and they laughed at (341) me so much for my folly, that I cried (9) with vexation, and the reflection gave me more chagrin than the whistle gave me pleasure.

This, however, was afterwards of use to me, the impression continuing on my mind; so that often, when I was tempted to buy some unnecessary thing, I said to myself, «Don't give (105) too much (189) for the whistle»; and so I saved my money.

As I grew up (10), came into the world, and observed the actions of men, I thought I met with many, very many, who gave too much for the whistle.

When I saw any one too ambitious of court favours, sacrificing his time in attendance on levees (11), his repose, his liberty, his virtue, and perhaps his friends, to attain them, I have said to myself: «This man gives too much for his whistle».

When I saw another fond of popularity, constantly employing himself in political bustles (12), neglecting his own affairs, and ruining them by that neglect: «He pays, indeed» says I «too much for his whistle».

If I knew a miser, who gave up (13) every kind of comfortable living, all the pleasure of doing good to others, all the esteem of his fellow-citizens, and the joys of benevolent friendship, for the sake (14) of accumulating wealth: «Poor man» says I «you do (213) indeed pay too much for your whistle».

When I met a man of pleasure, sacrificing every laudable improvement of the mind, or of his fortune, to mere corporeal sensations: «Mistaken (15) man» says I «you are providing pain for yourself instead of pleasure; you give too much for your whistle».

If I see one fond of fine clothes, fine furniture (16), fine equi-

(1) Fischio, fischietto, zufolo. (2) Holiday (santo giorno), giorno festivo. (3) Tasche. (4) Moneta di rame. (5) Giocatoli. (6) Avendo sentito. (7) Patto, acquisto. (8) Mi rammentò. (9) Piansi. (10) Fattomi adulto. (11) Ricevimenti a corte. (12) Imbrogli, trambusti. (13) Rinunziava a. (14) Per l'amore. (15) Ingannato, deluso. (16) Clothes, furniture, abiti, arredi.

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pages, all above his fortune, for which he contracts debts, and ends his career in prison: « Alas » says I « he has paid dear, very dear, for his whistle ».

In short, I conceived that a great part of the miseries of mankind were brought upon them (1) by the false estimates they had made of the value of things, and by their giving too much for their whistles. FRANKLIN.

DETACHED SENTENCES.

With time and patience the leaf of the mulberry-tree (2) becomes satin. — People who are always innocently cheerful and good humored, are very useful in the world; they maintain peace and happiness, and spread a thankful temper among all that live around them. *Talbot.* — The pure is inlaid (3) in the holy, like a pearl set (4) in fine gold. *Mrs. Child.* — Purity of mind and conduct is the first glory of a woman. — The water-lilies, that are serene in the calm clear water, but no less serene in the black and scowling (5) waves. *Wilson.* — Let us remember that the first years of man must make provision for the last; never let us place any dependence on to-morrow, but resolutely embrace the present day, calling to mind at every eve (6) that the season for sowing seed (7) for the harvest (8) of eternity is one day less. — The mind, in proportion as it is expanded, exposes a larger surface to impression. *Reid.* — Beneficence is the most exquisite luxury; and the good man after all is the genuine epicure. *Horne.* — Practice flows (9) from principle, for as a man thinks, so will he act. *Horne.* — Unconstrained worship (10) when it is genuine is spiritual, living, lucid, and joyful worship; spiritual, because there is in it spirit from the Lord; living, because there is in it life from the Lord; lucid, because there is in it wisdom from the Lord; and joyful because there is in it heaven from the Lord. — A Desire to please our beneficent Creator should be the grand motive of all our actions. *Gilpin.* — Virtue is bold, and goodness never fearful. *Shakspeare.* — What a dignity is annexed to every human being, if the estimate be taken from the number and dignity of the attendants who do him service! The sun, the moon, the earth, and all the elements, with every thing therein (11), are all ministers of man, ever waiting on and at work for him; yea (12), what is more, God himself is ever watchful over him, and the angels of heaven are his companions and assistants. *Clowes.* — Sweet is the voice of pity, and healing is the sigh (13) of sympathy, and dear beyond estimation is the idea that there exists in the bosom (14) of others an interest

(1) Se gli erano attirate addosso. (2) Foglia del gelso. (3) Intarsiato. (4) Incastonato. (5) Torve, minaccianti. (6) Evening, sera. (7) Seminare semenza. (8) Raccolta, mietitura. (9) Emana, scaturisce, nasce. (10) Adorazione, culto. (11) In ossi. (12) Già, sì. (13) Sospiro. (14) Seno.

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for our welfare, or a feeling for our adversity; it is the balm of life—the strongest link (1) which unites us in the chain of society. *Burney.* A crust of bread, a pitcher (2) of water, a thatched roof (3), and love; there is happiness for you, whether the day be rainy or sunny. It is the *heart* that makes the home, whether the eye rests on a potato patch (4) or a flower garden. Heart makes home precious, and it is the only thing that can. *Cheever.* — There is no pleasure in this world comparable to that which is felt in conversing with those in whose principles one has an absolute confidence, and whose general conduct so well exemplifies the excellence of them. *Mrs Charter.* — No cloud can overshadow a true Christian, but his faith will discover a rainbow in it. *Horne.* — There is danger in the air we breathe (5), the food we eat, the ground we tread on (6), but there is protection every where. *Miss Martineau.*

SENSIBILITY.

Dear Sensibility! source inexhausted of all that's (342) precious in our joys, or costly in our sorrows! thou chainest (7) thy martyr down upon his bed of straw (8), and 'tis (342) thou who liftest him up to heaven — eternal fountain of our feelings! — 'tis here I trace thee! — and this is «thy divinity which stirs (9) within me» — not that, in some sad and sickening (10) moments «my soul shrinks back upon herself (11) and startles (12) at destruction» — mere pomp of words! but that I feel some generous joys and generous cares beyond myself — all comes from thee, great sensorium of the world! which vibrates, if a hair (13) of our head but falls upon the ground, in the remotest desert of thy creation. Touched with thee, Eugenius draws my curtain when I languish — hears my tale of symptoms, and blames the weather for the disorder of his nerves. Thou givest a portion of it sometimes to the roughest peasant that traverses the bleakest (14) mountains — he finds the lacerated lamb of another's flock: this moment I behold him leaning (15) with his head against his crook (16), with piteous inclination looking down upon it! — Oh! had I come (17) one moment sooner! — it bleeds (18) to death — his gentle heart bleeds with it.

Peace to thee, generous swain (19)! I see thou walkest off with anguish; but thy joys shall balance it; for happy is thy cottage, and happy is the sharer (20) of it, and happy are the lambs which sport about you. — STERNE.

(1) Anello. (2) Brocca. (3) Tetto di paglia. (4) Campicello di patate. (5) Respiriamo. (6) Il suolo che calpestiamo. (7) To chain, incatenare, legare. (8) Paglia. (9) Si agita, si fa sentire. (10) Tristi ed angosciosi. (11) Si arretra, si raccapriccia. (12) Si spaventa. (13) Pelo. (14) Più sterili, più lugubri. (15) Appoggiarsi. (16) Bastone (di pastore). (17) Fossi io venuto. (18) Sanguina, perde il sangue. (19) Contadinello, pastorello. (20) Quella che vi abita con voi.

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RESENTING A BLOW (1). — An Englishman (132), once on a hunting party, hastily struck a Peon, or East India foot-soldier, for having let loose a greyhound (2) at an improper time. The man happened to belong to one of the highest tribes of Hindoos. On receiving the blow he started back (3) with an appearance of horror and amazement (4), and drew his poignard (5). But again composing himself, and looking steadfastly at his master, he said: «I am your servant, and have long eaten (219) your rice. The arm (6) that has been nourished by you, shall (90) not take away your life, but in sparing (7) it, I must give up (8) my own; as I cannot survive my disgrace ». On pronouncing these words, he plunged the dagger into his bosom (9), and expired.

CUNNING (10) ANSWER. - The Emperor Augustus wishing to joke (11) with a poet, who had several times presented him with verses in his praise (12): « It is just » said the monarch « that I should recompense (241) you for your verses » and gave him an epigram of his own composition. The poet read it, and immediately taking out his purse, in (115) which were some pieces of gold, « I wish » said he, presenting them to the emperor « I had greater sums to offer you, in order to pay such fine verses as they deserve (13) ». This cunning raillery (14) had its effect; it pleased Augustus, who made him a handsome present.

LITERARY GLEANINGS.

The best time is now; the best place is here. *Clowes.* — A soul conversant with virtue resembles a fountain, for it is clear and gentle, sweet and communicative, rich and harmless, and innocent. — True piety has nothing in it weak, nothing sad, nothing constrained. It enlarges the heart; it is simple, free, and attractive. The fairest flower in the garden of creation is a young mind offering and unfolding itself (15) to the influence of Divine wisdom, as the heliotrope turns its sweet blossoms to the sun. *Smith.* — In wonder (16) all philosophy began, in wonder it ends, and admiration fills up the interspace; but the first wonder is the offspring of ignorance, the last is the parent of adoration. *Coleridge.* — There is a wide difference between cheerfulness (17) and levity; between the tranquil yet animated gladness of the believing soul, and the frothy and transient mirth (18) of the fool. *Wardlaw.* — Cheerfulness is the best hymn to the Deity. *Addison.* — Cheerfulness is the balm of life. — Habitual cheerfulness

(1) Un colpo. (2) Sguinzagliato un levriere. (3) Balzò indietro. (4) Stupore. (5) Pugnale. (6) Braccio. (7) Risparmiare. (8) To give, dare; to give up, cedere, rinunciare a... (9) Seno. (10) Cunning, scaltro. (11) Scherzare. (12) Lode. (13) Meritano. (14) Burla, scherzo pungente. (15) Aprendosi e spiegandosi. (16) Maraviglia, stupore. (17) Allegrezza, ilarità, giocondità. (18) Allegria.

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may be considered as a continued act of gratitude to the giver of all good, for the countless(1) blessings which we enjoy.—Think not that religion can destroy your cheerfulness; no, it will promote it. Nothing gives so fine spirits as a clear conscience; a bosom which feels the satisfaction of having discharged its duties to God and man. Then, recreation and harmless (2) pleasure are truly delightful. The sweet, in such circumstances, is without the bitter(3), the rose without a thorn, the honey without a sting (4). I have always recommended a cheerful religion, because all religion was certainly intended to make men happy. *Knox.*—The two most precious things on this side the grave are our reputation and our life. The most contemptible whisper (5) may deprive us of one, the weakest weapon (6) of the other. A wise man, therefore, will be more anxious to deserve a good name than to possess it, and this will teach him so to live as not to be afraid to die. *Lacon.* — It is heaven upon earth to have a man's mind move in charity, rest in Providence, and turn upon the poles of truth. *Bacon.*—Every possible change in our natural and social position and circumstances must be intended by Providence to afford us a fuller opportunity of advancing in the regenerate life. Surely this ought to content us; even though it be a change from wealth to poverty, from health to sickness, from joy to sorrow, or from possession to privation of any kind. *Mason.*—Adhere always rigidly and undeviatingly to truth; but while you express what is true, express it in a pleasing manner. Truth is the picture; the manner is the frame (7) which displays it to advantage.—Afflictions are messengers sent from heaven to wean (8) us from the joys of this world.—Shun (9) not the unfortunate; there are dispositions in the world, who, looking on sorrow as contagious, become inhuman through fear. Listen to tales of woe, with gratitude on your own account, and compassion for the sufferers. *Carlisle.*—The greatest honor you can pay to the Author of your being, is by such a cheerful behaviour as discovers a mind satisfied with his dipensations. *Rambler.* — Generosity without delicacy, like wit without judgment, generally gives as much pain as pleasure. *Miss Burney.* — The ostentatious display of prosperity is an insult to the unfortunate.—Enjoy the innocent pleasures of life with cheerfulness, support its trials with fortitude, and thank God for everything. *Bowdler.*—One should not destroy an insect, one should not quarrel with a dog, without a reason sufficient to vindicate it through all the courts

(1) Innumerevoli. (2) Innocuo, innocente. (3) Amaro. (4) Il miele senza il pungiglione. (5) Bisbiglio. (6) Arma. (7) Cornice. (8) Sceverare. (9) Evitate, scansate.

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of morality. *Shenstone.*—As the storm which bruises (1) the flower nourishes the tree, so absence, which starves (2) a weak affection, strengthens a strong one. *Cunningham.*—Look backward (3) with gratitude, look upward with confidence, look onward (4) with hope. *Wardlaw.*—So soft a pillow (5) is death to a good man, so willingly, so gently does he leave the world, as a weary labourer goes to bed at night. *Cane.*—Every day is a little life, and our whole life is but a day repeated. *Hall.*—Things should not be done by halves; if it be right, do it boldly; if it be wrong, leave it undone. *Hall.*

THE BITER BIT (6).—Three robbers, having made a considerable booty (7) at a small distance from a country town, agreed (as it was not expedient for all three to enter the town together) that one of them only should go and buy provisions, and bring them to the place of rendez-vous in a wood. Whilst he was gone, the two who were left (8) consulted together, and in order to enlarge their share (9) of the booty, determined to kill their comrade, as soon as he should return with their food (10). This was executed; but their murdered companion, who had formed precisely the same design against them, had, after satisfying his own appetite, poisoned (11) the food he brought them. Thus they all perished.

RESPECT TO OLD MEN.—One of the lessons most frequently, and most strongly inculcated upon the Lacedemonian youth, was, to show (12) a great respect and reverence to old men, and give them proofs of it upon all occasions, by saluting them, by making way for them in the streets, by rising up to do them honour in all companies and public assemblies; but above all, by receiving their advice, and even their reproofs with docility and submission. The following is an instance of this.—An old man of Athens going to the theatre to see a play (13), none of his countrymen offered him a seat; but when he came near the place where the Spartan ambassadors and the gentlemen of their retinue were sitting, they all rose up out of (313) reverence for his age, and seated him in the midst of them.

SLEEP.—Six or seven hours' sleep is certainly sufficient, and no one ought to exceed eight. To make sleep refreshing (202), it is requisite; to take sufficient exercise in the open air; to avoid strong tea or coffee; to eat (14) a light supper or none at all; and to lie down with a mind as cheerful and serene as possible. I hardly ever knew an early riser who did not enjoy a good state

(1) Schiaccia, ammacca. (2) Fa morir d'inedia. (3) Indietro. (4) Avanti. (5) Guanciale. (6) Il morditore (ingannatore) morso. (7) Bottino, preda. (8) Rimasti. (9) Parte, porzione. (10) Cibo. (11) Avvelenato. (12) Mostrare, far vedere. (13) Commedia. (14) Mangiare.

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of health (1). All very old men have been early risers. This is the only circumstance attending longevity to which I never knew an exception. BUCHAN.

PRIDE (2). — If thou seest any thing in thyself, which may make thee proud (3), look a little further (4), and thou wilt find enough to humble thee; if thou be wise, view the peacock's feathers (5) with his feet, and weigh (6) thy best parts with thy imperfections. He that would rightly prize (7) the man, must read his whole story. QUARLES.

EVIL SPEAKING: *an antidote to the poison.* — If any one speak ill of thee, flee (8) home to thy own conscience, and examine thy heart; if thou be guilty (9), it is a just correction; if not guilty, it is a fair instruction: make use of both, so shalt thou distil honey (10) out of gall (11), and of an open enemy make a secret friend.

COLUMBUS DISPLAYS (12) THE POWER OF THE EUROPEANS.

While he endeavoured to inspire them (the Americans) with confidence in their disposition to do good, he wished, likewise, to give them some striking idea of their power to punish and destroy such as were the objects of their indignation. With this view, in presence of a vast assembly he drew up (341) his men in order of battle, and made an ostentatious but innocent display of the sharpness (13) of the spanish swords, of the force of their spears (14) and the operation of their cross-bows (15). These rude people, strangers to the use of iron (16), and unacquainted with any hostile weapon (17) but arrows (18) of reeds (19) pointed with the bones of fishes (20), wooden (309) swords, and javelins hardened in the fire, wondered and trembled. Before this surprise or fear had time to abate (1), he ordered the great guns to be fired (341). The sudden explosion struck them with such terror, that they fell flat (2) to the ground, covering their faces with their hands; and when they beheld the astonishing effect of the bullets (3) among the trees, towards which the cannon had been pointed, they concluded that it was impossible to resist men who had the command of such destructive instruments, and who came armed with thunder and lightning against their enemies.

ROBERTSON.

LITERARY GLEANINGS.

If we live truly, we shall see truly. When a man lives with God, his voice shall be as sweet as the murmur of the brook

(1) Sanità. (2) Orgoglio. (3) Orgoglioso, superbo. (4) Più in là. (5) Del pavone le ponne. (6) Pesate, bilanciate. (7) Rettamente, debitamente apprezzare. (8) Fuggi. (9) Colpevole, reo. (10) Miele. (11) Fiele. (12) Spiega, fa vedere. (13) Acutezza. (14) Swords, spade; spears, lance. (15) Arbaleti, archi. (16) Ferro. (17) Arma. (18) Frecce. (19) Giunchi, canne. (20) Pesci. (1) Scemare, dileguarsi. (2) Piatto, boccone, quatto quatto. (3) Palle.

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and the rustle of the corn. *Emerson.*—Truth may be compared to the dew of heaven; to preserve it pure it must be collected in a pure vessel. *St. Pierre.* — A mind that is conscious of its integrity scorns to say more than it means to perform. *Burns.*—Life is made up (1), not of great sacrifices or duties, but of little things, in which smiles, and kindness, and small obligations, given habitually, are what win and preserve the heart and secure comfort. *Davy.* — Never forget that we are appointed to the station we fill in this life, by the wise Disposer of all things, who knows what is suited (2) to our capacities and talents much better than we do ourselves. *Kett.* — Fix your character and keep to it whether alone or in company. *Epictetus.*

To be good is to be happy; angels
Are happier than men, because they're better.
Guilt (3) is the source of sorrow. 'Tis a fiend (4),
Th' avenging fiend, that follows us behind
With whips (5) and stings. The blest (6) know none of this,
But rest in everlasting peace of mind,
And find the height of all their heaven is goodness.—*Rowe.*

RECEIPT FOR A LADY'S DRESS.—Let chastity be your white, modesty your vermilion; dress your eyebrows (7) with cheerfulness and your lips (8) with sincerity; let instruction be your ear-rings and innocence your garland: confidence in your husband your richest ornament, housewifery (9) your bracelets, virtue, your robes, and conscious integrity the finish of your dress. — The triumph of woman lies not (10) in the admiration of the lover, but in the respect of her husband; and this can only be gained by a constant cultivation of those qualities which she knows he values. *Galt.* — That is the happiest conversation where there is no competition, no vanity, but a calm, quiet intercourse of sentiments. *Johnson.* — Conversation is the ventilation of the mind. *Lord Bacon.* — He who seldom thinks of heaven is not likely to get thither; the way to hit a mark (11) is to keep your eye fixed upon it. *Bishop Horne.*—The greatest misfortune of life is old age without the remembrance of virtue. — Perhaps of all the notions of future happiness, none is so intelligible to the human mind and heart as that of meeting again in joy those dear friends we either have lost or may lose, never to part again; and yet, undoubtedly, even this is low, to what our improved natures will be capable of. *Miss Talbot.*—Be true to the world. Benevolence, like music, is a universal language. It cannot freely utter itself in dialects that belong to a nation or a clan (12). In

(1) Composta. (2) Adattato, confacente. (3) Colpa, reità. (4) Demonio. (5) Fruste. (6) I beati, i buoni. (7) Ciglia. (8) Labbra. (9) Economia domestica, governo della famiglia. (10) (Non giace), non istà. (11) Dare nel segno. (12) Tribù, famiglia.

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its large significance, the human race is to thee a brother and a friend. Posterity needs much at thy hands, and will receive much whether thou art aware(1) of it or not. Thou mayest deem thyself without influence, and altogether unimportant. Believe it not. Thy simplest act, thy most casual word, is cast into « the great seed-field of human thought, » and will reappear as a poisonous weed(2), or herb medicinal, after a thousand years. *Mrs. Child.* — The soul of a true Christian appears like such a little flower as we see in the spring of the year; low and humble on the ground; opening its bosom to receive the pleasant beams of the sun's glory; rejoicing, as it were(3), in a calm rapture; diffusing around a sweet fragrancy; standing peacefully and lovingly in the midst of other flowers round about; all in like manner opening their bosoms to drink in the light of the sun. *Edwards.*

Goldsmith.

The following anecdote related by Dr. Johnson will not be without interest to the admirers of that great and good man (the Author of the Vicar of Wakefield, the Citizen of the World, the Deserted Village, the Traveller, Animated Nature, abridgments of the Histories of Greece, Rome and England, and of two charming comedies, the Good-natured Man, and She stoops (4) to conquer), whose character is so well summed up in Mr. Pope's line on Gay,

In wit (5) a man, simplicity a child.

« I received one morning a message from poor Goldsmith that he was in great distress, and as it was not in his power to come to me, begging that I would come to him as soon as possible. I sent him a guinea and promised to come to him directly. I accordingly went as soon as I was dressed, and found that his landlady (6) had arrested him for his rent (7), at which he was in a violent passion. I perceived that he had already changed my guinea, and had a bottle of Madeira and a glass (8) before him. I put the cork (9) into the bottle, desired he would be calm, and began to talk to him of the means by which he might be extricated. He then told me that he had ready for the press a novel, which he produced to me. I looked into (115) it, and saw its merit, told the landlady I should soon return; and having gone to a bookseller, sold it for sixty pounds. I brought (10) Goldsmith the money, and he discharged his rent, not without rating (11) his landlady in a high tone for having used him so ill ». This novel was the Vicar of Wakefield, of which it has been justly

(1) Consapevole, sciente. (2) Pianta velenosa. (3) Per così dire. (4) S'abbassa, s'inchina. (5) Acume, spirito, argutezza. (6) Land-lord ((di) terra-signore, proprietario di terre o poderi); oste, locandiere, albergatore. Land-lady, albergatrice. (7) Rent (rendita, entrata, affitto), pigione. (8) Bicchiere. (9) Turacciolo. (10) Portai. (11) To rate (stimare), sgridare.

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said, that it inculcates the purest lessons of morality and virtue, and in language such as «angels might have heard, and virgins, told ». BOSWELL.

THE OBJECT OF THE STUDY OF LANGUAGES.

There are three purposes for which languages may be studied, independently of their gratifying that general desire of information which makes both the acquirement and the possession of all knowledge delightful. One use, and an infinitely important one, to be made of the knowledge of languages, is the study of that intellectual mechanism by which they have been formed, and of which they present us, as it were, with the impress and picture. Another department of philosophy to which this knowledge is a key(1), is that relating to the early history of our race, and the origin of the different nations by whom the earth is peopled,—a subject to many parts of which we have no other guide, but upon which this evidence, skilfully (2) interpreted, may be made to throw the surest light. But the motive which most generally induces the student to seek an acquaintance with foreign and ancient tongues, is, of course, that he may be able to read the books written in them, and thus obtain access to worlds of intellectual treasure, from which he would be otherwise entirely or almost entirely shut out (341); since no satisfactory knowledge of any foreign literature can be acquired through translations. Besides, of many works translations do not exist, or are not accessible, when the original is; and of many there can be no adequate translation. The man whose knowledge of the literature of another age or country is confined to translations, is in the situation of the untravelled reader, who may, indeed, learn something of foreign lands from the descriptions of those who have visited them; but a person familiar with the language of another people has that sort of access to their literature, which he would have to the general knowledge of their country and their manners, who was in possession of one of the talismans of eastern fiction, by which he could transport himself thither (3) at a wish.

A COURTIER'S QUERY(4).—Soon after lord Chesterfield came into the privy council, a place of great trust (5) became vacant, to which his Majesty (George II) and the duke of Dorset recommended two very different persons. The king espoused (6) the interest of his friend, with some heat, and told them he would (281) be obeyed; but not being able to carry his point(7), left the council chamber in great displeasure. As soon as he retired, the matter was warmly debated, and at length was carried (8) against the

(1) Chiave. (2) Sapientemente, maestrevolmente. (3) Colà, quivi. (4) Domanda, quesito. (5) Fiducia. (6) Prese a sostenere e difendere. (7) Vincere la partita. (8) Deciso.

king; because, if they once gave him his way (1), he would expect it again, and it would in time become a precedent (2). However, in the humour in which the king then was, a question arose concerning (3) who should carry the written grant (4) of the office to the palace to receive the royal signature, and the lot fell (5) upon Chesterfield. His lordship expected to find his sovereign in a very unfavourable mood (6), and he was not disappointed; he, therefore, prudently forbore (7) incensing (8) him by an abrupt (9) request; and, instead of bluntly (10) asking him to sign the instrument, very submissively requested to know whose name his majesty would have inserted (263) to fill up the blanks (11). The king answered in a passion: «The devil's(12) if you will!» «Very well» replied the Earl; «but would your Majesty have (282) the instrument run in the usual style — *Our trusty* (13) *and well beloved cousin and counsellor* (14)? » The monarch laughed, and with great good humour signed the paper.

THE OLD MAN AND HIS ASS. — An old man and a little boy were driving an ass to the next market to sell. What a (121) fool is this fellow (says a man upon the road) to be trudging it (15) on foot with his son, that his ass may go light! The old man, hearing this, set his boy upon the ass, and went whistling (16) by the side of him. Why, sirrah (17)! (cries a second man to the boy) is it fit (18) for you to be riding, while your poor old father is walking on foot? The father upon this rebuke (19), took down his boy from the ass, and mounted himself. Do you see (says a third) how the lazy old knave (20) rides along upon his beast, while his poor little boy is almost crippled (1) with (140) walking? The old man no sooner heard this, than he took up his son behind him. Pray, honest friend (says a fourth), is that ass your own? Yes, said the man. One would not have thought so (178), replied the other, by your loading him so unmercifully. You and your son are better able to carry the poor beast than he (is to carry) you. Any thing to please, says the owner (2); and alighting (3) with his son, they tied (4) the legs of the ass together, and by the help of a pole (5) endeavoured to carry him upon their shoulders (6) over the bridge that led to the town. This was so entertaining a sight, that the people ran in crowds to

(1) Permettevano ch'egli facesse a modo suo. (2) Norma, (esempio decisivo, decisione della corte). (3) Insorse riguardo a. (4) Nomina, concessione. (5) La sorte cadde. (6) Umore. (7) Si astenne. (8) To incense, adirare. (9) Secco, brusco. (10) Spacciatamente, rozzamente. (11) I vacui, le parti senza scritti. (12) (Il nome) del diavolo. (13) Fidato, fido. (14) Dopo counsellor c'è elisse di *the devil*. (15) To trudge, affaticarsi, affannarsi, andare a piede. (16) Zufolando. (17) Sirrah (termine di disprezzo), bricconcello. (18) Fit (atto, idoneo), decoro, dicevole, conveniente. (19) Riprensione. (20) Birbo, furfante. (1) Storpiato. (2) Proprietario, padrone. (3) Smontando. (4) Legarono. (5) Palo, pertica. (6) Spalle.

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laugh at it; till the ass, conceiving a dislike (1) to the over-complaisance (309) of his master, burst asunder (2) the cords that tied him, slipt (3) from the pole, and tumbled (4) into the river. The poor old man made the best of his way home, ashamed and vexed that, by endeavouring to please every body, he had pleased nobody, and lost his ass into the bargain (5). WORLD.

LITERARY GLEANINGS.

By contemplating beauty, the character becomes beautiful; and in this wearisome (6) world, I deem (7) it a duty to speak genial words and wear cheerful looks. *Mrs Child.* — Afflictions are like the test (8) to gold: they prove and discover the truth and excellency of our virtues. *Nelson.* — Philosophy may infuse stubbornness (9), but religion only can give patience. *Johnson.* — Pride without merit is a dwarf upon stilts (10). *Williams.* - Let not any one say he cannot govern his passions, nor hinder them from breaking out and carrying him into actions; for what he can do before a prince or a great man from a worldly motive, he can do when alone or in the presence of God from a religious motive, if he will. — *Locke.* —

Let us but strive (11)
To love our fellow-men (12) as heaven-loves us,
Which is true piety, and earth will seem
Itself a heaven. —

Charity is love to man, founded on love to God. *Cunningham.* — Nature inculcates maxims of self-preservation; religion goes many a step beyond it (13); and as she travels scatters (14) this golden precept, «No man liveth to himself alone». *Brewster.* — I will take no man's liberty of judging from him; neither shall any man take mine from me. I will think no man the worse man, nor the worse Christian; I will love no man less for differing in opinion from me; and what measures I mete to others, I expect from them again. I am fully assured that God does not, and therefore men ought not, to require any more of any man than this: to believe the Scripture to be God's word, to endeavour to find the true meaning, and to live according to it. *Chillingworth.* «How near are two hearts when there is no deceit (15) between them». *Godolphin.* — The nearer we approach to truth the nearer we are to happiness. Without virtue there is no permanent beauty; by it ugliness (16) may acquire charms irresistible. *Lavater.* True wisdom consists in knowing one's duty exactly: true eloquence in speaking of it clearly; true piety in acting what we

(1) Dissapore. (2) Spezzò. (3) Sdrucciolò, sguizzò, scivolò. (4) Capitombolò. (5) Per soprappiù. (6) Noioso, uggioso, tristo. (7) Stimo, credo. (8) Coppello, saggio. (9) Ostinazione, caparbietà. (10) Un nano sui trampoli. (11) Procuriamo, cerchiamo. (12) Simili. (13) Passi più in là. (14) Sparge, semina. (15) Inganno. (16) Bruttezza, deformità.

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know. *Wilson.*—The whole history of mankind shews that he only is truly enviable who is truly innocent; and not to turn pale(1) at the thought of secret misconduct, is really what has been called the brazen wall(2) that protects the mind. He who has it, let him never part with it(3); whether under the thatch or canopy(4), it will ever be his richest and happiest possession(*). *De Vere.* Goodness, aspersed by slander(5), may be compared to that finely-tempered steel which, though dimmed(6) for a moment by the breath, presently reappears in all its accustomed brilliancy. *Anon.* — Oh how easy the practice of virtue appears to those who love! He who knows how to love is strong, is just, is chaste, can undertake every thing, and suffer every thing. The soul of true lovers is like a holy temple, in which incense incessantly burns; in which every voice speaks of God, and every hope is of immortality. *Martin.*—Love, labour, religion,—these are life, liberty, and joy,—these are happiness; and who can say, who only fulfils his duty as a man, that his field of action is confined? The effect and the extension of every pure action are incalculable. *Bremer.*—They only are invincible who are as ready to die as live, and no one can be firm in that principle whose exemplary life is not a happy preparation for the awful change. *Miss Porter.* — Alms without mercy are like prayers without devotion, or religion without humility. *Taylor.*—By the hand of sorrow the finite is rolled away like a scroll(7), and we stand consciously in the presence of the infinite. *Mrs. Child.*

PROSPERITY IS REDOUBLED TO A GOOD MAN.

None but the temperate, the regular, and the virtuous, know how to enjoy prosperity. They bring to its comforts the manly relish of a sound uncorrupted mind. They stop at the proper point, before enjoyment degenerates into disgust, and pleasure is converted into pain. They are strangers to those complaints which flow from spleen (8), caprice, and all the fantastical distresses of a viciated mind. While riotous (9) indulgence enervates both the body and the mind, purity and virtue heighten all the powers of human fruition.

Feeble(10) are all pleasures in which the heart has no share(11). The selfish gratifications of the bad, are both narrow in their circle, and short in their duration. But prosperity is redoubled to a good man, by his generous use of it. It is reflected back upon him from every one whom he makes happy. In the intercourse

(1) Diventar pallido, impallidire. (2) Muro di bronzo. (3) Separarsene, allontanarsene. (4) Paglia o baldacchino. (5) Maldicenza, calunnia. (6) Appannato, offuscato. (7) Pergamena, scritto. (8) Lamenti che derivano dall' umore atrabiliare. (9) Dissoluto, sfrenato. (10) Deboli, di poco pregio. (11) Parte.

(*) . . . . . Hic murus aëneus esto;
Nil conscire sibi, nulla palescere culpa. — *Hor.*

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of domestic affection, in the attachment of friends, the gratitude of dependents, the esteem and good-will of all who know him, he sees blessings multiplied round him, on every side. «When the ear heard me, then it blessed me: and when the eye saw me, it gave witness(1) to me: because I delivered the poor that cried, the fatherless (46), and him that had none to help him. The blessing of him that was ready to perish came upon me, and I caused the widow's heart to sing with joy. I was eyes to the blind, and feet was I to the lame: I was a father to the poor; and the cause which I knew not, I searched out». — Thus, while the righteous (2) man flourishes like a tree planted by the rivers of water, he brings forth (3) also his fruit in its season: and that fruit he brings forth, not for himself alone. He flourishes, not like a tree in some solitary desert, which scatters its blossoms (4) to the wind, and communicates neither fruit nor shade to any living thing: but like a tree in the midst of an inhabited country (5), which to some affords friendly shelter (6), to others fruit; which is not only admired by all for its beauty, but blessed by the traveller for the shade, and by the hungry (7), for the sustenance it hath given. BLAIR.

ON THE SLAVERY OF VICE.

The slavery produced by vice appears in the dependence under which it brings the sinner (8), to circumstances of external fortune. One of the favourite characters of liberty, is the independence it bestows. He who is truly a freeman is above (117) all servile compliances, and abject subjection. He is able to rest upon himself; and while he regards his superiors with proper deference, neither debases himself by cringing (9) to them, nor is tempted to purchase (10) their favour by dishonourable means. But the sinner has forfeited (11) every privilege of this nature. His passions and habits render him an absolute dependant on the world, and the world's favour; on the uncertain goods of fortune, and the fickle (12) humours of men. For it is by these he subsists, and among these his happiness is sought; according as his passions determine him to pursue pleasures, riches, or preferments. Having no fund within himself whence to draw enjoyment, his only resource is in things without. His hopes and fears all hang (13) upon the world. He partakes in all its vicissitudes; and is moved and shaken (14) by every wind of fortune. This is to be in the strictest sense a slave to the world.

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(1) Testimonianza, attenzione. (2) (Retto) giusto. (3) Brings-forth (reca-fuori), produce. (4) Sparge i fiori. (5) Paese abitato. (6) Coperto, riparo. (7) Gli affamati. (8) Peccatore. (9) Abbassarsi, esser vilmente ossequioso. (10) Comprare. (11) Demeritato, perduto. (12) Variabili. (13) To hang, pendere, penzolare, dipendere. (14) Scosso, commosso.

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Religion and virtue, on the other hand, confer on the mind principles of noble independence. «The upright (1) man is satisfied from himself». He despises not the advantages of fortune, but he centres (2) not his happiness in them. With a moderate share of them he can be contented; and contentment is felicity. Happy in his own (3) integrity, conscious of the esteem of good men, reposing firm trust in the providence and the promises of God, he is exempted from servile dependence on other things. He can wrap (4) himself up in a good conscience, and look forward, without terror, to the changes of the world. Let all things shift (5) around him as they please, he believes that, by the Divine ordination, they shall be made to work together in the issue (6) for his good: and therefore, having much to hope from God, and little to fear from the world, he can be easy in every state. One who possesses within himself such an establishment of mind, is truly free. But shall I call that man free, who has nothing that is his own, no property assured; whose very heart is not his own, but rendered the appendage (7) of external things, and the sport (8) of fortune? Is that man free, let his outward condition be ever so splendid (9), whom his imperious passions detain at their call, whom they send forth at their pleasure, to drudge (10) and toil, and to beg his only enjoyment from the casualties of the world? Is he (71) free, who must flatter and lie (11) to compass his ends (12); who must bear with this man's caprice, and that man's scorn; must profess friendship where he hates (13), and respect where he contemns (14); who is not at liberty to appear in his own colours, nor to speak his own sentiments; who dares not be honest, lest he should be (240) poor? — Believe it, no chains bind (15) so hard, no fetters (16) are so heavy, as those which fasten (17) the corrupted heart to this treacherous (18) world; no dependence is more contemptible than that under which the voluptuous, the covetous, or the ambitious man, lies to the means of pleasure, gain, or power. Yet this is the boasted (19) liberty, which vice promises, as the recompense of setting us free from the salutary restraints of virtue. Blair.

The freethinker (20) punished. — Mallet (the poet) was so fond of being thought a sceptic, that he indulged this weakness on all occasions. His wife was a complete convert to his doctrines; but his servants, though they stared (1) at their master's bold (2) ar-

(1) Giusto, schietto, leale. (2) Concentra. (3) Propria. (4) Avvolgersi. (5) Cambiarsi, mutarsi. (6) Esito, evento, fine. (7) Dipendenza, cosa che dipende. (8) Trastullo, ludibrio. (9) Let... be ever so splendid, per brillante che sia, ecc. (10) Affacchinare, travagliare, affaticarsi. (11) Mentire, (giacere). (12) Conseguire, condurre a (buon) fine i suoi disegni. (13) Odia. (14) Disprezza. (15) Legano. (16) Ceppi. (17) Avvincolano, legano. (18) Traditore, ingannevole. (19) Boasted, decantata. (20) Libero pensatore, deista. (1) To stare, guardare fisso, stralunare, stupirsi. (2) Arditi, temerarj.

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guments, were not all poisoned by their influence. One fellow, however, who united a bad heart to an unsettled head, determined to practice what Mallet was so solicitous to propagate, and robbed his master's house. Being pursued, and brought before a magistrate, Mallet attended (1), and taxed (2) him severely with (341) ingratitude and dishonesty. « Sir » said the fellow « I have often heard you talk of the impossibility of a future state; that after death there was neither reward for virtue, nor punishment for vice; and this tempted me to commit the robbery ». « Well, but you rascal (3) » replied Mallet « had you no fear of the gallows (4)? » « Master » said the culprit (5), looking steadfastly at him (6) « what is it to you if I had a mind to venture that? you had removed my greatest terror, why should I fear the lesser? »

Traitors. — Let not price nor promise of honour bribe (7) thee to take part with the enemy of thy natural prince: assure thyself whoever wins (8) thou art lost. If thy prince prevail, thou art proclaimed a rebel, and branded (9) for death: if the enemy prosper, thou wilt be reckoned a meritorious traitor and not secure of thyself; he that loves the treason, hates the (131) traitor.

Activity and indolence. — The more we do, the more we can do; the more busy we are (134), the more leisure we have. If any one possess any advantage in a considerable degree, he may make himself master of nearly as many more as he pleases, by employing his spare time, and cultivating the waste (10) faculties of his mind. While one person is determining on the choice of a profession or study, another shall have made a fortune, or gained a merited reputation. While one person is dreaming (11) over the meaning of a word, another will have learned several languages. It is not incapacity, but indolence, indecision, want of imagination, and a proneness to a sort of mental tautology (12), to repeat the images and tread (13) the same circle that leaves us so poor, so dull (14), so inert as we are, so naked (15) of acquirement, so barren (16) of resources. While we are walking backwards and forwards between Charing-cross and Temple-bar (London) (*), and sitting in the same coffeehouse every day, we might make the great tour of Europe and visit the Vatican and the Louvre.

Haslitt.

(1) To attend, assistere. (2) (Tacciò), accusò. (3) Furfante, briccone. (4) La forca, il patibolo. (5) Culprit, accusato, reo. (6) Guardandolo fisso. (7) Subornare, indurre. (8) Vince. (9) Marchiato con ferro infocato. (10) Waste, incolto, deserto, inutile; waste land, terra deserta che non appartiene a nessuno. (11) Sta sognando. (12) Tautology, ripetizione della stessa parola o idea. (13) Calcare. (14) Dull, ottuso, stupido, goffo, mesto. (15) Nudi, ignudi. (16) Sterile.

(*) Tra la Piazza del Duomo e Porta Orientale (Milano).

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THE SEASONS. — Who is this beautiful virgin that approaches, clothed (1) in a robe of light green? She has a garland of flowers on her head, and flowers spring up (2) wherever she sets her foot. The snow (3) which covered the fields, and the ice which was in the rivers melt away when she breathes (4) upon them. The young lambs frisk (5) about her, and the birds warble (6) in their little throats (7) to welcome her coming; and when they see her, they begin to choose their mates (8), and to build (9) their nests. Youths and maidens (10), have you seen this beautiful virgin? If you have, tell me who (68) is she, and what (69) is her name?

Who is this that comes from the south, thinly (11) clad in a light transparent garment (12)? Her breath is hot and sultry (13); she seeks the refreshment of the cool shade; she seeks the clear streams, the crystal brooks, to bathe (14) her languid limbs. The brooks and rivulets (15) fly from her, and are dried up (16) at her approach. She cools her parched lips (17) with berries (18), and the grateful acid of fruits, the seedy (19) melon, the sharp (20) apple, and the red pulp of the juicy cheery (1), which are poured out (341) plentifully around her. The tanned haymakers (2) welcome her coming; and the sheep-shearer, who clips (3) the fleeces of his flock with his sounding shears (4). When she comes, let me lie under the thick shade of a spreading beech-tree (5); let me walk with her in the early morning, when the dew is yet upon the grass; let me wander with her in the soft twilight (6), when the shepherd shuts his fold (7), and the star of evening appears. Youths and maidens, tell me, if you know, who is she, and what is her name?

Who is he that comes with sober pace, stealing (341) upon us unawares (8)! His garments are red with the blood of the grape, and his temples are bound (9) with a sheaf (10) of ripe wheat (11). His hair is (*) thin (12) and begins to fall, and the auburn (13) is mixed with mournful (14) grey. He shakes the brown nuts (15) from the tree. He winds the horn (16), and calls the hunters to their sport. The gun sounds. The trembling partridge (17) and

(1) Vestita. (2) Spuntano. (3) Neve. (4). Respira. (5) Capriolano, salteHano. (6) Cantano, trillano. (7) Gole. (8) Mate, compagno; (of a ship, sotto-padrone di nave, nostromo). (9) Costruire. (10) Youths and maidens, giovani e giovane. (11) Leggermente. (12) Veste. (13) Sultry, fervido; it is sultry hot, fa un caldo affannoso. (14) Bagnare. (15) I ruscelli e ruscelletti. (16) To dry up, disseccare, asciugare. (17) To parch, seccare, abbruciare, arsicciare. Lips, labbra. (18) Berry, coccola, bacca. (19) Seed-y, agg., da seed, semenza, seme, granellino. (20) Sharp, acuto, agro, acerbo. (1) Sugosa ciliegia. (2) Tanned, conciato!, abbronzato. Hay, fieno. (3) To clip, to shear, tondere, tosare. (4) Shears, forbicioni. (5) Faggio. (6) Crepuscolo. (7) Ovile. (8) Inavvedutamente, all'improvviso. (9) Bound, part. di to bind, legare, cingere. (10) Covone di grano. (11) Maturo frumento. (12) Thin (sottile), rari, radi. (13) Auburn, bruno nereggiante. (14) (Dolente), tristo, lugubre. (15) Noci. (16) To wind, girare, volgere; he winds the horn, suona il corno. (17) Pernice.

(*) *Is*: why not *are*? Gramm., nota 12.

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the beautiful pheasant flutter (1), bleeding in the air, and fall dead at the sportsman's feet. Who is he that is crowned with the wheat-sheaf? Youths and maidens, tell me, if you know, who is he, and what is his name.

Who is he that comes from the north, clothed in furs (2) and warm wool (3)? He wraps his cloak (4) close about him. His head is bald (5); his beard is made of sharp icicles (6). He loves the blazing fire, high piled (7) upon the hearth (8). He binds skates (9) to his feet, and skims (10) over the frozen lakes. His breath is piercing and cold, and no little flower peeps (11) above the surface of the ground when he is by (12). Whatever he touches turns to ice. If he were to strike you with his cold hand you would be quite stiff and dead, like a piece of marble. Youths and maidens, do you see him? He is coming fast upon us, and soon he will be here. Tell me, if you know, who is he, and what is his name? Mrs. Barbauld.

Lord Byron. — One morning a party came into the public rooms at Buxton, somewhat later (13) than usual, and requested some tongue. They were told that his lordship had eaten it all. «I'm (342) very angry with his lordship» said a lady, loud enough for him to hear the observation. «I'm sorry for it, madam» retorted Lord Byron, «but before I ate the tongue, I was assured you did not want it».

Aged gallantry. — A gallant old gentleman of the name of Page, finding a young lady's glove (14) at a watering place (15), presented it to her with the following words: —

«If from your *glove* you take the letter G,
Your *glove* is *love*, which I devote (16) to thee».

To which the lady returned the following neat answer:

«If from your *Page* you take the letter P,
Your *Page* is *age*, and that won't (342) do for me».

Travellers. — A student, a bald man, and a barber, travelling together, agreed each to watch (17) four hours in the night, in turn, for the sake (313) of security. The barber's lot (18) came first, who shaved (19) the scholar's head, while he was asleep; then waked (20) him when his turn (1) came. The student, scratching (2) his head and feeling (3) it bald, exclaimed, «You wretch (4) of a barber, you have waked the bald man instead (5) of me».

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(1) To flutter, batter l'ali, dimenarsi, agitarsi. (2) Pelliccie. (3) Lana. (4) Tabarro. (5) Calva. (6) Ghiacciajuoli. (7) Ammucchiato. (8) Focolare. (9) Attacca pattini. (10) To skim (schiumare), toccare a malapena, passare leggermente, scivolare. (11) To peep, spuntare, guatare, guardare di segreto, far capolino. (12) By, (*prep.*, per, da, a); *avverbio*, ascanto, vicino. (13) Un poco più tardi. (14) Guanto. (15) Città di bagni, spiaggia, o luogo dove si va a prendere i bagni. (16) Dedico, consacro. (17) Vegliare, vigilare, fare la guardia. (18) Sorte, (volta). (19) Rase. (20) Svegliò. (1) Volta. (2) Grattandosi. (3) Sentendo, trovando. (4) Sciagurato, maledetto. (5) Invece.

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EXAMINATION AT BOWSTREET. — A prisoner being brought up to Bow-street (Police office, London), the following dialogue passed between him and the sitting magistrate: «How do you live?» — «Pretty (1) well, Sir; generally a joint (2) and pudding at dinner». — «I mean, Sir, how do you get your bread?» — «I beg your Worship's (3) pardon; sometimes at the baker's (26), and sometimes at the chandler's shop» (4). — You may be as witty as you please, Sir; but I mean simply to ask you, how do you do? «Tolerably well, I thank your Worship; I hope your Worship is well».

ON COURTSHIP (5) AND MARRIAGE. — The pleasantest part of a man's life is generally that which passes in courtship, provided his passion be sincere and the party beloved kind with discretion. Love, desire, hope, and all the pleasing emotions of the soul, rise in the pursuit . . . .

It is easier for an artful man who is not in love, to persuade his mistress he has a passion for her, and to succeed in his pursuit, than for one who loves with the greatest violence. True love has ten thousand griefs, impatiences, and resentments, that render a man unamiable in the eyes of the person whose affection he solicits: besides it sinks (6) his figure, gives him fears, apprehensions, and poorness of spirit, and often makes him appear ridiculous where he has a mind (7) to recommend himself.

Those marriages generally abound most with love and constancy, that are preceded by a long courtship. The passion should strike root (8) and gather strength before marriage be grafted (9) on it. A long course of hopes and expectations fixes the idea in our minds, and habituates us to a fondness (10) of the person beloved.

There is nothing of so great importance to us, as the good qualities of one to whom we join ourselves for life; they not only make our present state agreeable, but often determine our happiness to all eternity. When the choice (11) is left to friends, the chief point under consideration is an estate; where the parties choose for themselves, their thoughts turn most upon the persons. They have both their reasons. The first would (100) procure many conveniences and pleasures of life to the party whose interest they espouse; and at the same time may hope that the wealth (12) of their friend may (98) turn to their own credit and advantage. The others are preparing for themselves a perpetual feast. A good person not only raises (13) but continues love, and produces a secret

(1) Pretty, avv., bastantemente. (2) Joint (giuntura) pezzo di carne. (3) Worship (culto, riverenza), titolo che si dà ad un magistrato, Eccellenza. (4) Dal droghiere. (5) Courtship, corteggiamento, il corteggiare (la ricerca); da to court, corteggiare, vezzeggiare, invaghire, fare all'amore con una damigella con intenzione di sposarla. (6) To sink, abbattere, avvilire, intimorire (sprofondare). (7) Volontà, voglia. (8) Radicarsi, abbarbicarsi. (9) Innestato. (10) Tenerezza, affetto. (11) Scelta. (12) Opulenza, agiatezza. (13) Fa nascere.

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pleasure and complacency in the beholder (1), when the first heats of desire are extinguished. It puts the wife or husband in countenance (2) both among friends and strangers, and generally fills the family with a healthy (3) and beautiful race of children.

I should prefer a woman that is (238) agreeable in my own eye, and not deformed in that of the world, to a celebrated beauty. If you marry one remarkably beautiful, you must have a violent passion for her, or you have not the proper taste of her charms (4); or if you have such a passion for her, it will most probably be imbittered (5) with fears and jealousies.

Good-nature, and evenness (6) of temper will give you an easy (7) companion for life; virtue and good sense, an agreeable friend; love and constancy, a good wife or husband. Where we meet one person with all these accomplishments, we find a hundred without any one of them. The world, notwithstanding, is more intent on trains and equipages, and all the showy (8) parts of life. We love rather to dazzle (9) the multitude than consult our own interest; and it is one of the most unaccountable (10) passions of human nature, that we are at greater pains to appear easy and happy to others, than really to make ourselves so. Of all disparities, that in humour makes the most unhappy marriages, yet scarce enters into our thoughts at the contracting of them. Several, that are in this respect unequally yoked (11) and uneasy for life, with a person of a particular character, might have been pleased and happy with a person of a contrary one (78), even though they are both equally virtuous and laudable in their kind.

Before marriage, we cannot be too inquisitive and discerning in the faults of the person beloved, nor after it too dim-sighted (12) and superficial. However perfect and accomplished the person appears to you at a distance, you will find many blemishes (13) and imperfections in her humour, upon a more intimate acquaintance, which you never discovered, or perhaps suspected. Here, therefore, discretion and good nature are (288) to show their strength: the first will hinder (14) your thoughts from dwelling (15) on what is disagreeable; the other will raise in you all the tenderness of compassion and humanity, and by degrees soften those very imperfections into (118) beauties.

Marriage enlarges the scene of our happiness and misery. A marriage of love is pleasant; a marriage of interest easy; and a

(1) Spettatore, miratore, chi vede. (2) In favore. (3) Sana. (4) Vezzi, attrattive. (5) Amareggiato. (6) Uguaglianza. (7) Comoda, agiata, socievole, trattabile, benigna. (8) Appariscenti, sfarzose. (9) Abbagliare. (10) Inesplicabili. (11) Yoke, giogo; yoked, accoppiati. (12) Dim, fosco, dim-sighted, che ha la vista offuscata (13) Difetti. (14) Impedirà. (15) Arrestarsi, fermarsi, dimorare.

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marriage where both meet, happy. A happy marriage has in it all the pleasures of friendship, all the enjoyments of sense and reason, and indeed all the sweets of life. Nothing is a greater mark of a degenerate and vicious age, than the common ridicule that passes on this state of life. It is, indeed, only happy in those who can look down (341) with scorn or neglect on the impieties of the times, and tread (1) the paths of life together in a constant uniform course of virtue. ADDISON.

HOW TO POP THE QUESTION (2).

WHEN Mr. Pickwick descended to the room (3) in which he and Mr. Peter Magnus had spent the preceding evening, he found that gentleman with the major part of the contents of the two bags (4), the leathern hat-box (5), and the brown paper parcel (6) displayed to all possible advantage on his person, while he himself was pacing up and down the room in a state of the utmost excitement and agitation.

« Good morning, Sir, » said Mr. Peter Magnus — « What do you think of this, Sir? »

« Very effective indeed, » replied Mr. Pickwick, surveying the garments of Mr. Peter Magnus with a good natured smile.

« Yes, I think it'll do (7), » said Mr. Magnus; « Mr. Pickwick, Sir, I have sent up my card (8) ».

« Have you? » said Mr. Pickwick.

« Yes; and the waiter brought back word (9), that she would see me at eleven — at eleven, Sir; it only wants a quarter now ».

« Very near the time, » said Mr. Pickwick.

« Yes, it is rather near, » replied Mr. Magnus, « rather too near to be pleasant, — eh! Mr. Pickwick, Sir? »

« Confidence is a great thing in these cases, » observed Mr. Pickwick.

« I believe it is, Sir, » said Mr. Peter Magnus. « I am very confident, Sir. Really, Mr. Pickwick, I do not see why a man should feel any fear in such a case as this, Sir. What is it, Sir? There's nothing to be ashamed of; it's (342) a matter of mutual accomodation, nothing more. Husband on one side, wife on the other. That's my view of the matter, Mr. Pickwick ».

« It is a very philosophical one, » replied Mr. Pickwick. « But breakfast is waiting (10), Mr. Magnus. Come ».

Down they sat to breakfast; but it was evident, notwithstanding the boasting of Mr. Peter Magnus, that he laboured under a very considerable degree of nervousness, of which loss of appetite, a

(1) Calcare, camminare. (2) *Oppure*, How to ask a lady's hand. (3) Room (stanza), *in the hotel*. (4) Sacchi da viaggio, sacchi da notte. (5) Cappelliera di cuoio. (6) Pacchetto, involto. (7) It'll do, it will do, farà (il mio affare), mi cattiverà l'amor della mia bella. (8) *To her room* sottinteso. (9) Parola, risposta. (10) La colazione ci aspetta.

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propensity to upset (1) the tea-things, a spectral attempt at drollery (2), and an irresistible inclination to look at the clock every other (3) second, were among the principal symptoms.

« He — he — he, » tittered (4) Mr. Magnus, affecting cheerfulness, and gasping (5) with agitation. « It only wants two minutes, Mr. Pickwick. Am I pale, Sir? »

« Not very », replied Mr. Pickwick.

There was a brief pause.

« I beg your pardon, Mr. Pickwick; but have you ever done this sort of thing in your time? » said Mr. Magnus.

« You mean proposing? » said Mr. Pickwick.

« Yes ».

« Never, » said Mr. Pickwick, with great energy, « never ».

« You have no idea, then, how it's best to begin? » said Mr. Magnus.

« Why, » said Mr. Pickwick, « I may have formed some ideas upon the subject, but, as I have never submitted them to the test of experience, I should (226) be sorry if you were induced to regulate your proceedings by them ».

« I should (226) feel very much obliged (42) to you, for any advice, Sir, » said Mr. Magnus, taking another look at the clock, the hand (6) of which was verging on (7) the five minutes past.

« Well, Sir » said Mr. Pickwick, with the profound solemnity with which that great man could, when he pleased, render his remarks so deeply impressive — « I should commence, Sir, with a tribute to the lady's beauty and excellent qualities; from them, Sir, I should diverge to my own unworthiness ».

« Very good, » said Mr. Magnus.

« Unworthiness for *her* only, mind (8), Sir, » resumed Mr. Pickwick; « for to shew that I was not wholly unworthy, Sir, I should take a brief review (9) of my past life, and present condition. I should argue, by analogy, that to anybody else I must be a very desirable object. I should then expatiate (10) on the warmth of my love, and the depth of my devotion. Perhaps I might then be tempted to seize (11) her hand ».

« Yes, I see, » said Mr. Magnus; « that would be a very great point ».

« I should then, Sir, » continued Mr. Pickwick, growing warmer as the subject presented itself in more glowing (12) colours before him — « I should then, Sir, come to the plain and simple question,

(1) Rovesciare. (2) Facezia, allegria. (3) Ogni (altro) due. (4) To titter, sorridere, ridere fra i denti. (5) Boccheggiante. (6) Indice, lancetta dell' orologio. (7) Tirava verso. (8) Badate bene. (9) Rivista, esame. (10) Discorrere distesamente. (11) Afferrare, prendere. (12) Caldi, ardenti, risplendenti.

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« Will you have me? » I think I am justified in assuming that, upon this, she would turn away her head ».

« You think that may be taken for granted (1)? » said Mr. Magnus; « because, if she did not do that at the right place, it would be embarrassing ».

« I think she would (307), » said Mr. Pickwick. « Upon this, Sir, I should squeeze (2) her hand; and I think — I *think*, Mr. Magnus — that after I had done that, supposing there was no refusal, I should gently draw away the handkerchief (3), which my slight knowledge of human nature leads me to suppose the lady would be applying to her eyes at the moment, and steal a respectful kiss (4). I think I should kiss her, Mr. Magnus; and at this particular point, I am decidedly of opinion that if the lady were going to take me at all, she would murmur into my ears a bashful (5) acceptance ».

Mr. Magnus started (6), gazed on Mr. Pickwick's intelligent face for a short time in silence, and then (the dial pointing to the ten minutes past) shook (7) him warmly by the hand, and rushed desperately (8) from the room.

Mr. Pickwick had taken a few strides to and fro (9), and the small hand of the clock following the latter part of his example, had arrived at the figure which indicates the half hour, when the door suddenly opened. He turned round to greet (10) Mr. Peter Magnus, and encountered in his stead the joyous face of Mr. Tupman, the serene countenance of Mr. Winkle, and the intellectual lineaments of Mr. Snodgrass.

As Mr. Pickwick greeted them, Mr. Peter Magnus tripped into (11) the room.

« My friends, the gentleman I was speaking of, Mr. Magnus, » said Mr. Pickwick.

« Your most obedient, gentlemen, said Mr. Magnus, evidently in a high state of excitement; Mr. Pickwick, allow me to speak to you, one moment, Sir ».

As he said this, Mr. Magnus harnessed his fore-finger to Mr. Pickwick's buttonhole (12), and, drawing him into a window recess, said —

« Congratulate me, Mr. Pickwick; I followed your advice to the very letter ».

« And it was all correct, was it? » inquired Mr. Pickwick.

« It was, Sir — could not possibly have been better, replied Mr. Magnus; Mr. Pickwick, she is mine ».

(1) Concesso, certo, evidente. (2) Stringerei. (3) Tirerei via il fazzoletto. (4) Bacio. (5) Timida, schiva, modesta. (6) Balzò in piedi. (7) Scosse, strinse. (8) Uscì di slancio, da disperato. (9) Strides to and fro (from), passi lunghi andando e ritornando (a traverso la camera). (10) To greet (salutare) è poco usitato adesso. (11) Entrò saltellando. (12) Ficco il dito indice nella bottoniera del signor P.

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« I congratulate you, with all my heart, » replied Mr. Pickwick, warmly shaking his new friend by the hand.

« You must see her, Sir, » Said Mr. Magnus; « this way (1), if you please. Excuse us for one instant, gentlemen ». And hurrying on in this way, Mr. Peter Magnus drew Mr. Pickwick from the room. He paused at the next door in the passage, and tapped (2) gently thereat (332).

« Come in, » said a female voice. And in they went.

« Miss Witherfield, » said Mr. Magnus, « allow me to introduce my very particular friend, Mr. Pickwick. Mr. Pickwick, I beg to make you known to Miss Witherfield ». DICKENS.

DIRECTIONS FOR ACQUIRING KNOWLEDGE.

Knowledge is produced by means of three instruments, genius, study and memory. Genius is improved by exercise. Memory increases by practice. Both are weakened by luxury, strengthened by health, enervated by sloth and long intermission; but by continual use are rendered obedient to the call. Whether you read yourself, or hear any thing read (287), be attentive; do not suffer your mind to wander (3), but force it to be on the spot, and to engage in what you lay (4) before it, not in any thing else. If your mind begins to swerve (5), recall it by means of a short whisper (6); put off (341) till another time all thoughts extraneous to the subject of your studies. Know that you lose both pains and time if you do not attend to what you either hear or read. Be not ashamed to ask concerning what you are ignorant of. Blush (7) not to be taught by any person, for the greatest men have not been ashamed of it; rather blush for your ignorance and unwillingness to learn. Boast not (8) of knowing what you are ignorant of; on the contrary, apply for it to those who know it. If you wish to appear learned or good, endeavour to be so (178); there is no shorter method. Whatever you desire to seem, strive actually to be (9): otherwise your desire will be vain. Time impairs (10) what is false, while it strengthens what is true. No deception is of long continuance. Follow your master, show no inclination to outrun (309) him: yield to him; do not oppose him. Love him, look up to him as a parent, and believe what he says to be most true and certain. Take care that, after being once reproved for a fault, you do not commit it a second time. Try to remember those points in which you are wrong, lest you fall into the same error again. Every man is apt to err, but the weak alone persevere in error. Remember that there is no sense through

(1) Da qui. (2) Picchiò. (3) Traviare, andar vagabondo. (4) Ponete. (5) Sviarsi, stornarsi. (6) Bisbiglio, susurro. (7) Arrossite. (8) Non vi millantate. (9) Sforzatevi d'esserlo effettivamente. (10) Guasta, peggiora, deteriora.

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which we imbibe(1) knowledge more speedily than through that of hearing. Nothing is easier or more useful, than to hear much. Show no disposition to listen to what is trifling, absurd, and ridiculous, but rather attend to what is grave, praiseworthy, and prudent. Don't answer much, but answer to the purpose, and in proper time. Turn your eyes from what is shameful, and your ears, which are the windows (2) of the mind. Remember that evil communications corrupt good manners. Whether (333) at table, or wherever you are, listen (3) attentively to what every one says. From the wise you may learn what will improve your morals. From the foolish you may learn how to be more guarded (4). Adopt what is approved of by the wise. What fools praise, that avoid. When you find any observation commended by sensible persons for wit, decorum, wisdom, erudition, genius, or urbanity, treasure it up in your mind, with a view to employ it yourself when opportunity offers.

Keep a memorandum book for the purpose of entering any remark or expression, occurring either in the course of your reading or in conversation, and that may appear to you excellent or useful: this will enable you to refresh your memory when you have occasion for a similar remark or expression. Strive not only to understand the words, but enter into the spirit of what you read. When you have read yourself, or heard anything read, it is a good exercise to repeat it to your school-fellows in Latin or Italian, and to others in your mother-tongue; and you ought to endeavour to use, as much as possible, the same elegant and witty expressions employed by your author: thus you will at once render your memory retentive, and acquire a command of language. You ought also to compose frequently, than which (176) there is no better exercise for those who wish to speak well. Write re-write, and make extracts frequently; read with a pen in your (86) hand: compose every second, or third day, a letter to some friend, who may answer it; and show your letter to your master, that you may profit by his observations. Suffer not your memory to rest. There is no faculty that likes so much to be employed, and that improves more by exercise. Intrust (5) to it something every day. The more (134) you commit to its care, the more faithfully it will retain everything; but the less you trust it with, so much the more relaxed (6) will it become. When you have learnt anything by heart, allow your memory a little respite (7); and some time after, demand back what you had confided to it. When you wish to learn anything by heart, read it over (341) three or

(1) (Lat. *imbibo*), succiamo, riceviamo. (2) Finestre. (3) Ascoltate, porgete orecchio. (4) Guardingo, cauto, prudente. (5) Affidate. (6) Rilassata, debole, labile. (7) Rispitto, respiro, riposo.

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four times, and, in the morning, call your memory to account for what you overnight committed to its custody. Allow no day to pass without reading, hearing, or writing something that may increase your stock (1) of information, improve your judgment, or strengthen your love of virtue. When about to retire to rest, read something worthy to be remembered, and of which it may be useful and agreeable to dream (2), in order that even your nocturnal visions may benefit you. The study of wisdom is (285) to continue while (232) we live; it can only end with life itself. No pleasure is comparable to that of knowing many things; and nothing can be more beneficial than proficiency in virtue. Study seasons (3) prosperity, alleviates adversity, restrains the heedless (4) impetuosity of youth, and lightens (5) the burdens of age: it accompanies, protects, assists, and delights us at home abroad, in public, in private, in solitude, and in the busy scenes of life.

WATTS.

ON THE END OF ALL PERFECTION.

I have seen a man in the glory of his days and the pride of his strength. He was built like the tall (6) cedar that lifts its head above (117) the forest trees; like the strong oak (7) that strikes its root (8) deeply into the earth. He feared no danger; he felt no sickness; he wondered that any should groan or sigh (9) at pain. His mind was vigorous, like his body; he was perplexed at no intricacy; he was daunted (10) at no difficulty; into hidden things he searched, and what was involved he made plain. He went forth fearlessly upon the face of the mighty deep (11); he surveyed (12) the nations of the earth; he measured the distances of the stars, and called them by their names; he gloried in the extent of his knowledge, in the vigour of his understanding. And when I looked on him I said, « What a piece of work (13) is man! how noble in reason! how infinite in faculties! in form and movement how express and admirable! in action how like an angel! in apprehension how like a God! »

I returned: his look was no more lofty (14), nor his step proud (15); his broken frame was like some ruined tower: his hairs where white and scattered (16), and his eye gazed vacantly upon what was passing around him. The vigour of his intellect was wasted, and of all that he had gained by study nothing remained. He feared when there was no danger, and when there was no sorrow he wept (17): his memory was decayed (18) and trea-

(1) Fondo. (2) Sognare. (3) Condisce, stagiona. (4) Dis-attenta, s-considerata. (5) Alleggerisce. (6) Alto, sublime, eccelso. (7) Quercia. (8) Che spinge la sua radice, che barbifica, radica, s'abbarbica. (9) Gemere o sospirare. (10) Sgomentato. (11) Alto mare, oceano. (12) Esaminava. (13) Lavoro. (14) Sublime. (15) Passo superbo. (16) Sparpagliati, radi. (17) Piangeva (18) (Decaduta), labile.

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cherous, and showed him only broken images of the glory that was departed. His house was to him like a strange land, and his friends were counted as his enemies; and he thought himself strong and healthful while his foot tottered on the verge of his grave(1). He said of his son — «He is my brother;» of his daughter, «I know her not:» and he inquired what was his own name. And one who supported his last steps, and ministered to his many wants, said to me, as I looked on the melancholy scene, «Let thine heart receive instruction, for thou hast seen an end of all earthly perfection».

THE SAME SUBJECT CONTINUED. — I have seen an infant with a fair brow(2), and a frame like polished ivory(3). Its(34) limbs were pliant(4) in its sports; it rejoiced, and again it(*) wept; but whether its glowing cheek dimpled(5) with smiles, or its blue eye was brilliant with tears, still I said to my heart, «It is beautiful». It was like the first pure blossom (6) which some cherished plant has shot(341) forth, whose cup is filled with a dew-drop, and whose head reclines upon its parent stem(7).

I again saw this child when the lamp of reason first dawned(8) in its mind. Its soul was gentle and peaceful. Its eye sparkled(9) with joy, as it looked round on this good and pleasant world. It ran swiftly in the ways of knowledge: it bowed its ear to instruction; it stood like a lamb before its teachers. It was not proud, nor envious, nor stubborn(10); and it had never heard of the vices and vanities of the world. And when I looked upon it, I remembered that our Saviour had said, «Except ye become as little children, ye cannot enter into the kingdom of heaven.»

But the scene was changed, and I saw a man whom the world called honourable, and many waited for his smile. They pointed (341) out the fields that were his, and talked of the silver and gold that he had gathered; they admired the stateliness of his domes(11), and extolled the honour of his family; and his heart answered secretly, «By my wisdom have I gotten all this; so he returned no thanks to God, neither did he fear or serve him. And as I passed along, I heard the complaints of the labourers who had reaped(12) down his fields, and the cries of the poor, whose covering he had taken away; but the sound of feasting and revelry (13) was in his apartments, and the unfed beggar came tottering from his door. But he considered not that the cries of the oppressed were continually entering into the ears of the Most High. And when I knew

(1) Vacillava sull'orlo del sepolcro. (2) Ciglio, fronte. (3) Avorio. (4) Pieghevoli, snelle. (5) Verbo, dal nome *dimple*, fossetta, fosserella, pozzetta. (6) Fiore, fiore d'albero o d'arboscello. (7) Stelo, fusto. (8) Spuntava. (9) Scintillava. (10) Caparbio, ostinato, testereccio. (11) Magioni. (12) Mietuto. (13) Il gozzovigliare, le orgie.

(*) *It;* why not *he* or *she*? Vedi i pronomi personali nota 47.

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that this man was once the teachable(46) child that I had loved, the beautiful infant that I had gazed(341) upon with delight, I said, in my bitterness, « I have seen an end of all perfection », and I laid my mouth in the dust(1). Mrs. Barbauld.

Hanging preferred to drowning. — Two Irishmen about to be hanged during the rebellion of 1798, the gallows was erected over(117) the margin of a river. When the first man was drawn up, the rope(2) gave way(3); he fell into(118) the stream, and escaped by swimming. The remaining culprit(4) looking up to the executioner, said, with genuine native simplicity, and an earnestness(5) that evinced his sincerity: « Do, good Mr. Ketch, if you please, tie me up tight(6); for, if the rope breaks, I'm sure to be drowned, for I can't swim a stroke ».

A trifling mistake. — Two sailors, the one Irish and the other English, agreed reciprocally to take care of each-other(268), in case of either being wounded in an action then about to commence. It was not long before the Englishman's leg was shot off(341) by a cannon-ball; and on asking the Irishman to carry him to the doctor, according to their agreement, he very readily complied; but had scarcely got his wounded companion on his back, when a second ball struck off the poor fellow's head. Paddy(*), through(7) the noise and bustle(8), had not perceived his friend's last misfortune, but continued to make the best of his way to the surgeon. An officer observing him with his headless(46) trunk, asked him where he was going? « To the doctor » says Paddy. « The doctor! » replied the officer « why, you blockhead, the man has lost his(86) head ». On hearing this he flung(9) the body from his shoulders, and looking at it very attentively, « By the powers » says he « he told me it was his leg ».

Spenser. — When Spenser had finished his famous poem the *Fairy Queen*, he carried it to the Earl of Southampton, the great patron of the poets of that day. The manuscript being sent up to the earl, he read a few pages, and then ordered his servant to give the writer twenty pounds. Reading on(341), he cried in a rapture, « Carry that man another twenty pounds ». Proceeding farther he exclaimed, « Give him twenty pounds more ». But at length he lost all patience, and said: « Go, turn that fellow(10) out of the house, for if I read farther I shall be ruined ».

Singular wager(11). — A young woman had laid a wager she

(1) Polvere. (2) Corda, capestro. (3) Gave-way, (diede-via), si ruppe. (4) Reo, sentenziato. (5) Premura, veemenza. (6) Legatemi (appiccatemi) bene stretto. (7) Through, attraverso, mediante, a cagione di... (8) Scompiglio, trambusto. (9) Gettò, scagliò. (10) Cacciate costui. (11) Scommessa.

(*) Paddy, *diminutivo di* Patrick, the name of the protecting Saint of Ireland. — In the burlesque style, we call the Irishman. *Paddy*, the Scotchman, *Sawney*, the Englishman, *John Bull*, and the American, *Jonathan*, or *Brother Jonathan*.

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would descend into a vault (1), in the middle of the night, and bring from thence a skull (2). The person who took the wager had previously hid himself in the vault, and as the girl seized a skull, cried, in a hollow (3) voice, «Leave me my head!» «There it is (4)» said the girl, throwing it down, and catching up another. «Leave me my head!» said the same voice. «Nay, nay» said the heroic lass (5); «you cannot have had two heads:» so brought the skull, and won the wager.

Dr. Young.—One day, as Dr. Young was walking in his garden at Welwyn, in company with two ladies (one of whom he afterwards married), the servant came to acquaint him a gentleman wished to speak with him. «Tell him» says the doctor «I am too happily engaged to change my situation». The ladies insisted he should go, as his visitor was his patron and his friend; but, as persuasion had no effect, one took him by the right arm, the other by the left, and led him to the garden gate; when, finding resistance vain, he bowed, laid his hand upon his heart, in that expressive manner for which he was so remarkable, and spoke the following lines:

«Thus Adam look'd, when from the garden driv'n,
And thus disputed orders sent from heav'n;
Like him I go, but yet to go am loath (6);
Like him I go, for angels drove us both;
Hard was his fate, but mine still more unkind;
His Eve went with him, but mine stays behind».

The use (7) of a nose.—Sir William Davenant, the poet, who had no nose, walking near Regent's park one day, a beggar-woman followed him, crying: «Ah! God preserve your eye-sight, sir! the Lord preserve your eye-sight!» — «Why, good woman» said he «dost thou pray so much for my eye-sight?» — «Ah, dear sir» answered the woman «if it should please (227) God that you grow dimsighted (149), you'd (342) have no place to hang your spectacles on».

The hog (8) the only gentleman.—Dr. Franklin, when last in England, used pleasantly to repeat an observation of his negro servant, when the doctor was making the tour of Derbyshire, Lancashire, etc. «Every thing, massa (9), work in this country: water work, wind work, fire work, smoke work, dog work (he had before noticed the latter at Bath), man work, bullock (10) work, horse work, ass work; every thing work here but (11) the hog; he eat, he drink, he sleep, he do nothing all day: the *hog* be the only *gentleman* in England.

(1) Volta, sepolcro. (2) Cranio. (3) Hollow (concavo), cavernosa, sepolcrale, cupa. (4) Eccovela. (5) Lass, f. lad, m. giovanetta, giovanetto di 13 o 14 anni. (6) I am loath to go, vado mal volentieri. (7) Use (uso), utilità. (8) Hog, porco, majale. (9) Massa, master, padrone. (10) Bullock, giovenco. (11) Eccettuato.

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BULWER.—ENGLAND AND THE ENGLISH.—SUICIDALISM.

Another absurd and ancient accusation against us ought, by this time, to be known by our accusers, the French, to be unfounded on fact, viz, our *unequalled* propensity to suicide. That offence is far more frequent among the French themselves than it is with us. In the year 1816 the number of suicides committed in London amounted to seventy-two: in the same year, at Paris, they amounted to one hundred and eighty-eight(*); the population of Paris being then 400,000 less than that of London(**)! But suicides, if not unequalled in number by those of other countries, are indeed frequent with us, and so they always will be in countries where men can be reduced in a day from affluence to beggary(1). The loss of fortune is the general cause of the voluntary loss of life. Wounded pride,— disappointment,— the schemes(2) of an existence laid in the dust(3),—the insulting pity of friends,—the humbled despair of all our dearest connexions for whom perhaps we toiled and wrought(4),— the height from which we have fallen,— the impossibility of regaining what we have lost,— the searching curiosity of the public,— the petty annoyance(5) added to the great woe(6),—all rushing(7) upon a man's mind in the sudden convulsion and turbulence of its elements, what wonder that he welcomes(8) the only escape from the abyss into which he has been hurled(9)!

If the Spaniards rarely commit suicide, it is because they, neither a commercial nor a gambling(10) people, are not subject to such reverses. With the French it is mostly the hazard of dice(11), with the English the chances of trade, that are the causes of this melancholy crime; melancholy! for it really deserves that epithet with us. We do not set(341) about it with the mirthful(12) gusto which characterises the *felo de se* in your Excellency's native land(13). We have not yet, among our numerous clubs, instituted a club of suicides, all sworn to be the happiest dogs possible, and not to outlive(341) the year! These gentlemen ask you to see them «go off(341)» —as if Death were a place in the *malle poste*.— «Will(94) you dine with me to-morrow, my dear Dubois?»

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(1) Beggary, mendicità, miseria. (2) Progetti, piani, divisamenti. (3) Rovinati, distrutti. (4) P. di to toil e to work, faticare e travagliare. (5) Molestia, vessazione, noja. (6) Dolore, sciagura. (7) Precipitandosi. (8) Accoglie. (9) Lanciato, scagliato. (10) Gambling, addetto al giuoco. (11) Dice (sing. die), i dadi. (12) Gajo, allegro. (13) France. — *England and the English* was inscribed to Prince Talleyrand, then French Ambassador at the Court of St. James.

(*) *Not* taking into account the number of those unfortunates exposed at the *Morgue*, one half of whom at least were probably suicides. (**) It is now 1,260,000 less. By the last census, in 1850, the population of Paris was 1,140,000, while that of London, in 1851. was 2,360,000.

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« With the greatest pleasure; — yet now I think of it, I am particularly engaged to shoot myself (1); I am really *au désespoir!* — but one can't (342) get off (2) *such* an engagement, you know ».

« I would not ask such a thing, my dear fellow. Adieu! — By the way (3), if you should (227) ever *come back* to Paris again, I have changed my lodgings. *Au plaisir!* »

Exeunt (4) the two friends; the one twirling (5) his moustaches, the other humming (6) an opera tune.

This gaiety of suicidalism is not the death *à la mode* with us; neither are we so sentimental in these delicate matters as our neighbours over the water (7). We do not shoot each other (268) by way of being romantic. Ladies and gentlemen forced to « part company (8), » do not betake themselves (9) « to a retired spot, » and tempt the dread unknown (10), by a brace (11) of pistols, tied up with cherry-coloured ribbons (12).

In a word, when we shoot ourselves, we consider it no joke; we come to the resolution in sober sadness; we have no inherent predilection for the act: no « hereditary imperfection in the nervous juices » (as Montesquieu, with all the impudence of a philosopher, has gravely asserted) forcing us on to the « *funis, amnis,* » — the gates out of this world into the next. No people destroy themselves with a less lively inclination; and, so generally are sudden reverses of fortune the propellers (13) to the deed (14) that with us (15) not one suicide in ten would cease to live, if it were not that he has nothing to live upon (341). In fact, he does not relinquish life — life relinquishes him.

But if it be true, then, that we are so far from being a suicidal people, that the French have, by *strict* calculations, been computed to kill *their five* to *our one;* if among no commercial people has the crime of suicide, perhaps, been not only less frequent, but committed with less levity, — the abhorrent offspring of the most intolerable reverses; if this be true, what becomes of all those admirable books, witty and profound, which your Excellency's fellow-countrymen have written, about our acknowledged propensity to ropes and razors, our inclination to kill ourselves, from the slightest causes, and out (313) of a principle of ennui? What becomes of the ingenious systems that have been built upon that « fact; » enlivened by the gaiety of Voltaire; rendered touching by the sentimentality of De Staël — one writer

(1) Ammazzarmi con un colpo di fucile. (2) Esentarsi. (3) Di volo, alla sfuggita. (4) The latin terms *exit* and *exeunt* (esce ed escono), , are seldom used except in theatrical representations and in the burlesque or mock heroic style. (5) Ritorcendo, lisciando. (6) Canterellando. (7) Di oltre mare. (8) Separarsi l'un dall'altro. (9) Non si recano. (10) Mondo sconosciuto, l'altro mondo. (11) Pajo. (12) Legati con nastri di colore di ciliegio. (13) Instigatori. (14) Atto, azione. (15) Da noi, presso noi.

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accounting (341) for it one way, one another; but, all sure to account for what they had forgotten to prove? Your Ecellency may perceive, by their theories, which I think I have now for ever demolished, how necessary it is for an Englishman sometimes to write about England. I say, their theories I have for ever demolished; yet, Heaven knows if I have, — there is a wonderful vigour of constitution in a popular fallacy. When the world has once got hold of a lie (1), it is astonishing how hard it is to get it out of the world (2). You beat it about the head, till it seems to have given up the ghost (3); and, lo (4)! the next day it is as healthy as ever. The best example of the vitality of a fine saying, which has the advantage of being a fallacy, is in the ever-hacknied (5) piece of nonsense attributed to Archimedes; viz « that he could move the earth if he had any place at a distance from it, to fix a prop (6) for his lever ». Your Excellency knows that this is one of the standard allusions (7), one of the necessary stock in trade for all orators, poets, and newspaper writers; and persons, whenever they meet with it, take Archimedes for an extraordinary great man, and cry, « Lord, how wonderful! » Now, *if* Archimedes had found his place, his prop, and his lever, and if he could have moved with the swiftness of a cannon-ball, 480 miles every hour, it would have taken him just 44,963,840,000,000 years to have raised the earth one inch. And yet people will go on quoting absurdity as gospel (8); wondering at (341) the wisdom of Archimedes, and accounting (341) for the unparalleled suicidalism of the English, till we grow tired (9) of contradiction; for, when you cannot convince the Squire Thornhills of the world, you must incur the mortification of Moses (10), and be contented to let them out-talk (309) you.

I think, however, that I need take no pains to prove the next characteristic of the English people, — a characteristic that I shall but just touch upon; viz. their wonderful Spirit of Industry. This has been the saving principle of the nation. counteracting the errors of our laws, and the imperfections of our constitution. We have been a great people, because we have been always active — and a moral people, because we have not left ourselves time to be vicious. Industry is, in a word, *the* distinguishing quality of our nation, the pervading (11) genius of our riches, our grandeur, and our power!

Every great people has its main (12) principle of greatness, some

(1) Ha afferrato, si è appigliato ad una menzogna. (2) Di farla uscire del mondo, farla morire, ammazzarla. (3) Reso l'anima. (4) Ve! Ve! ecco! (5) Trito. (6) Prop (*fulcrum*), puntello. (7) Luoghi comuni. (8) Vangelo, verità indubitata ed indubitabile. (9) Stanchi, stucchi. (10) Vedi Goldsmith's Vicar of Wakefield, chap. 7. (11) P. di to pervade (*lat.* per-vado), penetrare, infiltrarsi in tutto e per tutto. (12) Capo, fondamentale, essenziale.

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one quality, the developing and tracing, and feeding and watching, of which, has *made* it great. Your Excellency remembers how finely Montesquieu has proved this important truth, in the «Grandeur et Decadence des Romains». With France, that principle is the love of glory; with America, it is the love of liberty; with England, it is the love of action;—the safest and most comprehensive principle of the three; for it gains glory, without seeking it too madly, and it requires liberty, in order to exist.

HUNT;—LAMB;—LANDOR.

Mr. Leigh Hunt's Indicator contains some of the most delicate and subtle criticisms in the language. His kindly and cheerful sympathy with Nature—his perception of the minuter and more latent sources of the beautiful—spread(1) an irresistible charm over his compositions,—but he has not as yet (2) done full justice to himself in his prose writings, and must rest his main reputation upon those exquisite poems which the age is beginning to appreciate.

In considering the recent additions to our *belles lettres, The Essays of Elia* cannot be passed over in silence. Their beauty is in their delicacy of sentiment. Since Addison, no writer has displayed an equal refinement of humour; and if no single one of Mr. Lamb's conceptions equals the elaborate painting of Sir Roger de Coverley, yet his range(3) of character is more extensive than Addison's, and in his humour there is a deeper pathos. His compositions are so perfectly elaborate, and so minutely finished, that they partake rather of the character of poetry than of prose; they are as perfect in their way as the Odes of Horace.

Among the most remarkable men of the day in command of language—in scholastic copiousness of learning—in deep and laborious thought—in elevation of sentiment—I would place Walter Landor. Few men were better calculated to lead(4) the literature of the age,—unhappily for all, he has not entered into that ambition—he has thrown the mighty wealth of his thoughts into frigid and unpopular channels. His «Imaginary Conversations(5)» are replete(6) with every beauty of intellect—every grace of composition; but «Imaginary Conversations» must ever want the irresistible charm of truth. Dialogue, so admirable a method of investigation in the actual world when living witnesses(7) are confronted, and truth elicited(8) through all the windings of cross-examination(9),—becomes cold and unreal when the Author summons(10) the actors at his caprice, and

(1) Spandono. (2) Per anco. (3) Range of character, il numero e la varietà de' caratteri descritti da lui. (4) Capitanare. (5) «Of Literary Men and Statesmen of all Ages and Countries». (6) Ripieno, pieno zeppo. (7) Testimonj. (8) Edotta. (9) Serpeggiamenti degli interrogatorj. Contraddittorj. (10) Cita, chiama.

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pours his own language from their lips — he has it then «all his own way» — makes giants at his whim(1) — to kill them at his caprice. The wisdom, which if uttered (2) in his own person would be irresistible — uttered by another seems only an emanation from a peculiar character — we ask whether or not it be appropriate — not whether it be true. As philosophy, it becomes dubious, and as fiction, it is uninteresting; like the long speeches(3) on the French stage(4), it is the Drama without events — a declamation answered by a declamation. Had Landor put forward the pith (5) and matter of his dialogues as essays — the results of his individual opinions — they would have carried with them far more weight and obtained a wider and more unmingled admiration. But his peculiar genius lies, perhaps, in History. His acute penetration into character — his extensive knowledge — his generous and lofty views — qualified in the closet only by his experience of mankind, render him, above most men living, worthy to redeem our age from that singular barrenness (6) in historical literature, which Schlegel has not perhaps unjustly attributed to our neglect of Moral Philosophy. Yet in the vigour of life, and with all the resources of retirement, amidst the shades(7) which Dante inhabited and Boccaccio celebrated, he has it still in his power to do the amplest justice to his magnificent intellect. BULWER.

OBSERVATIONS AND PASSAGES FROM VARIOUS AUTHORS.

Old friends are best. King James used to call for (8) his old shoes (9): they were easiest for his feet. *Selden.* — General, abstract truth is the most precious of all blessings; without it man is blind(10), it is the eye of reason. — The richest genius, like the most fertile soil, when uncultivated, shoots up into the rankest weeds(11); and instead of vines and olives for the pleasure and use of man, produces to its slothful owner(12), the most abundant crop of poisons(13) *Hume.* — After all, the most natural beauty in the world is honesty and moral truth. For all beauty is truth. True features(14) make the beauty of a face: and true proportions the beauty of architecture, as true measures that of harmony and music. In poetry, which is all fable, truth still is the perfection. *Shaftesbury.* — A propensity to hope and joy is real riches; one to fear and sorrow, real poverty. *Hume.* — Inviolable fidelity, good humour, and complacency of temper, outlive(309) all the charms of a fine face, and make the decays of it invisible. *Steele.* — Excellence is never granted(15) to man but as the

(1) Fantasia, piacimento. (2) Proferita. (3) Discorsi. (4) Teatro (stadio). (5) Midolla, spirito. (6) Sterilità. (7) Ombre. (8) Domandare. (9) Scarpe. (10) Cieco. (11) Erbe selvatiche, mal'erbe. (12) Pigro possessore. (13) Raccolta di veleno. (14) Fattezze. (15) Concessa.

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reward of labour. It argues indeed no small strength of mind to persevere in habits of industry without the pleasure of perceiving those advances, which, like the hand of a clock, whilst they make hourly approaches to their point, yet proceed so slowly, as to escape observation. *Reynolds.* — Frugality may be termed the daughter of prudence, the sister of temperance, and the parent of liberty. He that is extravagant will quickly become (1) poor, and poverty will (89) enforce dependence, and invite corruption. It will almost always produce a passive compliance (2) with the wickedness of others, and there are few who do not learn by degrees to practise those crimes which they cease to censure. *Johnson.* — All courageous animals are carnivorous; and greater courage is (285) to be expected in a people, such as the English, whose food is strong and hearty (3), than in the half-starved (4) commonalty of other countries. *Temple.* — A young fellow who seems to have no will of his own, and does every thing that is asked of him, is called a very good-natured (149), but at the same time is thought a very silly (5), young fellow. *Chesterfield.* — There seems to be but three ways for a nation to acquire wealth: the first is by war, as the Romans did, in plundering (6) their conquered neighbours — this is robbery; the second by commerce, which is generally cheating (7); the third by agriculture, the only honest way, wherein (8) man receives a real increase of the seed thrown into the ground (9), in a kind of continual miracle, wrought (19) by the hand of God in his favour, as a reward (11) for his innocent life and his virtuous industry. *Franklin.* — He submits to be seen through a microscope, who suffers himself to be caught in a fit of passion (12). *Lavater.* The round (13) of a passionate man's life is in contracting debts in his passion, which his virtue obliges him to pay. He spends his time in outrage and acknowledgment, injury and reparation. *Johnson.*

The morality of an action depends upon the motive from which we act. If I fling (14) half-a-crown to a beggar with intention to break his head, and he picks it up (15) and buys victuals (16) with it, the physical effect is good; but with respect to me, the action is wrong. *Johnson.* — He who sedulously attends, pointedly asks, calmly speaks, coolly answers, and ceases when he has no more to say, is in possession of some of the best requisites of man. — Why will any man be so impertinently officious as to tell me that all prospect of a future state is only fancy and delusion?

(1) Prodigo presto diverrà. (2) Condiscendenza, compiacenza. (3) Forte, sano e gagliardo. (4) Mezzo-affamato, mal nudrito. (5) Imbecille. (6) Saccheggiare. (7) Truffare, ingannare. (8) In cui. (9) Semenza gettata nel suolo. (10) Fatto. (11) Ricompensa. (12) Parossismo di collera. (13) Ronda, giro. (14) Getto. (15) Lo raccoglie. (16) Cibo, (vettovaglie).

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Is there any merit in being the messenger of ill news? If it is a dream (1) let me enjoy it, since it makes me both the happier(*) and better man. *Addison.* — Sin is never at a stay (2); if we do not retreat from it, we shall advance in it; and the farther on we go, the more we have to come back. *Barrow.* — Every one must see and feel, that bad thoughts quickly ripen into bad actions; and that if the latter only are forbidden (309) and the former left free, all morality will soon be at an end. *Porteus.* — Great quickness of parts is seldom joined with great solidity. The most rapid rivers are seldom deep. *Shenstone.* — The world produces for every pint of honey (3), a gallon of gall (4); for every dram of pleasure, a pound of pain; for every inch of mirth, a yard of moan; and as the ivy twines around the oak (5), so does misery and misfortune encompass the happiness of man. Felicity, pure and unalloyed felicity, is not a plant of earthly growth; her gardens are the skies. *Burton.* Rest unto our souls! — 'tis all we want (342) — the end of all our wishes and pursuits: give us a prospect of this, we take the wings of the morning, and fly to the uttermost (6) parts of the earth to have it in possession: we seek for it in titles, in riches and pleasures — climb (7) up after it by ambition, — come down again and stoop (8) for it by avarice, — try all extremes; still we are gone out of the way, nor is it, till after many miserable experiments, that we are convinced at last, we have been seeking every where for it, but where there is a prospect of finding it; and that is within ourselves, in a meek and lowly (9) disposition of heart. *Sterne.* — I have known men, grossly injured in their affairs, depart pleased, at least silent, only because they were injured in good language, ruined in caresses, and kissed while they were struck under the fifth rib (10). *South.* — The same care and toil that raise a dish of peas (11) at Christmas (12), would give bread to a whole family during six months. *Hume.*

Acquaintance and experience avail more in making one's fortune than genius or talent. Nothing can be more destructive to ambition, and the passion for conquest, than the true system of astronomy. What a poor thing is even the whole globe in comparison of the infinite extent of nature!

It has been computed that if every man and woman would work for four hours each day on something useful, that labour would produce sufficient to procure all the necessaries and comforts of

(1) Sogno. (2) Sosta, fermata, posa. (3) Miele. (4) Otto pinte di fiele. (5) L'edera s'avviticchia intorno alla quercia. (6) Più rimote. (7) C'inerpichiamo, ci arrampichiamo. (8) Ci chiniamo, ci abbassiamo. (9) Mansueta e umile. (10) Percosse sotto la quinta costola. (11) Produce un piatto di piselli. (12) Natale.

(*) How do adjectives of two syllables ending in *y* form their degrees of comparison?

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life: want and misery would be banished out of the world, and the rest of the twenty-four hours might be leisure (1) and pleasure. *Franklin.*—In comedy, the plot (2) turns on marriage; in tragedy, it turns on murder (3). The whole intrigue, in the one and the other, turns on this grand event; will they marry? will they not marry? will they murder? will they not murder? There will be a marriage; there will be murder; and this forms act the first. There will be no marriage; there will be no murder; and this gives birth to act the second. A new mode of marrying and of murdering is prepared for the third act. A new difficulty impedes the marriage or the murder, which the fourth act discusses. At last, the marriage and the murder are effected for the benefit of the last act.—To be flattered is grateful, even when we know that our praises are not believed by those who pronounce them; for they prove at least our power, and show that our favour is valued, since it is purchased by the meanness of falsehood. *Johnson.*—The web (4) of our life is of a mingled yarn (5), good and ill together: our virtues would be proud if our faults whipped (6) them not; and our crimes would despair, if they were not cherished by our virtues. *Shakspeare.*—Such is the emptiness of human enjoyment, that we are always impatient of the present. Attainment (7) is followed by neglect, and possession by disgust; and the malicious remark of the Greek epigrammatist on marriage, may be applied to every other course of life, that its two days of happiness are the first and the last. *Johnson.*—The proverbs of several nations were much studied by Bishop Andrews, and the reason he gave was, because by them he knew the minds of several nations, which is an excellent thing. *Selden.*—Who ever so greedily hunted after security and repose, as Alexander and Cesar did after disturbances, and difficulties? Theres used to say, that when he had no wars, he fancied there was no difference between him and his groom (8)—*Wishes* run over (9) in loquacious impotence; *will* presses on with laconic energy.

People in general eat twice as much as nature requires. Suppers (10) are not bad, if we have not dined; but restless nights naturally follow hearty suppers after full dinners. Indeed, as there is a difference in constitutions, some rest well after these meals (11); it costs them only a frightful dream and an apoplexy, after which they sleep till doomsday (12). Nothing is more common in the newspapers, than instances of people, who, after eating a hearty supper, are found dead in bed in the morning. *Franklin.* Cards,

(1) Ozio, agio, comodo. (2) Intreccio. (3) Omicidio, ammazzamento. (4) Tela (sul telajo). (5) Filo misto. (6) Frustassero. (7) Conseguimento, successo. (8) Palafreniere, *jockey*. (9) Traboccano, si dileguano. (10) Cene. (11) Pasti. (12) Finimondo, il giorno del giudizio universale.

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seem invented for the use of children; and among the toys (1) peculiar to infancy, the bells, the whistle, the rattle and the hobby-horse (2) deserved their share of commendation. By degrees men who came nearest to children in understanding and want of ideas, grew enamoured of them as a suitable (3) entertainment; others also, pleased to reflect on the innocent part of their lives, had recourse to this amusement as what recalled it to their minds. A knot (4) of villains increased the party; who, regardless of that entertainment which the former seemed to draw from cards, considered them in a more serious light, and made use of them as a more decent substitute to robbing on the road, or picking pockets (5). *Shenstone.* — Modesty is to merit what shades are to figures in a picture; giving it strength and beauty. *Bruyere.* — For general improvement, a man (172) should read whatever his immediate inclination prompts him to; though, to be sure, if a man has a science to learn, he must regularly and resolutely advance. What we read with inclination makes a stronger impression. If we read without inclination half the mind is employed in fixing the attention, so there is but half to be employed on what we read. *Johnson.*

We should know something of every thing, and every thing of something (*). Many have been ruined *by* their fortunes; many have escaped ruin by the want of fortune. To obtain it, the great have become little, and the little great. *Zimmerman.* — The pleasure of the religious man is an easy and a portable pleasure, such as he can carry about in his bosom. A man putting all his pleasures into this one, is like a traveller putting all his goods into one jewel (6), the value is the same, and the convenience greater. *Tillotson.* — Democritus, who was always laughing, lived one hundred and nine years; Heraclitus, who never ceased (284) crying, only sixty. Every ten months, the Ephores of Sparta caused all boys that were too fat to be whipped till they bled (7). Among the Gauls, men that were too fat were condemned to pay a fine (8). — What numbers live to the age of fifty or sixty years! yet, if estimated by their merit, are not worth the price of a chick (9) the moment it is hatched (10) *Shenstone.* — If there is an evil in this world, 'tis sorrow and heaviness (11) of heart. The loss of goods, — of health, — of coronets and mitres, are only evil, as they occasion sorrow; — take that out — the rest is fancy, and dwelleth only in the head of man. *Sterne.* — Flattery corrupts both the receiver and the

(1) Giocattoli. (2) Campanette, zufolo, suonaglio e cavallo di legno. (3) Conveniente. (4) (Nodo), gruppo, brigataccia, ciurmaglia. (5) Vuotare le tasche. (6) Diamante, gioja. (7) A sangue. (8) Una multa. (9) Pulcino. (10) Covato, esce del guscio. (11) Dolore ed abbattimento. (*) Of our own trade or profession.

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giver, and adulation is not of more service to the people than to kings. *Burke.* — That all who are happy are equally happy, is not true. A peasant and a philosopher may be equally satisfied, but not equally happy. Happiness consists in the multiplicity of agreeable consciousness. A peasant has not capacity for having equal happiness with a philosopher: as a small drinking glass and a large one may be equally full, but the large one holds more than the small. *Johnson.* — Gambling (1) houses are temples where the most sordid and turbulent passions contend; there no spectator can be indifferent: a card, or a small square of ivory, interests more than the loss of an empire, or the ruin of an unoffending group of infants, and nearest relatives. — The improvement of the understanding is for two ends: first, our own increase in knowledge; secondly, to enable us to deliver that knowledge to others. *Locke.* — Wherever I find a great deal of gratitude in a poor man, I take it for granted there would be as much generosity if he were a rich man. *Pope.* — He who has refused to live a villain, and has preferred death to a base action, has been a gainer by the bargain. *Shaftesbury.* — No man is so insignificant as to be sure his example can do no hurt (2) *Clarendon.* — No money is better spent than what is laid out (3) for domestic satisfaction. A man is pleased that his wife is dressed as well as other people, and his wife is pleased that she is dressed. *Johnson.* — Hunger is the mother of impatience and anger: and the quarter of an hour before dinner is the worst that suitors (4) can choose. *Venter non habet aures.* — A man of wit is not incapable of business, but above it. A sprightly generous horse is able to carry a pack-saddle (5) as well as an ass; but he is too good to be put to the drudgery (6). *Pope.*

Books, like friends, should be few and well-chosen. — Like friends, too, we should return to them again and again — for, like true friends, they will never fail us — never cease to instruct — never cloy (7). *Joineriana.* — As every thread (8) of gold is valuable, so is every minute of time; and as it would be great folly to shoe (9) horses (as Nero did) with gold, so it is to spend time in trifles. *Mason.* — What is the life of man? Is it not to shift from side to side? — from sorrow to sorrow? — to button up (10) one cause of vexation — and unbutton another? *Sterne.* — Open your mouth and purse cautiously; and your stock of wealth and reputation shall (222), at least in repute, be great. — There are four good mothers, of whom are often born (11) four unhappy

(1) Di giuoco. (2) Male, danno. (3) Speso. (4) Postulanti, chieditori. (5) Basto. (6) Travaglio, servigio vile. (7) Satollare, stuccare, stufare. (8) Filo. (9) Ferrare. (10) Bottonare, chiudere. (11) Nate.

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daughters; truth begets (1) hatred, happiness pride, security danger, and familiarity contempt. *Steele.* — A blockhead cannot come in, nor go away, nor sit, nor rise, nor stand, like a man of sense. — That was excellently observed, say I, when I read a passage in an author where his opinion agrees with mine. When we differ, there I pronounce him to be mistaken. *Swift.*

A man whose great qualities want the ornament of exterior attractions, is like a naked (2) mountain with mines of gold, which will be frequented only till the treasure is exhausted. *Johnson.* — The great rule of moral conduct is, next to (3) God, to respect time. — You may depend upon it that he is a good man whose intimate friends are all good, and whose enemies are characters decidedly bad. *Lavater.* — He that has a handsome wife, by other men is thought happy, 'tis a pleasure to look upon her, and be in her company; but the husband is cloyed with (4) her. We are never contented with what we have. — A man that will (281) have a wife should be at the charge of her trinkets (5), and pay all the debts she contracts upon them. He that will keep a monkey (6) should pay for the glasses he breaks. *Selden.* — To pass a hard and ill-natured reflection upon an undesigning action; to invent, or, which is equally bad, to propagate a vexatious report, without colour and grounds (7); to plunder an innocent man of his character and good name, a jewel which perhaps he has starved himself to purchase, and probably would hazard his life to secure; to rob him at the same time of his happiness and peace of mind; perhaps his bread, — the bread, may be, of a virtuous family; and all this, as Solomon says of the madman, who casteth fire brands, arrows (8), and death, and says, «Am I not in sport?» all this, out of wantonness (9), and oftener from worse motives: the whole appears such a complication of badness, as requires no words or warmth of fancy to aggravate. *Sterne.* — Laziness begot ennui (10); and this set men in quest of diversions, play and company, on which however it is a constant attendant; he who works hard, has enough to do with himself otherwise. *Bruyere.* — The freer you feel yourself in the presence of another the more free is he: he who is free makes free. — In every sentence, we ought to give a clear, strong, exact and full idea of our meaning.

When the world has once begun to use us ill, it afterwards continues the same treatment with less scruple or ceremony. *Swift.* Among the sources of those innumerable calamities which from

(1) Genera. (2) Nuda, sterile. (3) Dopo. (4) Stucco, ristucco di. (5) Ornamenti vani, frascherie, gingilli, ninnole. (6) Scimmia. (7) Motivi, cagione. (8) Tizzoni, frecce. (9) Per diporto, per ischerzo. (10) La pigrizia generò la noja.

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age to age have overwhelmed (1) mankind, may be reckoned as one of the principal, the abuse of words. *Horne.* — Positiveness is a good quality for orators; because he that would obtrude (2) his thoughts upon a multitude, will convince others the more, the more he appears convinced himself. *Swift.* — What has pleased, and continues to please, is likely to please (3) again: hence are derived the rules of art. *Reynolds.* — Sin is the fruitful parent of distempers; ill lives make good physicians. *South.* — The insolent civility of a proud man is, if possible, more shocking (4) than his rudeness could be; because he shows you, by his manner, that his goodness alone bestows upon you what you have no pretence to claim. *Chesterfield.* — 'Tis very natural for a young friend and a young lover, to think the persons they love have nothing to do but please them; when, perhaps, they, have had themselves twenty other engagements before. *Pope.* — What is painful to the body may be profitable to the soul. Sickness, the mother of modesty, puts us in mind of (5) our mortality, and while we drive on heedlessly in the full career of worldly pomp and jollity (6) kindly pulls (7) us by the ear, and brings us to a proper sense of our duty. *Burton.* — I know no sort of speaking so offensive as that of giving praise, and closing it with an exception. *Steele.* « Love covers a multitude of sins. » When a scar (8) cannot be taken away, the next kind office is to hide it. Love is never so blind as when it is to spy faults. It is like the painter, who, being to draw the picture of a friend having a blemish (9) in one eye, would picture only the other side of his face. To be a husbandman (10), is but a retreat from the city; to be a philosopher, from the world; or rather, a retreat from the world, as it is man's, into the world, as it is God's. *Cowley.* Set (341) him down as your inferior who listens to you in a tete a tete, and contradicts you when a third appears. — Smiles are powerful orators, and may convey (11), though in silence, matters of great signification to the heart. But they may also lead a lover into a fool's paradise; for there are many who, if they only see a fair maid laugh, or show a pleasant countenance, immediately fancy it a favour bestowed peculiarly on themselves. *Burton.* — If we but knew how little some enjoy of the great things they possess, there would not be much envy in the world. *Young.* — Good manners is the art of making those people easy with whom we converse. Whoever makes the fewest persons uneasy, is the best bred person in the company. *Swift.* — Among well-bred people,

(1) Oppresso, sopraffatto. (2) Lat. *obtrudo*, (offrire o presentare con importunità), imporre. (3) Is likely to please, verisimilmente (probabilmente) piacerà. (4) Disgustoso, ributtante. (5) Ci rammenta, ci fa venire in mente. (6) Giovialità, allegria. (7) Tira. (8) Cicatrice, sfregio. (9) Difetto, bruttura. (10) Agricoltore, coltivatore. (11) Trasmettere.

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a mutual deference is affected; contempt of others disguised; authority concealed, attention given to each in his turn (1); and an easy stream (2) of conversation maintained, without vehemence, without interruption, without eagerness for victory, and without any airs of superiority. *Hume.* — A poet, that fails in writing, becomes often a morose (3) critic. The weak and insipid white wine makes at length excellent vinegar (4). *Shenstone.* — Zeal for the public good is the characteristic of a man of honour, and a gentleman, and should supersede all private gratifications. Whoever wants this motive, is an open enemy, or an inglorious neuter to mankind. — There is no defence against reproach but obscurity; it is a kind of concomitant to greatness, as satires and invectives were an essential part of a Roman triumph. *Addison.* — It is wisely ordained by the laws of England, that « the person of the monarch is sacred; » as also that « the king can do no wrong ». The meaning of this last maxim is that, if wrong should happen at any time to be done, the blame is to be laid upon the administration, and not upon the king. *Kett.* — Alas! if the principles of contentment are not within us, the height of station and worldly grandeur will as soon add a cubit to a man's stature as to his happiness. *Sterne.* — A map does not exhibit a more distinct view of the boundaries and situation of every country, than its news does a picture of the genius and morals of its inhabitants. *Goldsmith.* — That wit is false which can subsist only in one language; and that picture which pleases only one age or nation, owes its reception to some local or accidental association of ideas. *Reynolds.* When a man writes from his own mind, he writes very rapidly: the greatest part of a writer's time is spent in reading, in order to write; a man will turn over half (121) a library to make one book. *Johnson.* — Avoid him who, from mere curiosity, asks three questions running (5) about a thing that cannot interest him. — Fine sense and exalted sense are not half so useful as common sense. An Englishman fears contempt more than death: he often flies to death as a refuge from its pressure, and dies when he fancies (*) the world has ceased to esteem him. *Goldsmith.* — Every man has just as much vanity as he wants understanding. *Pope.* — Food improperly taken, not only produces original diseases, but affords those that are already engendered both matter and sustenance; so that, let the father of disease be what it may, intemperance is certainly its mother. *Burton.* — So far is it from being true that men

(1) Volta. (2) Corrente. (3) Acerbo, fastidioso, bisbetico. (4) Aceto. (5) Alla fila.

(*) What is the infinitive of *flies* and *fancies?* When a verb ends in *y* with a consonant before it, how is the third person singular of the indicative present formed? How is the *past* formed? Vedi grammatica, nota (a), pag. 157, nona edizione.

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are naturally equal, that no two people can be half an hour together but one shall acquire an evident superiority over the other. *Johnson.*

THE WAY TO MAKE MONEY PLENTY (1) IN EVERY MAN'S POCKET (2).

At this time, when the general complaint(3) is that money is scarce, it will be an act of kindness to inform the moneyless how they may reinforce their pockets. I will acquaint them with the true secret of money-catching (4), the certain way to fill empty purses—and how to keep them always full. Two simple rules, well observed, will do the business. — First, let honesty and industry be thy constant companions; and, secondly, spend one penny less than thy clear gains (5).

Then shall thy hide-bound (6) pocket soon begin to thrive(7), and will never again cry(8) with the empty belly-ache (9): neither will creditors insult thee, nor want oppress, nor hunger bite, nor nakedness freeze(10) thee. The whole hemisphere will shine brighter, and pleasure spring up in every corner (11) of thy heart. Now, therefore, embrace these rules and be happy. Banish the bleak (12) winds of sorrow from thy mind, and live independent. Then shalt thou be a man, and not hide thy face at the approach of the rich, nor suffer the pain of feeling little when the sons of fortune walk at thy right hand: for independence whether with little or much, is good fortune, and placeth thee on even ground with the proudest of the golden fleece (13). Oh, then, be wise, and let industry walk with thee in the morning, and attend thee until thou reachest(14) the evening hour for rest. Let honesty be as the breath (15) of thy soul, and never forget to have a penny, when all thy expenses are enumerated and paid: then shalt thou reach the point of happiness, and independence shall be thy shield and buckler(16); thy helmet and crown: then shall thy soul walk upright, nor stoop to the silken (309) wretch because he hath riches, nor pocket an abuse(17) because the hand which offers it wears a ring set(18) with diamonds.

ADVICE TO A YOUNG TRADESMAN (19).

REMEMBER that *time* is money. He that can earn 10s. (20) a-day by his labour, and goes abroad, or sits idle one half of that day, though he spends but 6d. (1) during his diversion or idleness,

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(1) Abbondevole. (2) Tasca. (3) Lamento. (4) Di acchiappare i danari. (5) Netti guadagni. (6) Stitica. (7) Prosperare, ingrossare. (8) Gridare, piangere. (9) Empty, vuoto; belly, ventre; ache, dolore, angoscia; empty belly-ache, i dolori colici cagionati dall'inedia. (10) Gelare, ghiacciare. (11) Cantuccio, ricesso, ripiega. (12) Freddo, aspro, acuto, pallido, cupo, smorto. (13) Fleece, vello; the golden fleece, il toson d'oro. (14) Arrivi a. (15) Fiato, respiro, spirito. (16) Scudo grande e piccolo. (17) Insulto, sopruso. (18) Ornato, (legato, incastonato). (19) Mercatante, artigiano. (20) Guadagnare (colla fatica) ten shillings. (1) Six pence; *d* è l'iniziale della voce lat. *denarius, denarii,* in inglese *penny pence.*

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ought not to reckon *that* the only expense; he has really spent, or rather thrown away 5s. besides.

Remember that *credit* is money. If a man lets his money lie in my hands after it is due, he gives me the interest, or so much as I can make of it during that time. This amounts to a considerable sum where a man has extensive credit, and makes good use of it.

Remember that money is of a prolific nature. Money can beget(1) money, and its offspring (2) can beget more, and so on (3): — 5s. turned is 6s.: turned again it is 7s. 3d.: and so on till it becomes L. 100. The more there is of it the more it produces every turning, so that the profits rise quicker and quicker. He that kills a breeding sow (4), destroys all her offspring to the thousandth generation. He that murders a crown, destroys all that it might have produced, even scores (5) of pounds.

Remember that L. 6 a-year is but a groat (four pence) a day. For this little sum (which may be daily wasted either in time or expense, unperceived), a man of credit may, on his own security, have the constant possession and use of L. 100. So much in stock, briskly (6) turned by an industrious man, produces great advantage.

Remember this saying, — « The good paymaster (7) is lord of another man's purse. » He that is known to pay punctually to the time he promises, may at any time, and on any occasion, raise (8) all the money his friends can spare (9). This is sometimes of great use. After industry and frugality, nothing contributes more to the raising of a young man in the world, than punctuality and justice in all his dealings (10): therefore, never keep borrowed money an hour beyond the time you promised, lest (240) a disappointment shut (341) up your friend's purse for ever.

The most trifling actions that affect a man's credit are to be regarded. The sound of your hammer (11) at five in the morning or nine at night, heard by a creditor, makes him easy six months longer; but if he sees you at a billiard table, or hears your voice at a tavern, when you should be at work, he sends for (341) his money the next day, and demands it or a part of it before he can receive it in a lump (12).

It shows, besides, that you are mindful (13) of what you owe; it makes you appear a careful as well as an honest man, and that still increases your credit.

Beware (14) of thinking your own what you possess, and of living accordingly. It is a mistake (15) that many people who have credit fall into (64). To prevent this, keep an exact account, for

(1) Generare. (2) Prole. (3) E cosi via via, via dicendo. (4) Troja. (5) Ventine. (6) Prestamente, lestamente, sveltamente. (7) Chi paga puntualmente. (8) Levare, prendere ad imprestito. (9) Risparmiare, far senza. (10) Affari. (11) Martello. (12) Massa, mole, complesso. (13) Memore, ricordevole. (14) Guardatevi. (15) Sbaglio.

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some time, both of your expenses and your income. If you take the pains at first to mention particulars, it will have this good effect, you will discover how wonderfully trifling expenses mount up to large sums, and will discern what might have been, and may for the future be saved, without occasioning any great inconvenience.

In short, the way to wealth, if you desire it, is as plain as the way to market. It depends chiefly on two things, *industry* and *frugality;* that is, waste neither *time* nor *money,* but make the best use of both. Without industry and frugality nothing will do, and with them every thing(1). He that gets(2) all he can honestly, and saves all he gets (necessary expenses excepted), will certainly become *rich* — if that Being who governs the world, to whom all should look for a blessing on their honest endeavours, doth not, in his wise providence, otherwise determine.

1748. B. FRANKLIN.

LITERARY GLEANINGS.

The most civilized nation is that in which the mass of the people best know their duty to their fellow men, and best know how to perform it. If this definition be correct, it follows(3) that the most religious country is the most civilized; for, though infidelity may teach us our duty, religion alone can give us the power to fulfil it.

The words which we employ should be so arranged in our sentences as to exhibit the exact idea that we intend to express, and neither more nor less. Words out of place, like glasses(4) out of focus, obscure what they were intended to make clear. Metaphors should be useful as well as decorative; and, like the thyrsus of the ancients, should carry a weapon(5) under their foliage. — Style must be formed by writing much, with a clear head and a warm heart. Perspicuity and energy will then both be secured. If my mind can only be brought to operate with ease and vigour, the words which it spontaneously selects as the clothing of its thoughts will be the best. — Learn to regard every moment as pregnant with something valuable, which requires only skill(6) and effort to bring it forth. — Let me live with this impression, that there is some one thing which I ought to be doing at this present moment. Did you ever know a greatly good man that was not an early riser? Patient untiring(7) industry alone, can qualify for eminent and extended usefulness. How much time is spent in thinking about things, when we ought to be doing them! There is a time for every thing. The habit of seizing(8).

(1) *Will do,* taciuto. (2) Guadagna, ottiene. (3) Consegue. (4) Cannocchiali. (5) Portare un'arma. (6) Accorgimento, perspicacia, perizia. (7) Indefessa, instancabile. (8) Afferrare.

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and improving with avidity, every hour as it passes, is of inestimable value. — It is not well to generalize before the mind is acquainted with a great number of particular facts. Hence (1) the folly of attempting to teach grammar, before there is an acquaintance with the language (*). — Acquire a habit of doing every thing with vigour. — The man who will search (2) after truth, and when he has found it, will boldly (3) speak it out, must also suffer for it. — A religion which does not lead to purity of heart is worthless, a mere form, a dead letter without any vital power. — Few things are more valuable than a certain habit and determination of mind, which leads one (4) to make the best of existing circumstances. The man who has attained this desirable state of mind, when he meets with failure and disappointment, instead of sinking into a state of despondency (5), and wasting his time in useless complainings (6), rises up with renewed energy, strenghtens the things that remain, and often by a little extra effort, recovers what was lost. Even in a defeat an able general will often find the elements of a future victory. — Evening readings in families may be a great source of happiness and improvement. They not only have an immediate influence upon the different members during the time of reading, but must be felt in all their intercourse (7) with each other. Their thoughts will be directed into the shame channel, and moulded (8) into a similar form. The enjoyment of friendship arises (9) from the interchange of ideas upon subjects with which friends are mutually acquainted, and the more these subjects can be multiplied, the greater will be the attraction between mind and mind. How much more delightful is such a scene, than the gloomy stillness (10), or the noisy scandal (11) and impertinent chatter (12), which pervade the fire-sides of many families. — Endeavour to create in all over whom your influence extends, a love of reading, and a taste for moral and intellectual pleasures. Open a Lending Library on your estate, or in your neighbourhood. It will cost you little; it will do much good. Many of the operatives who spend their evenings and holidays (13) at the ale-house (14) or gaming table, corrupting and being corrupted, degrading and becoming degraded, would pass them in the bosom (15) of their families, raising (16) themselves and their connections to the dignity of men, could they only procure books. Let such complaints,

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(1) Quindi, (quinci). (2) Ricercare. (3) Arditamente. (4) Ci conduce. (5) Avvilimento, abbattimento. (6) Lamenti, lagnanze, piagnistei. (7) Rapporti, relazioni. (8) Plasmati. (9) Nasce, deriva, procede. (10) Cupo silenzio. (11) Maldicenza. (12) Ciarla, chiacchierare. (13) Giorni festivi, feste. (14) (Birreria), bettola, osteria, taverna. (15) Seno. (16) Innalzando.

(*) Vedasi la mia Grammatica, pag. 14, nona edizione.

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at least from your tenants and neighbours, be heard no more. Lend them books and encourage them to read them. Put this pabulum of spiritual life gratis into their hands. Try, as far as in you lies, to raise the mass from their present state of moral degradation. Educate the people, and you give men to society, citizens to your country and servants to your God.—It is of vast importance to be at ease, to have all the powers of the mind in that tranquil state of preparation for action that nothing may disconcert us. Nothing is so favourable to this habit as a constant dependence upon divine aid.—Fenimore Cooper, the celebrated American Novelist, died August 1851 at his residence in Cooperstown, New-York, aged sixty two. He and the other equally distinguished American writer, Washington Irving, were both born of British parents. Those of the former arrived in the United States in 1769, those of the latter in 1760 (*). One of Cooper's daughters is the Authoress of *Rural Hours*, a book that is already popular both in England and America.

NECESSARY HINTS (1) TO THOSE THAT WOULD BE RICH.

The use of money is all the advantage there is in having money.

For L. 6 a-year you may have the use of L. 100, provided you are a man of known prudence and honesty.

He that spends a groat (2) a-day idly, spends idly above L. 6 a-year, which is the price for the use of L. 100.

He that wastes idly a groat's worth (3) of his time per day, one day with another, wastes the privilege of using L. 100 each day.

He that idly loses five shillings worth of time loses 5s., and might as prudently throw 5s. into the sea.

He that loses 5s., not only loses that sum, but all the advantages that might be made by turning it in dealing; which, by the time that a young man becomes old, will amount to a considerable sum of money.

Again, he that sells upon credit, asks a price for what he sells equivalent to the principal and interest of his money for the time he is to be kept out of it; therefore, he that buys upon credit, pays interest for what he buys; and he that pays ready money, might let that money be put to use; so that he that possesses any thing he has bought, pays interest for the use of it.

Yet, in buying goods, it is best to pay ready money, because he that sells upon credit, expects to lose five per cent by bad debts; therefore he charges, on all he sells upon credit, an advance that shall make up that deficiency.

(1) Cenni. (2) Pezzo di quattro soldi inglesi, (otto soldi francesi). (3) Il valore di quattro soldi. (*) Vedi pag. 345 qui dopo.

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Those who pay for what they buy upon credit, pay their share of this advance. He that pays ready money, escapes, or may escape that charge.

A penny saved is two pence clear; A pin a-day's a groat a-year (1).

B. FRANKLIN.

PASSAGES FROM VARIOUS AUTHORS.

Till a man is capable of conversing with ease among the natives of any country, he can never be able to form a just and adequate idea of their policy and manners. Misery assails riches, as lightning (2) does the highest towers: or as a tree that is heavy laden (3) with fruit breaks its own boughs (4), so do riches destroy the virtue of their possessor. *Burton.*—A healthy old fellow, that is not a fool, is the happiest creature living. It is at that time of life only men enjoy their faculties with pleasure and satisfaction. It is then we have nothing to manage, as the phrase is; we speak the downright (5) truth, and whether (*) the rest of the world will give us the privilege or not, we have so little to ask of them, that we can take it *Steele.* — Our greatest glory is not in never falling, but in rising every time we fall. *Confucius.*

In order to enjoy good health, it is as necessary to cleanse the skin (6) of every part of the body, as the hands and face. If you once begin to make a rule to wash (7) the whole body at least once a week, either by bathing (8) or otherwise, in cold water, the vigour and hilarity of feeling you will experience will amply repay (9) you for the labour. Try it (10) a few weeks: it will cost next to nothing. *Curtis.*—To pardon those absurdities in ourselves which we cannot suffer in others, is to be more willing to be fools ourselves than to have others so. *Pope.*—A great part of every man's life must be employed in collecting materials for the exercise of genius. Invention is little more than a new combination of those images which have been previously gathered (11) and deposited in the memory: nothing can be made of nothing: he who has laid up (12) no materials, can produce no combinations. *Reynolds.*—Be not the fourth friend of him who had three before and lost them. *Lavater.*—We should feel sorrow, but not sink under its oppression; the heart of a wise man should resemble a mirror, which reflects every object without being sullied (13) by any. *Confucius.*—An idol may be undeified by many accidental causes. Marriage in particular is a kind of counter-apotheosis, or a deification inverted. When a man be-

(1) Uno spillo al giorno è quattro soldi all'anno. (2) Il fulmine. (3) Carico. (4) Rami, ramoscelli. (5) Franca, schietta. (6) Nettare la pelle. (7) Lavare. (8) Bagnarvi. (9) Rimunerarvi. (10) Fatene lo sperimento. (11) Raccolte. (12) Accumulato. (13) Impannato, offuscato.

(*) *Whether*; why not *if* (333)?

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comes familiar with his goddess, she quickly sinks into a woman. *Addison.* — It was said of one who preached very well, and lived very ill, «that when he was out of the pulpit, it was a pity (1) he should ever go into it: and when he was in the pulpit, it was pity he should ever come out of it». But the faithful minister lives sermons. *Fuller.* — Satires and lampoons (2) on particular people circulate more by giving copies in confidence to the friends of the parties, than by printing them. *Sheridan.* — As (3) a man's salutation, so is the whole of his character.

A tutor should not be continually thundering instruction into the ears of his pupil, as if he were pouring it through a tube; but after having put the lad, like a young horse, on a trot before him, to observe his paces, and see what he is able to perform, he should, according to the extent of his capacity, induce him to taste, to distinguish, and to find out things for himself; sometimes opening the way, at other times leaving it for him to open; and by abating or increasing his own pace, he should accommodate his precepts to the capacity of his pupil. — Like dogs in a wheel (4), birds in a cage, or squirrels (5) in a chain, ambitious men still climb and climb, with great labour, and incessant anxiety, but never reach the top (6). *Burton.* — A translator dyes (7) an author, like an old stuff, into a new colour, but can never give it the lustre of the first tincture; as silks that are twice dyed lose their gloss (8) and never receive a fair colour. — A man endowed with great perfections, without good breeding, is like one who has his pockets full of gold, but always wants change for his ordinary occasions. *Steele.* — A good mien (9) in a court will carry a man greater lengths than a good understanding in any other place. *Steele.* — It is wonderful to see persons of the best sense passing away a dozen hours together in shuffling (10) and dividing a pack (11) of cards, with no other conversation but what is made up (12) of a few game phrases, and no other ideas but those of black or red spots (13) ranged together in different figures. Would not a man laugh to hear such persons complain that life is short? *Spectator.* — Nothing is more silly (14) than the pleasure some people take in «speaking their minds». A man of this character will say a rude (15) thing, for the mere pleasure of saying it, when, an opposite behaviour, quite as innocent, might have preserved his friend, or made his fortune. *Steele.* Wine heightens indifference into love, love into jealousy, and jealousy into (115) madness. It often turns the goodnatured (149) man into an idiot,

(1) Peccato (pietà, compassione). (2) Pasquinate. (3) As is, so is, tale, quale. (4) Ruota. (5) Scoiattoli. (6) Cima. (7) Tinge. (8) Liscio. (9) Contegno, aria. (10) Mescolare. (11) Mazzo. (12) Composta. (13) Taccie, macchie. (14) Sciocco, imbecille. (15) Rozza, impertinente.

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and the choleric into an assassin. It gives bitterness to resentment, it makes vanity insupportable, and displays every little spot of the soul in its utmost deformity. *Addison.*—Knowledge, wisdom, erudition, arts, and elegance what are they, but the mere trappings (1) of the mind, if they do not serve to increase the happiness of the possessor? *Goldsmith.*—True virtue is like precious odours, sweeter the more incensed and crushed (2)! *Lord Bacon.* Do not think that your learning and genius, your wit or sprightliness, are welcome every where. I was once told that my company was disagreeable because I appeared so uncommonly happy; and many good housewives declare they do not like your learned, bookish husbands.—Some men's wit is like a dark lantern, which serves their own turn, and guides them their own way; but is never known to shine forth before men, or to glorify their father which is in heaven. *Pope.* — We know and feel that religion is the basis of civil society, and the source of all good and of all comfort. *Burke.* — The character of covetousness a man generally acquires more through some niggardliness (3) or ill-grace in little and inconsiderable things, than in expenses of any consequence: a very few pounds a year would ease (4) such a man of the scandal of avarice. *Pope.* — Flattery — delicious essence! how refreshing art thou to nature! how strongly are all its powers and all its weaknesses on thy side! how sweetly dost thou mix with the blood, and help it through the most difficult and tortuous passages to the heart! *Sterne.*—Amongst such as out (313) of cunning hear all and talk little, be sure to talk less; or if you must talk, say little.—We should manage our thoughts in composing a poem, as shepherds do their flowers in making a garland; first select the choicest, and then dispose them in the most proper places, where they give a lustre to each other: like the feathers in Indian crowns, which are so managed that every one reflects a part of its colour and gloss on the next. *Pope.*—The state of the possessor of humble virtues (5) to the affecter of great excellencies, is that of a small cottage of stone, to the palace raised with ice (6) by the empress of Russia; it was for a time splendid and luminous, but the first sunshine melted it to nothing. *Johnson.*

Those who propagate evil reports, frequently invent them; and it is no breach (7) of charity to suppose this to be always the case: because no man who spreads detraction, would have scrupled to produce it; and he who should diffuse poison in a brook (8), would scarce be acquitted of a malicious design, though he should

(1) (Finimenti), ornamenti vani. (2) Schiacciata, strizzata, premuta. (3) Spilorceria. (4) Alleviare, disbrigare, disfare. (5) Compared, *taciuto.* (6) Ghiaccio. (7) Breccia, violazione. (8) Ruscello.

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allege, that he received it of another who is doing the same elsewhere (1). *Adventurer.* — All the performances of human art, at which we look with praise or wonder, are instances of the resistless force of perseverance: it is by this that the quarry (2) becomes a pyramid, and that distant countries are united with canals, railroads and electric telegraphs. If a man was to compare the effect of a single stroke of the pickaxe (3), or of one impression of the spade (4), with the general design and last result, he would be overwhelmed by the sense of their disproportion; yet those petty (5) operations, incessantly continued, in time surmount the greatest difficulties, and mountains are levelled, and distant shores made almost to touch each other, by the slender (6) force of human beings. There are few men who are not ambitious of distinguishing themselves in the country where they live, and of growing considerable among those with whom they converse. There is a kind of grandeur and respect which the meanest and most insignificant part of mankind endeavour to procure in the little circle of their friends and acquaintance. The poorest mechanic, nay, the man who lives upon common alms (7), gets him his set (8) of admirers, and delights in that superiority which he enjoys over those who are in some respects beneath him. — I am no herald to inquire of men's pedigrees; it sufficeth me, if I know their virtues. *Sidney.* O God! what is man? — even a thing of nought (9) — a poor, infirm, miserable, short-lived (149) creature, that passes away like a shadow, and is hastening off the stage (10) where the theatrical titles and distinctions, and the whole mask of pride which he has worn for a day will fall off, and leave him naked (11) as a neglected slave. *Sterne.* — A man who should write, and honestly confess that he wrote for bread (12), might as well send his manuscript to heat the baker's oven (13); not one creature will read him; all must be court-bred poets, or pretend, at least, to be court-bred, who can expect to please. *Goldsmith.* — Time wastes too fast: every letter I trace tells me with what rapidity life follows my pen; the days and hours of it, more precious, my dear Jenny! than the rubies about thy neck, are flying over our heads like light clouds of a windy day, never to return — every thing presses on — whilst thou art twisting that lock (14), — see! it grows grey (15); and every time I kiss thy hand to bid adieu, and every absence which follows it, are preludes to that last separation which we are shortly to make. *Sterne.*

Four things are grievously empty (16): a head without brains (17),

(1) Altrove. (2) Cava. (3) Zappa. (4) Vanga. (5) Picciole. (6) Gracile, lieve, tenue. (7) Elemosina. (8) Brigata. (9) Nulla, niente. (10) Palco (scenico), teatro. (11) Nudo, ignudo. (12) Pane. (13) Forno del prestinajo. (14) Attortigliando quel riccio. (15) Diventa grigio. (16) Terribilmente, (tristamente) vuote. (17) Cervello.

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a wit without judgment, a heart without honesty, and a purse without money (1). *Earle* — Books, while they teach us to respect the interests of others, often make us unmindful (2) of our own; while they instruct the youthful reader to grasp at (3) social happiness, he grows miserable in detail, and, attentive to universal harmony, often forgets that he himself has a part to sustain in the concert. *Goldsmith.* — As our stage heroes are generally lovers, their swelling and blustering (4) upon the stage very much recommends them to the fair part of their audience. The ladies are wonderfully pleased to see a man insulting kings, or affronting the gods in one scene, and throwing himself at the feet of his mistress in another. — Love, that has nothing but beauty to keep it in good health, is short-lived, and apt to have ague fits (5). *Erasmus.* — To be poor, and to seem poor, is a certain method never to rise: pride in the great is hateful (6), in the wise it is ridiculous; but beggarly pride is a rational vanity which I have been taught to applaud and excuse. *Goldsmith.* — Happy those princes, who are educated by men that are at once virtuous and wise, and have been for some time in the school of affliction; who weigh happiness against glory, and teach their royal pupils the real value of fame, who are ever showing the superior dignity of man to that of royalty; that a peasant who does his duty, is a nobler character than a king of even middling reputation. *Goldsmith.* — When a true genius appears in the world, you may know him by this sign, that the dunces (7) are all in confederacy against him. *Swift.* — The wise man endeavours to shine in himself, and the fool to outshine (309) others. The first is humbled by the sense of his own infirmities, the last is lifted up by the discovery of those which he observes in others. The wise man considers what he wants, and the fool what he abounds in. The wise man is happy when he gains his own approbation, and the fool when he is applauded by others. *Addison.* -- When a man is made up wholly of the dove (8), without the least grain of the serpent in his composition, he becomes ridiculous in many circumstances of life, and often discredits his best actions. *Addison.* — Such are the vicissitudes of the world, through all its parts, that day and night, labour and rest, hurry and retirement, endear each other (9); such are the changes that keep the mind in action; we desire, we pursue, we obtain, we are satiated: we desire something else and begin a new pursuit. *Johnson.*

Abstracts, abridgements, summaries, etc., have the same use

(1) «Schwer drückt ein voller Beutel, sckwerer ein leerer». (2) Dimentichevoli, immemori. (3) Procurare di afferrare. (4) Tempestare, strepitare. (5) Parossismi di febbre terzana. (6) Odioso. (7) Gli stolidi, gli stolti. (8) Colomba. (9) Dear, caro; endear each other, si rendono cari gli uni agli altri.

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with burning-glasses (1), to collect the diffused rays of wit and learning in authors, and make them point with warmth and quickness upon the reader's imagination. *Swift.* Laws are commanded to hold their tongues among arms; and tribunals fall to the ground with the peace they are no longer able to uphold (2) *Burke.* — Nobility of birth commonly abates industry; and he that is not industrious envies him that is: besides, noble persons cannot go much higher: and he that stands at a stay (3) when others rise, can hardly avoid feelings of envy. *Bacon.* — Death is natural to man, but slavery unnatural; and the moment you strip (4) a man of his liberty, you strip him of all his virtues; you convert his heart into a dark hole (5), in which all the vices conspire against you. *Burke.* A wise rich man is like the back of the chimney, and his wealth the fire; he receives it not for his own need, but to reflect the heat to others' good (*). *Overbury.* — Whatsoever the base man finds evil in his own soul, he can with ease lay upon another. *Sidney.* — I have known, more than one or two ministers of state, that would rather have said a witty (6) thing than have done a wise one, and (have) made the company laugh, than the kingdom rejoice. *Temple* — The first draught serves for health, the second for pleasure, the third for shame, and the fourth for madness. — Difficulty is a severe instructor, set over us by one who knows us better than we know ourselves, and loves us better too. He that wrestles (7) with us, strengthens our nerves, and sharpens (8) our skill. Our antagonist is our helper (9).

A flatterer is like an ape, who because she cannot defend the house like a dog, labour like an ox, or bear burdens like a horse, plays tricks (10) to divert us. *Raleigh.* — If thy friends be of better quality than thyself, thou mayst be sure of two things: the first, that they will be more careful to keep thy counsel, because they have more to lose than thou hast: the second, they will esteem thee for thyself, and not for that which thou dost possess. *Raleigh.* — Were (245) I to buy a hat (11), I would not have it from a stocking-maker (12), but a hatter; were I to buy shoes, I would not go to the tailor for that purpose. It is just so with regard to wit: did, I desire (13) to be well served, I would apply (14) only to those who made it their trade, and lived by it. You smile at the oddity (15) of my opinion; but be assured, my

(1) Lenti. (2) Mantenere. (3) Sta fermo, resta immobile. (4) Spogliate, private. (5) Buco, baratro. (6) Arguta, spiritosa. (7) Lotta. (8) Aguzza, (9) Assistente. (10) Fa degli scherzi. (11) Cappello. (12) Fabbricante di calze. (13) Se io desiderassi. (14) M' indirizzerei. (15) Stranezza.

(*) Wenn die Bäume voll von Fruchten hangen,
Niegen sie die Aeste freundlich nieder.
Wenn ein guter Mann zu Würden aufsteigt,
Niegt er sich, damit er andern helfe.

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friend, that wit is in some measure mechanical; and that a man long habituated to catch at (1) even its resemblance, will at last be happy enough to possess the substance; by a long habit of writing he acquires a justness of thinking, and a mastery (2) of manner, which holiday writers, even with ten times his genius, may vainly attempt to equal. *Goldsmith.* — Despots govern by terror. They know that he who fears God fears nothing else; and therefore they eradicate from the mind, through their Voltaire, their Helvetius, and the rest of that infamous gang (3), that only sort of fear which generates true courage. *Burke.* — Men are never so ridiculous for the qualities they have, as for those they pretend to have. *Charron.* — In conversation, humour is more than wit, easiness more than knowledge; few desire to learn, or to think they need it; all desire to be pleased, or, if not, to be easy. The truly valiant dare every thing, but injuring another. *Sidney.* Sleep is death's younger brother, and so like him, that I never dare trust him (4) without my prayers. *Brown.* — Individuals pass like shadows; but the commonwealth is fixed and stable. The difference therefore of to-day and to-morrow, which to private people is immense, to the state is nothing. *Burke.* — Who frowns (5) at others' feasts, had better stay away. *Sidney.* Leisure and solitude are the best effect of riches, because mother of thought. Both are avoided by most rich men, who seek company and business; which are signs of their being weary of themselves. *Temple.* — Obadiah Greenhat says, « he never comes into any company in England, but he distinguishes the different nations of which we are composed. There is scarce such a living creature as a true Briton. We sit down indeed all friends, acquaintances, and neighbours; but, after two bottles, you see a Dane start up and swear (6), « The kingdom is his own ». A Saxon drinks up the whole quart and swears (7) « he will dispute (8) that with him ». A Norman tells them both, « He will assert his liberty » and a Welchman (9) cries, « They are all foreigners and intruders of yesterday, » and beats them out of the room. Such accidents happen frequently among neighbours' children, and cousins-german. *Steele.*

At twenty years of age, the will reigns; at thirty, the wit; and at forty, the judgment. *Gratian.* — It is impossible to make people understand their ignorance; for it requires knowledge to perceive it; and therefore he that can perceive it hath it not. *Taylor.* — There is no lasting pleasure but Contemplation; all others grow

(1) Procurare di afferrare. (2) Padronanza, maestrevolezza. (3) Frotta, ciurmaglia, (banda). (4) Fidarmi di lui, mettermi in sua balia. (5) Chi aggrotta le ciglia. (6) Balzar in piè e giurare. (7) Quartina, boccale e giura. (8) To dispute, disputare, contestare, porre in dubbio, contendere, attaccar lite sopra. (9) Gallese, nativo del paese di Galles.

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flat (1) and insipid upon frequent use; and when a man hath run through a set of vanities, in the decline of his age he knows not what to do with himself, if he cannot think: he saunters (2) about from one dull business to another, to kill time; and has no reason to value life but because he is afraid of death. *Burnet.* — A man who cannot mind his own business, is not to be trusted with the king's (72). *Saville.* — Despair makes a despicable (3) figure, and descends from a mean original. « 'Tis the offspring of fear, of laziness, and impatience: it argues a defect of spirit and resolution, and oftentimes of honesty too. I would not despair, unless I saw my misfortune recorded in the book of fate, and signed and sealed (4) by necessity. *Collier.* — There is as much difference in apprehending a thought clothed (5) in Cicero's language, and that of a common author, as in seeing an object by (310) the light of a taper (6), or by the light of the sun. *Addison.* — I knew a person who, after having tasted ten different kinds of tea (7) could distinguish, without seeing the colour of it, the particular sort which was offered him; and not only so, but any two sorts that were mixed together in equal proportions; nay (8), he carried the experiment so far, as, upon tasting the composition of three different sorts, to name the parcels (9) from whence the three several ingredients were taken. A man of a fine taste in writing will discern, in the same manner, not only the general beauties and imperfections of an author, but discover the several ways of thinking and expressing himself, which distinguish him from all other authors, with the several foreign infusions of thought and language, and the particular authors from whom they were borrowed. *Addison.* — The end of Learning is to know God, and out of that knowledge, to love him, and imitate him, as far as our faculties will permit, by possessing our souls of true virtue. *Milton.* — Every man is the maker of his own Fortune; and what is very odd, he must in some measure be the trumpeter of his own fame: not that men are to be tolerated who directly praise themselves; but they should be endued (10) with a sort of defensive eloquence, by which they shall be always capable of expressing the rules and arts whereby (332) they govern themselves. *Steele.* — A good word is an easy obligation; but not to speak ill, requires only our silence, which costs us nothing. *Tillotson.* — No man ever offended his own Conscience, but first or last it was revenged upon him. *South.*

We have one peculiar elegance in our Language above all others, which is found in the term. «Fellow (11)». This word, added to any

(1) Uggiosi (fr. *plat*, piatto). (2) Va baloccando, batte le strade. (3) Sprezzabile, vile. (4) Fermato e sigillato. (5) Vestito, rivestito. (6) Lumicino, cerino. (7) Tè. (8) Anzi. (9) Pacchi. (10) Dotati. (11) Compagno, compagnone, diavolo (gagliuffo), a good fellow, un buon diavolo, a bad fellow, un cattivo diavolo; my dear fellow, mio caro.

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adjective, varies or quite alters the sense of that with which it is joined. Thus though «a modest man'» is the most unfortunate of all men, yet «a modest fellow» is as superlatively happy. «A modest fellow» is a ready creature, who, with great humility, and as great forwardness, visits his patrons at all hours, meets, them in all places; and if you will not give him a great employment, will be ready to take a little one. Let your wit rather serve you for a buckler to defend yourself by a handsome reply, than a sword to wound (1) others, though with never (199) so facetious a reproach; remembering that a word cuts deeper than a sharper weapon (2), and the wound it makes is longer curing. *Osborn.* — Liberty is to the collective body, what health is to every individual body. Without health, no pleasure can be tasted by man; without liberty no happiness can be enjoyed by society. *Bolingbroke.* — Prayer is the only dormitive I take going to bed, and I need no other laudanum than this to make me sleep; after which I close mine eyes in security, content to take my leave of the sun, and sleep till the resurrection. *Brown.* — Much reading, like a too great repletion, stops up (3) through a course of diverse, sometimes contrary, opinions, the access of a nearer, newer, and quicker invention of our own. *Osborn.*

Extracts from the BOOK OF THOUGHT.

We may become *learned* by studying the reflections of others, but we become *wise* only by our own. — When we have no tie (4) to any particular spot (5), life will be most pleasantly and profitably passed, where we can best avail ourselves (6) of the society of our friends. Change of scene has also great advantages; it invigorates, and often brings into action, our best feelings and faculties; whereas (7) a length of time passed in solitude, or the heartless (46) forms of the society of those to whom we are indifferent, will generally cause a mind of strong powers to lose its energy, and prey upon itself. — Money given in charity, and which encourages dependence, is productive of evil instead of good. — If you would live happily with your relations and friends, be as independent of them as you can. — Know of a certainty, that virtue, the best of things, can never exist under the bond of servility or the yoke of slavery. — We should carry with us into the world a spirit of independence, and a proper respect for ourselves. These are the guardians of virtue. No man can trust to others for his support, or forfeit (8) his own good opinion with impunity. — There is no dependence to be placed upon that instinctive but constitutional goodness which is not founded upon

(1) Spada per ferire. (2) Arma. (3) Tura, chiude, impedisce. (4) Legame, vincolo. (5) Sito, luogo, (m[a]cchia). (6) Giovarci. (7) Laddove. (8) Demeritare, perdere.

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principle. — The proudest people are the most condescending to their dependents; and those manifestly beneath them. Providence often sees fit to try His most faithful servants by the disappointment of their best purposes. — There are two words wanting in French, which an Englisman can scarcely do without, *comfort* and *home*. The hiatus (1) is not only in the language, the idea is wanting. Speak to a Frenchman of pleasure, he can understand you, — of gaiety, amusement, dissipation, he has no difficulty: but talk to him of *comfort*, and explain it how you will, you can never make it intelligible to him. In like manner, he will comprehend everything that can be said on the theatre, the coffee-house, the club, the court, or the exchange; but *home*, — there is no such thing. «*Chez-moi*» is not the word: «*interieur*» comes nearer to it, for that particularizes; but still it is not home; home, where all the affections of domestic life, all kindly(2) feelings of the heart, all the bright weaknesses of an immortal spirit clad in clay (3), where all the rays of life centre, like a gleam (4) of sunshine, breaking through a cloud, and lighting up one spot in the landscape, while all the rest is wrapt(5) in shadow. We may carry ambition, pride, vengeance, hatred, avarice, about with us in the world; but every gentler feeling is for *home:* and miserable is he who, capable of such enjoyments, finds no such resting place in the wide desert of human existence.

> Vain wealth, and fame, and fortune's fostering care,
> If no fond breast the splendid blessings share.

There certainly are some few Frenchmen who have feeling hearts, and are qualified for domestic pleasures, who may form a *home* for themselves, without having a name for it — but these are *accidents;* in the generality of French families it is not, and cannot be so. — There is no place in the world which humbles a man in his own estimation so much as London. It is all very well to hold our heads high in the country, and to fancy that we are persons of very great importance; but let any one who entertains such notions be set down in Cheapside, at four o' clock in the afternoon, and in the midst of that hurrying, driving mass of intelligence, and he will feel himself a mere atom, almost a nonentity. The metropolis is the great reservoir (6) of talent; from all parts of this vast empire, it gravitates to London: there the master-hands are employed; there the master-minds are busied in conceiving and presenting to the world their beautiful creations; there the shallow (7) pretender is exposed, and the inflated (8) and presuming speedily find their level; inferior abilities are

(1) Vuoto, vano, lacuna. (2) Benigni, gentili, amorevoli. (3) Creta, terra, argilla. (4) Raggio improvviso, splendore, luccicore. (5) Avvolto. (6) Recipiente, serbatojo (propriamente d'acqua). (7) Superficiale, poco profondo. (8) Enfiato, gonfio, tronfio.

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thrust aside(1) to make room for the crowd of aspirants to excellence in every department of occupation, whether of a physical or of a moral character. — Men who have met with uniform compliance with their will, are inclined to cruelty and severity». A mixture of adverse with prosperous fortune is necessary to inspire humanity and pity. *Montesquieu.* — It is better to have dealings (2) with a stranger than a friend. It is better to buy a horse of a dealer than a gentleman.

Dignity of air, elevation of countenance. — Every one knows the elevation given to the countenance of a man by contemplative habits. Perhaps the natural delicacy of feminine features has combined with its *rarity* to make this expression less observable in woman; but to one familiar with the study of the human face, there is, in the look of a truly intellectual woman, a keen (3) subtlety of refinement, a separation from every-thing gross and material, which comes up to(4) our highest dream of the angelic. The author from whence this is taken goes on to say, — «For myself, I care not to analyze it, I leave to philosophy to find out its secret. It is enough to see and feel it; and I believe mine is not a peculiar susceptibility. Every man who approaches such a woman feels it. He may not define it; he may be totally unconscious what it is that awes him(5); but he feels as if a mysterious and invisible veil (6) were about her, and every dark thought is quenched (7) suddenly in his heart, as if he had come into the atmosphere of a spirit. I would have (282) every woman know this. I would tell every mother who prays nightly for the peculiar watchfulness of good spirits over the purity of her child, that she may weave(8) around her a defence stronger than steel(9), that she may place in her heart a living amulet, whose virtue is like a circle of fire to pollution. I am not «stringing pearls(10)» but I know that an empty mind is not a strong citadel; and in the melancholy chronicle of female ruin, the instances are comparatively rare of victims distinguished for mental cultivation. I speak perhaps with enthusiasm; but when I think how the daughters of a house are its grace and honour, — and when I think how the father and mother that loved her, and the brother that made her his pride, and the sister in whose bosom she slept, are all crushed(11) utterly by a daughter's degradation, I feel that language can hardly be too strong when writing upon such a subject».—

In the treatment of nervous diseases, he is the best physician who is the most ingenious inspirer of hope. — If there is anything

(1) Buttate da parte, cacciate indietro. (2) Affari, faccende. (3) Acuto, fino. (4) Giunge a, realizza. (5) Che gl' ispira il rispetto. (6) Velo. (7) Spento. (8) Tessere. (9) Acciaio. (10) Io non infilzo perle. (11) Schiacciati, atterriti.

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which can give freshness to existence, it is the consciousness of being useful to others. We can generally form a better judgment as to the best course to take, on any trying (1) occasion in which others are called upon to act, than for ourselves. The saying being a true one, that «lookers-on (2) see most of the game». — Little minds are subdued by misfortune, great minds rise above it. Change of scene, argue as we may in behalf (3) of constancy of attachment to localities, is invigorating to the moral constitution of our being. It is like the new potting (4) of plants, which droop (5) a little at first on being disturbed, but imbibe a fresh portion of vitality afterwards. — Man is a finite being; God an infinite: how can the finite comprehend the infinite? — The being who lives entirely for pleasure, becomes gradually hardened (6) to every natural sentiment.

When we have once made up our minds to stand (7) against adversity, the scene generally brightens; for danger, contrary to the rules of drawing (8), is less in the foreground (9) than in the perspective, difficulties of all sorts being magnified by the misty space which separates us from them. — We sometimes meet with persons with whom we cannot help feeling (10) as if we had lived all our lives with them without knowing it. — It seldom ends happily when people alter, in a moment of agitated feeling, plans which have been adopted under mature deliberation. To be content is the greatest gain; and to be sensible of the good we possess, and enjoy it with thankfulness, is wisdom. Half the failures in life arise from pulling in (11) the horse as he is leaping. A virtuous action is that of which both the motive and the tendency concur to excite our approbation. — A blackguard (12) is a fellow who does not care whom he offends, a clown (13) is a blockhead who does not know when he offends, a gentleman is one who understands and shows every mark of deference to the claims of self-love in others, and exacts it in return from them. Amusement is the happiness of those who cannot think, and diverts those to whom thought is painful, either from the retrospect of the past, or the prospect of the future. On n'a jamais vu sur la terre un père nourrir ses oiseaux et abandonner ses enfans, et on craindrait cela du Père céleste! — It is a curious fact, but fact it is, that your witty people are always the most hard-hearted (149) people in the world. The truth is, fancy destroys feeling. The quick eye to the ridiculous turns every thing to the absurd side; and the neat sentence, the lively allusion, and the odd simile, invest what they touch with

(1) Critico, difficile. (2) Gli astanti. (3) Favore. (4) Travasare. (5) Languiscono. (6) Incallito, indurato. (7) Reggere, resistere, far fronte a... (8) Disegno. (9) Il davanti-terreno, il davanti. (10) Non possiamo a meno di sentire. (11) Infrenare, arrestare. (12) Gaglioffaccio, villano; furfante. (13) Bifolco, contadino di grossa pasta, bietolone, rusticone, pagliaccio.

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something of their own buoyant (1) nature. Humour is of the heart, and has its tears; but wit is of the head, and has only smiles, and the majority of these are bitter. In the little as in the great things of life, are to be found the type and sign of our immortality. Every hope that looks forward is a pledge of the hereafter to which it refers. Who rests contented with the present? None. We have all deep within us a craving (2) for the future. In childhood we anticipate youth; in youth manhood; in manhood old age; and to what does that turn but to a world beyond our own? We look forward and forward, till that which was desire becomes faith. The future is the universal heritage of mankind; and he claims but a small part of his portion who looks not beyond the grave.—If men would only be determined to overcome difficulty, they would find it half performed before they thought they had commenced; it is want of exertion, not of ability, that makes many men unsuccessful. In society he who listens is thought better off (3) than he who talks.—Impulse and sentiment are too often the main springs (4) of female action, which are most mischievous in matters of politics or business. - «I go to Sterne,» «for the feelings of human nature, to Fielding for its vices, to Johnson for a knowledge of the working of its powers, and to Shakspeare for every thing». The Jews, in their present condition, are a kind of standing miracle; being a monument of the wonderful fulfilment of the most extraordinary prophecies that were ever delivered: which prophecies they themselves preserve and bear witness to, though they shut their eyes to the fulfilment of them. All public, like all private greatness, rests its security on moral rectitude; where that is deficient, the edifice is built on sand (5). Nuptial love makes mankind; friendly love perfects it; but sensual love corrupts and debases it. *Bacon.*—Happiness in this life, is the gay «to-morrow of the mind» which never comes. Excellence is not to be obtained in any profession without great pains and attention. If very young men would but consider the gratification and advantage that await (6) a few years of really well-spent time, and how surely an early and strict attention to the improvement of their minds would be repaid in honour and profit, they would not misemploy their time in the wretched manner so many of them do, only existing as mere machinery to perform the offices of eating, drinking, and sleeping. It is absurd in the extreme for a young man to suppose that he can spend one half of his time in pleasure and amusements, and expect to shine or succeed in any learned pursuit.—It is the great work of intellectual education to invigorate the

(1) Galleggiante, elastico, brioso. (2) Una brama ardente, un agognare. (3) Più agiato, più comodo. (4) Le molle. (5) Sabbia. (6) Attendono, risultano da.

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faculties, to make the mind free, active, and independent of all influences but those of truth and goodness. — There is a maxim of some philosopher, that « pain is no evil; » which, if asserted with regard to the individuals who suffer it, is absurd; but if considered as it affects the universal system, is an undoubted truth, and means only that there is no more pain in it than what is necessary to the production of general and ultimate happiness. Wordsworth is a poet that even Plato might have admitted into his republic. He is the most passionless of writers. Like the noblest creations of Grecian sculpture, the divinity is shown by divine repose. But, if his sympathy with humanity be still (1), it is also deep; — « the heaven that lies above us in our infancy, » he would extend even to the tomb. He brings « faith, the solemn comforter, » and the belief that even in things evil exists the soul of good. *Hazlitt.* Shelley's versification has a melody peculiarly its own. It can only be described by similitudes. It suggests the note of some old favourite song, — the sound of falling waters, or the murmur of the wind among the branches. There is a nameless fascination in some sweet human voices, and there is the same in many of the shorter poems of Shelley.

Remorse, unattended by repentance, always works for evil; it adds bitterness and anger to error. — Waverley is a succession of pictures, both landscape and portrait; indeed all Scott's characters give the idea of portraits rather than inventions. — Fiction is but moulding together (2) the materials collected every day, in real, as well as imagined life. True happiness is of a retired nature, and an enemy to pomp and noise; it arises, in the first place, from the enjoyment of one's self; and, in the next, from the friendship and conversation of a few select companions; it loves shade and solitude, and naturally haunts groves (3) and fountains, fields and meadows; in short it feels every thing it wants within itself, and receives no addition from multitudes of witnesses and spectators. On the contrary, false happiness loves to be in a crowd (4), and to draw (5) the eyes of the world upon her. She does not receive any satisfaction from the applauses which she gives herself, but from the admiration which she raises in others. She flourishes in courts and palaces, theatres and assemblies, and has no existence but when she is looked upon. *Addison.* A woman must not only be innocent, but must appear so, if she wish to be happy. — Many and opposite are the lots (6) in life, and unequal are the portions which they measure out to the children of earth. There is a vast difference in the paths of humanity; some have their lines

(1) Still, *agg.*, quieto, calmo, tranquillo; *avv.*, sempre; *cong.*, tuttavia. (2) Plasmare, fondere, plasticare, dar forma a. (3) Frequenta boschetti. (4) Folla, turba. (5) Attirare. (6) Sorti, (lotti).

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cast in pleasant places, while others are doomed (1) to troubled waters. It must, however be admitted, that the hard circumstances form the strong character, as the cold climate of the north furnishes a race of men whose activity and energy leave those of the south far behind.

Mr. Cobb's covenant.

Nathaniel Ripley Cobb, of Boston, displayed the character of a christian merchant in all its varieties of excellence. He was one of the few noblehearted men of wealth whose affluence is constantly proved by their munificence. Yet it was not always from what is strictly denominated affluence that he was so benevolent, inasmuch as (2) the vows (3) of God were upon him that he would never become rich; and he redeemed the holy pledge (4) which he had given, by consecrating his gains to the Lord. In November, 1821, he drew up (5) the following remarkable document:

« By the grace of God, I will never be worth (6) more than fifty thousand dollars.

« By the grace of God I will give one-fourth of the net profits of my business to charitable and religious uses.

« If I am ever worth twenty thousand dollars, I will give one half of my net profits; and if I am ever worth thirty thousand, I will give three-fourths; and the whole after fifty thousand dollars.

« So help me God; or give to a more faithful steward (7) and set me aside. N. R. Cobb, Nov., 1821. »

He adhered to this covenant with strict fidelity. At one time, finding his property had increased beyond fifty thousand dollars, he at once devoted the surplus, seven thousand five hundred, as a foundation for a professorship in the Newton Institution for the education of christian ministers, to which, on various occasions during his short life, he gave at least twice that amount. He was a generous friend to many young men, whom he assisted in establishing themselves in business, and to many who were unfortunate.

Resolution of Congress.

The American Congress, soon after the Declaration of Independence, passed the following motion: —

« Whereas (8) true religion and good morals are the only foundation of public liberty and happiness.

« Resolved, that it be, and hereby is, earnestly (9) recommen-

(1) Condannati, destinati. (2) Stante che, essendo che. (3) Voti. (4) Pegno, promessa. (5) Distese, scrisse. (6) Non sarò mai padrone di. (7) Fattore, agente. (8) Visto che, giacchè. (9) Premurosamente, caldamente.

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ded to the several States, to take the most effectual measures for the encouragement thereof, and for the suppression of *theatrical entertainments*, horse-racing(1), gaming, and such other diversions as are productive of idleness, dissipation, and a general depravity of principles and manners. »

A BLESSING AT A CARD-TABLE.

The Rev. W. Romaine was one evening invited to a friend's house to tea; and after the tea-things were removed, the lady of the house asked him to play at cards, to which he made no objection. The cards were produced, and when all were ready to commence play, the venerable minister said, « Let us ask the blessing of God. » « Ask the blessing of God! » said the lady, in great surprise; « I never heard of such a thing to a game (2) at cards. » Mr. Romaine then inquired. « Ought we to engage in any thing on which we cannot ask his blessing? » This gentle reproof put an end to the card-playing.

EXTRACTS FROM HAZLITT'S TABLE-TALK, SPIRIT OF THE AGE, ETC.

« I love to talk with mariners, that come from a far countree. »

I am not for a collusion but an exchange of ideas. It is well to hear what other people have to say on a number of subjects. I do not wish to be always respiring the same confined atmosphere, but to vary the scene, and get a little relief (3) and fresh air out of doors. A mere scholar, who knows nothing but books, must be ignorant even of them. « Books do not teach the use of books ». How should he know any thing of a work, who knows nothing of the subject of it? — He knows nothing of pictures; — « of the colouring of Titian, the grace of Raphael, the purity of Domenichino, the *correggiessity* of Correggio, the learning of Poussin, the airs of Guido, the taste of the Caracci, or the grand contour of Michael Angelo, » of all those glories of the Italian and miracles of the Flemish school, which have filled the eyes of mankind with delight, and to the study and imitation of which thousands have in vain devoted their lives. — I was pleased with an observation of M.r Cobbett's, that « he thought it a bad French custom to drink our wine with our meals (4), and that an Englishman ought to do only one thing at a time ». So I cannot talk and think, or indulge in (5) melancholy musing (6) and lively conversation by fits and starts (7). « Let me have a companion on my way, » says Sterne, « were it but to remark how our shadows lengthen as the sun goes down ». It was said the other day, that « Thomson's Seasons would be read while there was a boarding-school miss (8) in the world » If a thousand volumes were

(1) Corse di cavalli. (2) Partita. (3) Sollievo, respiro. (4) Pasti. (5) Addarmi, abbandonarmi a. (6) Ruminare, fantasticare. (7) Per salti, a sbalzi, a capriccio. (8) Una educanda.

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written against *Hervey's Meditations,* the Meditations would be read when the criticisms were forgotten. — No woman ever liked Burke, or disliked Goldsmith. — The collision of truth or genius naturally gives a shock (1) to the pride of exalted rank: the great and mighty usually seek out the dregs (2) of mankind, buffoons and flatterers, for their pampered (3) self-love to repose on. Pride soon tires (4) of every thing but its shadow, servility: but how poor a triumph is that which exists only by excluding all rivalry, however remote. — Authors are angry, loud (5) and vehement in argument: the man of more refined breeding (6), who has been «all tranquillity and smiles,» goes away, and tries to ruin the antagonist whom he could not vanquish in a dispute. — If there are greater prose writers than Burke, they either lie (7) out of my course of study, or are beyond my sphere of comprehension. — The reputation is not the man. Yet all true reputation begins and ends in the opinion of a man's intimate friends. — There cannot be a surer proof of a low origin or of an innate meanness of disposition, than to be always talking and thinking of being genteel. Never despise any one for any thing that he cannot help (8). Say what you please of others, but never repeat what you hear said of them to themselves. A situation in a public office is secure, but laborious and mechanical, and without the two great springs of life, hope and fear.

— Lord Byron's verse glows (9) like a flame, consuming everything in its way; Sir Walter Scott's glides (10) like a river, clear, gentle, harmless. The poetry of the first scorches (11), that of the last scarcely warms. In reading the *Scotch Novels,* we never think about the author, except from a feeling of curiosity respecting our unknown benefactor: in reading Lord Byron's works, he himself is never absent from our minds. As to the rest, and compared with true, and great poets, our Scottish Minstrel is but «a mere ballad-monger» (12). We would rather have written one song of Burns, or a single passage in Lord Byron's *Heaven and Earth,* or one of Wordsworth's «fancies and good nights,» than all his epics. What is he to Spenser, over whose immortal, ever amiable verse beauty hovers (13) and trembles, and who has shed (14) the purple light of Fancy, from his ambrosial wings, over all nature? What is there of the might (15) of Milton, whose head is canopied in (16) the blue serene, and who takes us to sit with him there? What is there (in his ambling (17) rhymes) of the

(1) Urto, cozzo, scossa. (2) Feccia. (3) Careggiato. (4) Si stanca, s'infastidisce. (5) Strepitosi, schiamazzoni. (6) Modi, maniere. (7) Giacciono, sono. (8) Che non è colpa sua, a che egli non può portar rimedio. (9) Arde, divampa. (10) Scorre. (11) Scotta. (12) Venditore o cantatore di canzonette, di frottole. (13) Svolazza. (14) Sparso, versato. (15) Potenza, possanza. (16) Ha per baldacchino. (17) Ambianti, caracollanti.

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deep pathos of Chaucer? Or of the o'er-informing (342) power of Shakspeare, whose eye, watching alike the minutest traces of character and the strongest movements of passion, «glances (1) from heaven to earth, from earth to heaven,» and with the lambent flame of genius, playing round each object, lights up the universe in a robe of its own radiance? Sir Walter has no voluntary power of combination: all his associations (as we said before) are those of habit or of tradition. He is a mere narrative and descriptive poet, garrulous of the olden time. The definition of his poetry is a pleasing superficiality.

Mr. Wordsworth's philosophic poetry, with a less glowing aspect and less tumult in the veins than Lord Byron's on similar occasions, bends a calmer and keener (2) eye on mortality; the impression, if less vivid, is more pleasing and permanent; and we confess it (perhaps it is a want of taste and proper feeling) that there are lines and poems of our author's, that we think of ten times for once that we recur to any of Lord Byron's. — The author of the *Pleasures of Memory* (Rogers) polishes his lines till they sparkle (3) with the most exquisite finish (4), he attenuates them into the utmost degree of trembling softness; but we may complain, in spite of the delicacy and brilliancy of the execution, of a want of strength and solidity. The author of the *Pleasures of Hope* (Campbell), with a richer and deeper vein of thought and imagination, works it out (5) into figures of equal grace and dazzling beauty avoiding on the one hand the tinsel of flimsy (6) affectation, and on the other the vices of a (1820) rude and barbarous negligence. — Whatever *is*, he (Crabbe) hitches (7) into rhyme. Whoever makes an exact image of any thing on the earth, however deformed or insignificant, according to him, must succeed; and he himself has succeeded. - The Empress Catherine corresponded with Bentham; and the Emperor Alexander called upon (341) him, and presented him with his miniature in a gold snuff-box (8), which the philosopher, to his eternal honour, returned (9). Mr. Godwin is an inventor in the regions of romance, as well as a skilful and hardy (10) explorer of those of moral truth (11). *Caleb Williams* and *St. Leon* are two of the most splendid and impressive works of the imagination that have appeared in our times.

Cobbett on duelling. — Cobbett (the celebrated political Journalist) when challenged to fight, recommended the challenger to draw a Cobbett in chalk (12) upon a door, and, if he succeeded in hitting it (13), to send him instant word, in order that he might have

(1) Balena, lampeggia. (2) Più perspicace, più penetrante. (3) Scintillano, brillano. (4) Finitezza. (5) La plasma, la forma, l'incorpora. (6) L'orpello d'una mencia o floscia. (7) Getta, mette. (8) Tabacchiera. (9) Restituì. (10) Abile e ardito. (11) Vide his *Political Justice*. (12) Bianco (di Spagna), creta, gesso. (13) Colpirlo.

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an opportunity of acknowledging (1) that, had the true Cobbett been there, he, in all probability, would have been hit too. But, hit or no hit, the bullets (2) could have no effect whatever, he maintained, on the original cause of quarrel.

MUNGO PARK AND THE NEGRESS.

When the celebrated Mungo Park was in Africa, he was directed by one of the native kings to a village to pass the night. He went, but as the order was not accompanied with any provision for his reception, he found every door shut. Turning his horse loose to graze (3); he was preparing, as a security from wild beasts, to climb a tree, and sleep among the branches, when a beautiful and affecting incident occurred, which gives a most pleasing view of the negro female character. An old woman, returning from the labours of the field, cast on him a look of compassion, and desired him (4) to follow her. She led him to a room in her hut (5), procured a fine fish, which she broiled for his supper, and spread a mat (6) for him to sleep upon. She then desired her maidens (7), who had been gazing in fixed astonishment on the white man, to resume their tasks (8), which they continued to ply (9) through a great part of the night. They cheered (10) their labours with a song, which must have been composed extempore, as Mr. Park, with deep emotion, discovered that he himself was the subject of it. It said, in a strain (11) of affecting simplicity: — «The winds roared, and the rain fell. The poor white man, faint and weary (12), came and sat under our tree. He has no mother to bring him milk (13), no wife to grind his corn (14)». Chorus. «Let us pity the white man, no mother has he,» etc. Our traveller was much affected, and next morning could not depart, without requesting his landlady's acceptance of the only gift (15) he had left, two of the four brass (16) buttons that still remained on his waistcoat (17).

EXERCISE ON THE FUTURE: vide gram., note 89 to 96, and 222 to 224.

Stop soldier, or thou *wilt* spoil (18) my diagram. *Archimedes.* The future course of nature *will* resemble the past. Seek till you find, and you *will* not lose your labour. Live as you ought, and you *will* be cheerful. You *will* never be revenged on a man of cool (19) and regular habits. The American Indians believe that the bad man after his death *will* go to a place covered with eternal snow (20), and the good to the meadows of ease, where there *will* be abundance of buffalo. *Irving.* — An uneducated population may be degraded: a population educated but not in righteousness (1)

(1) Riconoscere, ammettere. (2) Palle. (3) Pascolare. (4) Gli disse. (5) Capanna. (6) Stuoja. (7) Ragazze, zitelle, figlie. (8) Lavori. (9) Fare, proseguire. (10) Rallegrarono. (11) Canto, arietta. (12) Languente e stanco. (13) Latte. (14) Macinare il suo frumento. (15) Regalo, dono. (16) Ottone. (17) Gilet, giubbetto. (18) Guasterete. (19) Fredde, giudiziose. (20) Neve. ⊖Rettitudine, pietà.

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will be ungovernable. The one may (98) be slaves, the other must be tyrants. *Melvill.* Three days of uninterrupted company in a vehicle, *will* make you better acquainted with a person, than one hour's conversation with him every day for three years. Death *will* not separate us forever from those we have lost. They are not dead; they are gone before us. — Where your treasure is, there *will* your heart be also. That punishment *will* overtake and must overtake (309) sin, is a doctrine instinctive in our nature. *Bowdler.* — In their prosperity my friends *shall* never hear of me; in their adversity always.

Have money and you *will* find friends-enough. At what o'clock *shall* we go out to pay our visits? I have ordered the carriage for two, it *will* soon be at the door. I come from Mr. Jamison to say that he *will* not be able to see you to-day, as he is going to see the troops embark for Constantinople. He that cannot live well to-day, *will* be less qualified to live well to-morrow. Men *will* never be really free till religion and knowledge have swept vice and error from the world. If you do so, you *will* probably regret it when too late. I *shall* never regret having done a virtuous action.

If we pass « no day without a line » (*nulla dies sine linea*), visit no place without a book, we *shall* with ease fill libraries, or empty them (1) of their contents. *Hazlitt.* — The man who only translates *will* never be a poet; nor a painter who only copies; nor a swimmer who swims always on bladders (2); thus the man who always borrows, without his own industry, *will* never be rich. *Temple.* Before this time to-morrow, I *shall* have gained a Peerage or Westminster Abbey. *Nelson.* He who is not spiritually, *will* be intellectually benefited by the study of scripture; and I would match the sacred volume against every other when the object proposed in the perusal is the strengthening the understanding by contact with lofty truth, or the refining the taste by aquaintance with exquisite beauty. *Melvill.* Vicious pursuits may yield (3) a few scattered (4) pleasures; but piety and virtue *will* make our whole life happy.

Give me a spot on which to place a fulcrum, and I *will* remove the earth. *Archimedes.* — I *will* write a tale that *shall* constitute an epoch in the mind of the reader, that no one, after he has read it, *shall* ever be exactly the same man that he was before. *Godwin.* — I may (98) perhaps be made miserable, but it *shall* not be for want of any exertion of mine that promises to lead to happiness. — *Will* you let me look at that paper to-morrow? Yes; you *shall* have it: a curious manuscript; a leaf from the

(1) Vuotarle. (2) Vesciche, zucche. (3) Fruttare, concedere. (4) Sparpagliate, sparsi, rari.

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romance of real life. *Dickens.* — You may break, but *shall* not bend me. I have not taken my resolution without strong reasons; and all the world *shall* not persuade me to alter it. — It has been done before, and it *shall* be done again. Such conduct is not to be tolerated; and it *shall* not be tolerated. If he continue obstinate he *shall* starve by inches (1). — Presently you *shall* be heard. — You have taken (341) me in once, you shall not do it again: I *will* have no more dealings with you. — I *will* conquer you, cost what it *will*. You conquer me? Yes, yes; you *shall:* I *will* sit upon you and crush (2) you to hell. — Neither hope nor fear *shall* ever induce me to do any thing of which I ought to be ashamed. — *Will* you arrange that affair with me this evening? No: I *will* consult my father first; but call on my steward (3) to-morrow morning, and he *shall* speak to you. — The ministry are determined that our abilities *shall* not be lost to society. The remainder of the summer *shall* be dedicated to your amusement. The people of England *shall* know you as I do. The very sunshine you live in is a prelude to your dissolution. When you are ripe you *shall* be plucked (4). *Junius.* — I have told the truth; I *will* tell it still (5): no one *shall* prevent me from telling it. — Your bread *shall* be given, and your water *shall* be sure. *Holy Bible.* The enemy said, I *will* pursue, I *will* overtake, I *will* divide the spoil; my lust (6) *shall* be satisfied upon them: I *will* draw my sword, my hand *shall* destroy them. Thou didst blow (7) with thy wind; the sea covered them; they sank as lead (8) in the mighty waters. *Moses' Song.* — The time *will* come when we may say by what laws other nations *shall* treat us on the seas; and we *will* say it. — *President Jefferson.*

Seek and ye *shall* find, ask and ye *shall* receive, knock (9) and it *shall* be opened to you. Come unto me all ye that labour and are heavy laden (10), and I *will* give you rest. Take my yoke (11) upon you and learn of me; for I am meek and lowly (12) in heart, and ye *shall* find rest to your souls. *Holy Bible.* — Who *will* sleep, when as he slumbers bright things glide by, which, if wakeful (13), he might have added to his portion? Who *will* put off the armour when, by stemming the battle-tide (14), he may gather, every instant, spoil and trophies for eternity? Who *will* tamper (15) with carnal indulgences, when, for the poor enjoyment of a second, he must barter (16) some ever-during privilege? *Melvill. Shall* we submit to be extinguished forever like a lamp? *Shall* we die without having done any thing like men?

(1) Morire d'inedia, consumarsi a poco a poco. (2) Schiacciare, premere. (3) Recatevi dal mio fattore. (4) Colto, raccolto. (5) Sempre, ognora (tuttora). (6) Brama (concupiscenza). (7) Soffiare. (8) Affondarono come piombo. (9) Picchiate. (10) Carichi. (11) Giogo. (12) Mansueto ed umile. (13) Desto. (14) To stem the tide, stare saldo a, vogare contro la marea. (15) Tener pratiche, praticare segretamente. (16) Barattare, concambiare, sacrificare.

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THE MINISTRY. — The Queen of England's ministers are a select number of the Cabinet Council who hold (147) executive offices. They have been 9,10, and 12; but are now 14. Their salaries amount to L. 61,000 a year: viz. the first Lord of the Treasury, 5,000; the Chancellor of the Exchequer (1), 5,000; the Lord Chancellor, 10,000; the President of the Council, 2,000; the Secretary of State for the Home Department, 5,000; the Secretary of State for the Foreign Department, 4,000; the Secretary of State for the Colonial Department, 5,000; the first Lord of the Admiralty, 4,500; the President of the Board (2) of Control, 3,500; the Post-master General, 2,500; the Chancellor of the Duchy of Lancaster, 3,500; the Pay-master of the Forces, 2,000; the Chief Secretary of State for Ireland, 5,500. — There are also; a Secretary of War, 2,500; Commander in Chief of the Forces, 3,458; Master General of the Ordnance (3), 3,000; Master of the Mint (4) and President of the Board of Trade 2,000; Lord Chamberlain, 3,058: Lord Steward (5), 2,436; Master of the Horse, 3,350; Groom of the Stole (6), 2,130; first Commissioner of Land Revenue, 2,000; Treasurer of the Navy (7) and Vice-President of the Board of Trade, 2,000; Attorney General, 6,200; Solicitor General, 4,000; — Ireland has a Lord Lieutenant, 20,000; Lord Chancellor, 8000; Commander of the Forces, 3,607; Attorney General and solicitor General, 3,000. — Ambassadors of the first class, have 11,000; of the second 9,000 — England is at present in the possession of forty colonial Vice-royalties: the salaries of the Vice-roys varying from five thousand to fifty thousand pounds a year.

The salary of the President of the United States is 25,000 dollars, or L. 5,600. The late Sir Robert Peel possessed a fortune of nearly three millions sterling, the greater part of which was left him by his father, who made it as a cotton spinner.

HOW TO WALK THE STREETS (*of London*). — 1st. Always keep next the wall, when it is upon your right hand, and not otherwise; your left hand should be next the left hand of the person you meet. 2d. When overtaking and wishing to pass any one, go out of the line, and pass with your right hand next the person's left. 3d. When the foot-way is too narrow (8) for two people, that person must keep on it whose right hand is next the wall.

EXTRACTS FROM THE EDINBURGH REVIEW.

In Spenser we see, as it were, the painter, in Shakspeare (1564-1616) the statuary, of imitated nature. Instead of the rich

(1) Scacchiere, erario, finanze. (2) (Tavola), consiglio. (3) Artiglieria, arsenale. (4) Zecca. (5) Il primo Maggiordomo della regina. (6) Guardaroba. (7) Marineria. (8) Il marciapiede è troppo stretto.

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and highly-coloured style of Spenser, so peculiarly suited (1) to description, Shakspeare presents us with the simple and complete imitation of naked (2) nature. — The sublime in splendour of conception, in pomp of language, in description of prodigious things, is Milton's. Analogies are unsafe illustrations; but the reader of Milton has probably felt, from his influence, an impression quite analogous to that elevating pleasure which cartoon paintings of the first masters excite. Nothing can exceed, in the quality of sublime, those pictures of the fallen (3) angels in their march over hell (4), and in their council of Pandemonium. Nothing, in beauty or sublimity, can exceed the first six books of the Paradise Lost.

Following Marlow (*), but far outshining (309) him and all others in the vigour and variety of his mighty intellect, arose the first of all poets, whether (5) in the East or West — Shakspeare. He had, it is true, many contemporaries, whose names have since become famous, — men who slept for a time in undisturbed obscurity, and who are at last brought forward to illustrate the fashion of their time, and to give bright evidence of its just renown. Yet there is not one worthy of being raised to a comparison with Shakspeare himself. One had a lofty fancy (6), another a deep flow of melodius verse, another a profound reach (7) of thought; a fourth caught (8) well the mere manners of the age, while others would lash (9) its vice or laud its proud deeds (10), in verse worthy of the acts which they recorded; but Shakspeare surpassed them all. In the race of fame he was foremost (11) and alone. He was, beyond all doubt or competition, the first writer of his age or nation. He illuminated the land in which he lived, like a constellation. There were, as we have said, other bright aspects, which cast a glory upon the world of letters; but *he alone* had that *radiating* intellect which extended all ways, and penetrated all things, scattering the darkness of ignorance that rested on his age, while it invigorated its spirit and bettered (12) the heart. He was witty, and humorous, and tender, and lofty, and airy, and profound, beyond all men who have lived before or since. He had that particular and eminent faculty, which no other tragic writer perhaps ever possessed, of divesting his subject altogether of himself. He developed the characters of men, but never intruded himself amongst them. He fashioned (13) figures of all colours and shapes and sizes (14); but he did not put the stamp of egotism

(1) Adattato, conveniente. (2) Nuda. (3) Cadute. (4) L'inferno. (5) Sia. (6) Immaginazione sublime. (7) Portata, estensione. (8) (Acchiappò) dipinse. (9) Flagellavano. (10) Gloriose gesta. (11) Carriera (corsa) della fama era il primo. (12) Migliorava. (13) Formava, plasmava, plasticava. (14) Forme e dimensioni.

(*) Marlow's plays (1362-1392) contain many passages of the highest poetic excellence.

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upon them, nor breathe over each the sickly hue(1) of his own opinion. They were fresh and strong, beautiful or grotesque, as occasion asked, — or they were blended(2) and compounded of different metals, to suit the various uses of human life; and thus cast(3) he sent them forth amongst mankind to take their chance for immortality.

After Shakspeare, *Beaumont* and *Fletcher* (1576-1625) have altogether the highest claims to consideration. For, though Ben Jonson (1574-1637) was more eminent in some respects, and Massinger better in others, they were, as serious dramatic poets, decidedly superior to both. — We think of *Ben Jonson*, almost as a matter of course, when we name Beaumont and Fletcher, and Massinger (1584-1650). He was not equal to his companions in tragedy; but he was superior to them, and perhaps to almost all others, in his terse, shrewd (4), sterling, vigorous comic scenes. — Of *Middleton* it may be said, that he had a high imagination, and was an observer of manners and character, and that his verse was rich, being studded(5) with figures and bright conceits. — *Marston* was more of a satirist than a dramatic writer. He was harsh(6) in his style, and cynical and sceptical in his ideas of human nature. Nevertheless he was a deep and bold thinker(7); and he might have filled the office of a court jester, with all the privileges of a motley(8), for he could whip(9) a folly well. — *Decker* had a better notion of character than most of his contemporaries; but he had not the poignancy(10) of Marston, and scarcely the imagination of Middleton, and fell short(11) of the extravagant power and towering(12) style of Marlow. — *Chapman* (1557-1634) (the translator of Homer) was a grave and solid writer; but he did not possess much skill(13) in tragedy; and in his dramas at least, did not show the same poetic power as some of his rivals. *Webster* was altogether of a different stamp. He was an unequal writer; full of a gloomy(14) power, but with touches of profound sentiment and the deepest pathos (*). — *Shirley* (1594-1666) was a writer of about the same calibre as Ford (1586-1640), but with less pathos(15). And he was, moreover(16) the last of that bright line of poets whose glory has run thus far into the future, and must last as long as passion, and profound thought, and fancy, and imagination, and wit, shall continue to be honoured. There may be a change of fashions, and revolutions of power; but the

(1) Smorto colore. (2) Commiste, contemperate. (3) Fuse, gettate, formate. (4) Fino, arguto, frizzante. (5) Tempestato, bigliottato. (6) Ruvido. (7) Profondo ed ardito pensatore. (8) Motley, chiassato; a motley fool, buffone mascherato. (9) Frustare, staffilare. (10) Mordacità, frizzo. (11) Veniva meno, mancava, non arrivava a. (12) Torreggiante, alto. (13) Perizia, abilità. (14) Cupo, tetro. (15) Tenerezza. (16) Inoltre.

(*) Best tragedies; the Duchess of Malfy, and the White Devil.

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empire of intellect will always remain the same. — *Seldon's* (1584-1654) *Table Talk* is still popular. — *Hobbes* (1588-1679) is celebrated as the first great english writer on political philosophy. Though a sceptic in religion he maintained the necessity of an established church. — *Jeremy Taylor's* (1600-1667) principal works are: *The Liberty of Prophecying*, *the Rule and Exercises of Holy Living*, and *the Rule and Exercises of Holy Dying*. The latter, which is his best work, is still a favourite with serious people. An eminent Critic says of Bishop Taylor «in any one of his prose folios, there is more fine fancy and original imagery, more brilliant conceptions and glowing (1) expressions, more new figures and new applications of old figures, more in short of the body and soul of poetry, than in all the odes and epics that have since been produced in Europe». — *Browne's* (1605-1660) *Vulgar Errors* displays great eloquence, learning and shrewdness (2) in exposing the erroneous sources of many commonly received opinions.

After the restoration of the second Charles, the Drama raised its head, but evidently with little of its former character. It had lost its old inspiration, caught directly from the bright smile of Nature. It had none of that fine audacity which prompted the utterance of so many truths; none of that proud imagination which carried the poet's thoughts to so high a station. But it drew in a noisy, and meagre, and monotonous stream of verse, through artificial conduits (3) and French strainers (4), which fevered and fretted (5) for a time, but, in the end, impoverished and reduced the strength and stature of the English Drama.

Dryden is the principal name of this period; and he was foremost to overturn the system of his forefathers, and substitute the French style in its stead (6). — Dryden was a striking and nervous writer. As a satirist, he has scarcely been equalled. As a dramatist, he had great command of language, and was full of high-sounding phrases; but these he showered (7) indiscriminately upon all his characters, whatever their worth or occupation might be. *Otway*, on the whole, seems to have shown in his great tragedy «Venice Preserved» more *dramatic* power than Lee; for although there is a good deal of commonplace in it, and more than enough of prose, that tragedy is certainly entitled to rank very high (8) as a dramatic production. Otway's pretensions to mere poetry were very slight (9), and his lyrical pieces are entirely worthless (10). What he effected, he did by a strong contrast of character, by spirited dia-

(1) Luminose, roventi. (2) Argutezza, acume. (3) Condotti, tubi. (4) Scolatoj. (5) Irritava e corrodeva. (6) Vece, luogo. (7) Pioveva. (8) Ha il diritto di occupare un alto posto. (9) Lievi, tenui. (10) Di niun valore, meschine.

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logue, and by always keeping in view the main object of the play. *Southern* is less tumid than Lee and Dryden, and altogether more free from blemish; but he is a weaker writer than either. His «Isabella» possesses great pathos, and his dialogue is for the most part natural; but he has little else to boast of. *Congreve* was a wit of the first water, and the most sparkling (1) comic writer perhaps in the circle of letters; and yet he wrote the «Mourning Bride (2)». We think that, with his wit, he could not have been insensible to its defects. Of *Rowe, Hughes, Hill, Howard, Murphy, Thomson, Cumberland,* etc. what can we say, but that they all wrote tragedies, which succeeded we believe? *Addison's* «Cato» is as cold as a statue, and correct enough to satisfy the most fastidious of critics. We ourselves prefer his Sir Roger de Coverley: but these things are matters of taste. With regard to *Dr. Johnson's* «Irene» we must say that it would reflect little or no credit upon any writer whatever; and that it detracts from, rather than adds to, *his* deservedly great reputation, is, we apprehend, universally allowed (3). The author, we believe, once adventured an opinion, that nothing which had deserved to live was forgotten. We wonder (4) whether, if he were alive, he would (in the present state of his play) retain his old way of thinking. These general maxims are dreadfully perilous to poets' reputations, and should not be proclaimed but with due deliberation.

Francis Lord Chancellor Bacon (1561-1626), one of the greatest men of this or of any other age, wrote upon history, law, the advancement of learning, and nearly all matters relating to the cultivation of the mind. His best works are; *the Proficience and Advancement of Learning,* and the *Novum Organum,* forming one grand work; *The Instauration of the Sciences.* It was Bacon who first showed that nothing pretending to the character of human knowledge could be considered ascertained, unless it had been subjected to the test of experiment, or drawn from observations patent to the senses.—His style though extremely poetical is never found wanting in precision. Bacon's fundamental maxim was; *Knowledge is power.*

Milton.—The most striking characteristic of the poetry of Milton is the extreme remoteness of the associations by means of which it acts on the reader. Its effect is produced, not so much by what it expresses, as by what it suggests; not so much by the ideas which it directly conveys, as by other ideas which are connected with them. He electrifies the mind through conductors. The most unimaginative man must understand the Iliad. Homer gives him no

(1) Brillante, scintillante, spiritoso. (2) Sposa (novella) dolente. (3) Concesso, creduto. (4) Vorremmo sapere.

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choice, and requires from him no exertion; but takes the whole upon himself, and sets his images in so clear a light that it is impossible to be blind to them. The works of Milton cannot be comprehended or enjoyed, unless the mind of the reader co-operate with that of the writer. He does not paint a finished picture, or play for a mere passive listener. He sketches(1), and leaves others to fill up the outline(2). He strikes the key-note(3), and expects his hearer to make out the melody.

We often hear of the magical influence of poetry. The expression in general means nothing: but applied to the writings of Milton, it is most appropriate. His poetry acts like an incantation. Its merit lies less in its obvious meaning than in its occult power. There would seem, at first sight, to be no more in his words than in other words. But they are words of enchantment. No sooner are they pronounced, than the past is present, and the distant near. New forms of beauty start at once into existence, and all the burial-places (4) of the memory give up their dead. Change the structure of the sentence; substitute one synonyme for another, and the whole effect is destroyed. The spell(5) loses its power; and he who should then hope to conjure with it, would find himself as much mistaken (6) as Cassim in the Arabian tale, when he stood crying «Open Wheat,» «Open Barley,(7)» to the door which obeyed no sound but «Open Sesame!» The miserable failure of Dryden in his attempt to rewrite some parts of the Paradise Lost, is a remarkable instance of this.

Poetry which relates to the beings of another world, ought to be at once mysterious and picturesque. That of Milton is so. That of Dante is picturesque, indeed, beyond any that was ever written. Its effect approaches to that produced by the pencil or the chisel(8). But it is picturesque to the exclusion of all mystery. This is a fault indeed on the right side, — a fault inseparable from the plan of his poem, which, as we have already observed, rendered the utmost accuracy of description necessary. Still it is a fault. His supernatural agents excite an interest; but it is not the interest which is proper to supernatural agents. We feel that we could talk with his ghosts(9) and demons, without any emotion of unearthly awe(10). We could, like Don Juan, ask them to supper, and eat heartily in their company. His angels are good men with wings. His devils are spiteful ugly executioners(11). His dead men are merely living men in strange situations. The scene which passes between the poet and Facinata is justly celebrated. Still Facinata in the burn-

(1) Schizza, delinea, sbozza. (2) Schizzo, prime linee. (3) Key, chiave; key note, tasto. (4) Cimiterj, ripostigli. (5) Parola magica, incantesimo. (6) Sbagliato, ingannato. (7) Wheat, barley, frumento, orzo. (8) Pennello o scalpello. (9) Fantasma, spettro, ombra d' un morto, anima d'un defunto. (10) Timore. (11) Carnefici.

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ing tomb is exactly what Facinata would have been at an *auto da fè*. Nothing can be more touching than the first interview of Dante and Beatrice. Yet what is it but a lovely woman chiding (1), with sweet austere composure, the lover for whose affection she is grateful, but whose vices she reprobates? The feelings which give the passage its charm would suit the streets of Florence as well as the Mount of Purgatory.

The Spirits of Milton are unlike those of almost all other writers. His Fiends (2) in particular, are wonderful creations. They are not metaphysical abstractions. They are not wicked men. They are not ugly beasts. They have no horns, no tails (3), none of the fee-faw-fum (4) of Tasso and Klopstock. They have just enough in common with human nature to be intelligible to human beings. Their characters are, like their forms, marked by a certain dim (5) resemblance to those of men, but exaggerated to gigantic dimensions, and veiled in mysterious gloom (6). — The character of Milton was peculiarly distinguished by loftiness (7) of thought; that of Dante by intensity of feeling. In every line of the Divine Comedy we discern the asperity which is produced by pride struggling (8) with misery. There is perhaps no work in the world so deeply and uniformly sorrowful. — Milton was, like Dante, a statesman and a lover — and, like Dante, he had been unfortunate in ambition and in love. He had survived his health and his sight, the comforts of his home, and the prosperity of his party. Of the great men by whom he had been distinguished at his entrance into life, some had been taken away from the evil to come; some had carried into foreign climates their unconquerable hatred of oppression; some were pining (9) in dungeons, and some had poured forth their blood on scaffolds (10). That hateful proscription, facetiously termed the Act of indemnity and Oblivion, had set a mark on the poor, blind, deserted poet, and held (341) him up by name to the hatred of a profligate court and an inconstant people! Venal and licentious scribblers (11), with just sufficient talent to clothe the thoughts of a pander (12) in the style of a bellman (13), were now the favourite writers of the sovereign and the public. It was a loathsome herd (14), which could be compared to nothing so fitly as to the rabble (15) of Comus, — grotesque monsters, half bestial, half human, dropping (16) with wine, bloated (17) with gluttony, and reeling (18) in obscene dances.

(1) Sgridando, lagnandosi con. (2) Demoni, diavoli. (3) Corna, code. (4) (L' assurdo). From the old nursery song; *Fee* (fiuto) *faw, fum,* I smell the blood (dice il gigante) of an Englishman. Be he alive, or be he dead, I'll have his heart's blood to my bread. (5) Fosco, chiaro-scuro. (6) Tetraggine. (7) Altezza, sublimità. (8) Lottante. (9) Languivano. (10) Palchi. (11) Scrittoracci. (12) Ruffiano. (13) Da *bell,* campano; banditore. (14) Stomachevole branco. (15) Ciurmaglia, canaglia. (16) Grondanti. (17) Gonfj. (18) Barcollanti.

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Amidst these his Muse was placed, like the chaste Lady of the Masque (Comus), lofty, spotless, and serene — to be chattered at (1), and pointed at, and grinned at (2), by the whole rabble of Satyrs and Goblins (3). If ever despondency and asperity could be excused in any man, it might have been excused in Milton. But the strength of his mind overcame every calamity. Neither blindness, nor gout, nor age, nor penury, nor domestic afflictions, nor political disappointments, nor abuse (4), nor proscription, nor neglect, had power to disturb his sedate and majestic patience.

— The sight of his books (Milton's), the sound of his name, are refreshing to us. His thoughts resemble those celestial fruits and flowers which the Virgin Martyr of Massinger sent down from the gardens of Paradise to the earth, distinguished from the productions of other soils, not only by their superior bloom and sweetness, but by their miraculous efficacy to invigorate and to heal (5). They are powerful, not only to delight, but to elevate and purify. Nor do we envy the man who can study either the life or the writings of the Great Poet and Patriot, without aspiring to emulate, not indeed the sublime works with which his genius has enriched our literature, but the zeal with which he laboured for the public good, the fortitude with which he endured every private calamity, the lofty disdain with which he looked down (6) on temptations and dangers, the deadly hatred which he bore to tyrants, and the faith which he so sternly (7) kept with his country and with his fame. THOMAS BABINGTON MACAULAY.

The three first books of the Faery Queen are very superior to the other. It is not fair (8) to compare Spenser with Shakspeare, in point of interest. A fairer comparison would be with Comus (by Milton). There is only one book of this allegorical kind which has more interest than Spenser (with scarcely less imagination); and that is the Pilgrim's Progress (*). It is not possible for any two writers to be more opposite than Spenser and Chaucer, Spenser delighted in luxurious enjoyment; Chaucer in severe activity of mind. Spenser was perhaps the most visionary of all the poets; Chaucer the most a man of observation and of the world. — The advantages which Dryden derived from the nature of his subject he improved to the very utmost. His manner is almost perfect. — The style of Horace and Boileau is fit only for light subjects. The Frenchman did indeed attempt to turn

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(1) Sbeffeggiata. (2) Deriso; da grin, ghigno maligno. (3) Fantasme spaventevoli. (4) Ingiurie, vituperii, contumelie. (5) Risanare, rimarginare. (6) Guardavo dall'alto. (7) Austeramente, rigorosamente, costantemente. (8) Equo, giusto (bello).

(*) *The Pilgrim's Progress* is by many thought to be, at least in imagination, almost equal to the *Divina Commedia*.

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the theological reasonings of the Provincial Letters into verse, but with very indifferent success. The glitter(1) of Pope is cold. The ardour of Persius is without brilliancy. Magnificent versification and ingenious combinations rarely harmonise with the expression of deep feeling. In Juvenal and Dryden alone we have the sparkle and the heat together. Those great satirists succeeded in communicating the fervour of their feelings to materials the most incombustible, and kindled the whole mass into a blaze, at once dazzling and destructive. We cannot, indeed, think without regret of the part which so eminent a writer as Dryden took in the disputes of that period. There was no doubt, madness and wickedness on both sides: but there was liberty on the one, and despotism on the other. On this point, however, we will not dwell. At Talavera the English and French troops for a moment suspended their conflict, to drink of a stream which flowed between(115) them. The shells(2) were passed across from enemy to enemy, without apprehension or molestation. We, in the same manner, would rather assist our political adversaries to drink with us of that fountain of intellectual pleasure, which should be the common refreshment of both parties, than disturb and pollute it with the havoc(3) of unseasonable hostilities.

Of Swift's(1667-1745) style, it has been usual to speak with great, and, we think, exaggerated praise. It is less mellow(4) than Dryden's—less elegant than Pope's or Addison's—less free and noble than Lord Bolingbroke's—and utterly without the glow(5) and loftiness which belonged to our earlier masters. It is radically a low and homely(6) style—without grace and affectation; and chiefly remarkable for a great choice and profusion of *common* words and expressions.—A man fully possessed of his subject, indeed, and confident of his cause, may almost always write with vigour and effect, if he can get over the temptation of writing finely, and really confine himself to the strong and clear exposition of the matter he has to bring forward. Half of the affectation and offensive pretension we meet with in authors, arises from a want of matter, and the other half, from a paltry(7) ambition of being eloquent and ingenious out of place.—In humour and in irony, and in the talent of debasing and defiling(8) what he hated, we join with all the world in thinking the Dean of Saint Patrick's(9) without a rival.—It is impossible to read the productions of Cowper(1731-1800), without being delighted with his force, his brilliancy, and his variety.—The great variety

(1) Luccicore, splendore. (2) Bombe. (3) Strage. (4) Mellow, maturo, morbido, sugoso, abboccato, amabile. (5) Ardore, fervidezza. (6) Casalingo, andante. (7) Meschina, misera. (8) Lordare, imbrattare. (9) Swift.

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and truth of his descriptions; the minute and correct painting of those home-scenes, and private feelings with which every one is internally familiar; the sterling weight and sense of most of his observations; and, above all, the great appearance of facility with which every thing is executed, and the happy use he has so often made of the most common and ordinary language; all concur to stamp upon his poems the character of original genius, and remind us of the merits that have secured immortality to Shakspeare.

(*To be continued*(*)).

STATISTICS.

In 1790 the population of the United States of America was something less than four millions; in 1840 it was 16,963,258, and in 1850, it was 23,397,311. In 1810, the valley of the Mississipi had a population of only four hundred thousand souls; it has now thirteen millions. The city of St. Louis, a little below the confluence of the rivers Missouri and Mississipi, had in 1840 but sixteen thousand inhabitants, and last year (1850) it had ninety thousand. The person is yet living who erected the first hut(1) on the banks of the Ohio where Cincinnati now stands; and that city has at present a population of a hundred and fifty thousand souls. New York, with its suburbs, had, in 1840, but three hundred and twelve thousand inhabitants; and in 1850 it had seven hundred and fifty thousand. Should the population of this city continue to increase in the same ratio(2), it will be in ten years 1,200,000, and in twenty years 2,000,000.—The number of emigrants who annually arrive in the United States is on an average(3) about three hundred thousand.—*The New York Mercury* says: there is a man now living, and with a beard(4) on his chin(5), who will see the United States with a population of a hundred millions. And the great grandson(6) of this man will live to see the Americans of Spanish and Portuguese race absorbed by the Anglo-Saxon, and the English language that of the whole American Continent.

By the census just taken(1851), it appears that the population of the United Kingdom is twenty eight millions, of which twenty one millions in England and Scotland, and nearly seven millions in Ireland. The population of the United Kingdom has nearly doubled within these last fifty years; and yet the number of persons who leave the country to settle in the British Colonies and the United States, averages two hundred and fifty thousand per annum. The population of the British Empire is one hundred and sixty four millions, of which a hundred and twenty two millions in India.—In the year 1800, the population of Liverpool, including the suburbs,

(1) Capanna. (2) Ragione. (3) Medio. (4) Barba. (5) Mento. (6) Pronipote. (*) V. pag. 300.

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was a hundred thousand souls; in 1831 it was two hundred and thirty seven thousand, and in 1851, five hundred thousand. In 1841 London had 1,948,369 inhabitants, and in 1851, 2,336,000. At the next census, in 1861, it is expected to be about three millions, It is said (1) that at one time, during the Great Exhibition, London had a population of three million two hundred thousand souls.

British India Canada and Australia are each, in territorial extent, equal to the whole of Europe, Russia alone excepted. Were these two last territories peopled like Hindostan, or like Southern Europe, England would now have under her sway (2) a population eqnal in number to half the present population of the globe. Canada has of late been rapidly filling up, owing to the potato blight (3) in Ireland, and to grants (4) of land given gratis, or almost gratis, by the government; and the continent island, Australia, will now become peopled with unprecedented rapidity, from the richness and extent of the recently discovered gold regions. But before these countries are peopled, or half peopled, we shall lose them of course, just as we lost their sister colonies of North America. In losing them, however, we shall not lose the chief, almost the only, tangible advantage that a mother country can derive from her colonies, the profits of their commerce, By the United States we gain now ten times what we gained when they were our colonies. They are our best customers (5). They take more of our manufactures than all the countries of Europe put together. And the greater and more populous these states become, the greater will be our profits. No advantage can be gained by Jonathan (6) of which (as things now stand) John Bull (7) shall not have his share (8); and no honours can fall upon the head of the son, but a part will be reflected upon his father. — Like the United States and Canada, Australia must, for centuries, be an agricultural, not a manufacturing, country; and as long as we can (as at present) supply the inhabitants with manufactures of better quality than our neighbours, and on better terms, they must, whether they be or be not our subjects, continue to be our customers. — So that happen what will (9), that country will long be a source, a growing (10) source, of gain to England. Nor will it be less a source of honour. The United States have risen with unparalleled rapidity to take their place among the first nations of the earth. The rise of Australia will probably be still more rapid. Two centuries ago we planted among the red Indians of the American forests, a hardy (11) race of Britons: and they, by the vigour and enter-

(1) Si dice. (2) Governo, imperio. (3) La malattia delle patate. (4) Cessioni. (5) Compratori, (clienti). (6) L'Americano. (7) L'Inglese. (8) Parte, porzione. (9) Che che sia per accadere. (10) Crescente. (11) Gagliarda.

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prise which are characteristic of freemen (1), have already carried our language, our institutions and our religion over two thirds of the fourth continent of the globe. Our brothers and cousins now at, or emigrating to, the antipodes, will carry them still more rapidly over all the regions of the fifth. And then, or sooner, they will shake off our yoke (2). But in doing so, they cannot, and will not, shake off our language, our institutions, our religion. Australia, Canada, the Colony of the Cape, and our thirty six minor colonies scattered over the globe, may, and possibly will, be all wrested from us; but nothing can take from us the proud but just boast (3) that, either directly or through the medium of our descendants, we have done more for the civilization of the globe, and for the freedom (4) and happiness of the human race, than any other people has done since the time of the ancient Romans.

London, 1841. — London may be considered, not merely as the capital of England or the British empire, but as the metropolis of the world, — not merely as the seat of a government which extends its connexions and exercises its influence to the remotest points of the earth's surface, — not merely as it contains the wealth and the machinery by which the freedom and the slavery of nations are bought and sold, — not merely as the heart, by whose pulses and tides (5) intelligence, activity, and commerce are made to circulate throughout every land, — not merely as possessing a freedom of opinion, and a hardihood in the expression of that opinion, unknown to every other city, — not merely as taking the lead in every informing science, and in every useful and embellising art, but as being foremost, and without a rival, in every means of aggrandisement and enjoyment, and also of neglect and misery, of every thing that can render life sweet and man happy, or that can render life bitter and man wretched!

Considered by itself, and without reference to the power and influence of that government of which it is the chief locality, or of the extended ramifications of those peoples of which it forms the connecting link, it is a great nation in respect of the numbers of its people, and a mighty one when their wealth, their intelligence, their concentration, and the prompt and immediate use to which all of them can apply their talents, are taken into the account. Within a circumference, the radius of which does not exceed five miles, there are never fewer than two millions of human beings; and if the great bell of St. Paul's were swung to the full pitch of its tocsin-sound, more ears would hear it than could

(1) Uomini liberi. (2) Scuoteranno il giogo. (3) Vanto. (4) Libertà. (5) Flussi e riflussi.

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hear the loudest roaring of Ætna or Vesuvius, — or, indeed, the mightiest elemental crash (1) that could happen at any other spot upon the earth's surface; and if one were to take one's station in the ball or the upper gallery of that great edifice, the wide horizon, crowded as it is with men and their dwellings, would form a panorama of industry and of life, more astonishing than could be gazed upon (2) from any other point. In the streets immediately below, the congregate multitude of men, of animals, and of machines, diminished as they are by the distance, appear like streams of living atoms reeling to and fro (3); and, as they are lost in the vapoury distances (rendered murky (4) by the smoke of a million fires), the sublime but sad thought of the clashing (5) and careering streams of life hurrying to, and losing themselves in, the impervious gloom of eternity, starts across the mind. Nor is the contemplation of the marvels of man's making, which that horizon displays, less wonderful than the multitudes and the movements of the men themselves. It seems as if the wand of an enchanter (6) had been stretched out, or the fiat of a creating Divinity had gone forth over every foot of the land and of the waters. To-day one may discover a line of hovels (7); a month passes, and there is a rank of palaces. Now, the eye may haply light upon (8) a few spots of that delicious green which is the native vesture of Old England; but, ere (9) the moon has exhibited all the phases of her brief circle of change, the earth shall have been moulded into abodes for the ever-accumulating multitude. House after house, palace after palace, street after street, and square after square — it stretches on and on, till the eye fails in catching its termination, and the fancy easily pictures it as every where gliding into the infinitude of space — If the love of moralizing, or even the common reflection of man, shall happen to come upon him who stands upon this airy height, and views the magnificence, the bustle, and the confusion of the great Babylon beneath and around him, there is one subject that he cannot easily overlook; and that is, — Where have gone those countless multitudes, which, during hundreds of years, and, for aught that history tells to the contrary, during hundreds of ages, succeeded one another in this most wonderful of cities? . . . MUDIE.

THE SUCCESSION OF RACES OF MEN. — Generation after generation takes to itself the form of a body, and forth issuing from Cimmerian night on heaven's missions appears. What force and fire

(1) Scroscio, fracasso. (2) Veduto, mirato. (3) Che vanno barcollando innanzi e indietro. (4) Fosco. (5) Che si urtano, si accozzano. (6) Verga d'un mago. (7) Casolari. (8) Forse cader sopra. (9) Prima che.

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is in each he expends, one grinding in the mill of industry; one, hunter-like, climbing the giddy Alpine heights of science; one madly dashed in pieces (1) on the rocks of strife, in war with his fellow; and then the heaven-sent is recalled; his earthly vesture falls away, and soon even to sense becomes a vanished shadow. Thus, like some wild-flaming, wild-thundering train of heaven's artillery, does this mysterious mankind thunder and flame, in long-drawn, quick-succeeding grandeur, through the unknown deep. Thus, like a God-created, fire-breathing spirit-host, we emerge from the inane; haste stormfully across the astonished earth, then plunge again into the inane. Earth's mountains are levelled and her seas filled up in our passage. Can the earth, which is but dead and a vision, resist spirits which have reality and are alive? On the hardest adamant some footprint (2) of us is stamped in; the last rear of the host (3) will read traces of the earliest van . . . . THOMAS CARLYLE.

LORD BROUGHAM'S SPEECH ON PARLIAMENTARY REFORM, 1831.—I am asked what great practical benefits are to be expected from this measure? And is it no benefit to have the Government strike its roots (4) into the hearts of the people? Is it no benefit to have a calm and deliberative, but a real organ of the public opinion, by which its course may be known, and its influence exerted upon State affairs regularly and temperately, instead of acting convulsively, and as it were by starts and shocks? (5) I will only appeal to one advantage, which is as certain to result from this salutary improvement of our system, as it is certain that I am addressing your Lordships. A Noble Earl (*Lord Winchelsea*) inveighed (6) strongly against the licentiousness of the Press; complained of its isolence; and asserted that there was no tyranny more intolerable than that which its conductors now exercised. It is most true, that the Press has great influence, but equally true, that it derives this influence from expressing, more or less correctly, the opinion of the country. Let it run counter to the prevailing course and its power is at an end. But I will also admit that, going in the same general direction with public opinion, the Press is oftentimes armed with too much power in particular instances; and such power is always liable (7) to be abused. But I will tell the Noble Earl upon what foundation this overgrown (8) power is built. The Press is now the only organ of public opinion. This title it assumes; but it is not by usurpation; it is rendered legitimate by the defects of your Parliamentary constitution; it is erected upon the ruins of real repre-

(1) Frantumato. (2) Impronto. (3) Esercito, moltitudine. (4) Abbarbicarsi. (5) A sbalzi e cozzi. (6) Si scagliò. (7) Soggetto. (8) Prepotente.

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sentation. The periodical Press is the rival of the House of Commons; and it is, and it will be, the successful rival, as long as that House does not represent the people — but not one day longer. If ever I felt confident in any prediction, it is in this, that the restoration of Parliament to its legitimate office of representing truly the public opinion will overthrow the tyranny of which Noble Lords are so ready to complain, who, by keeping out the lawful sovereign, in truth, support the usurper. It is you who have placed this unlawful authority on a rock: pass the Bill, it is built on a quicksand. Let but the country have a full and free representation, and to that will men look for the expression of public opinion, and the Press will no more be able to dictate as now, when none else (1) can speak the sense of the people. Will its influence wholly cease? God forbid (2)! Its just influence will continue, but confined within safe (3) and proper bounds. It will continue — long may it continue — to watch the conduct of public men — to watch the proceedings even of a reformed legislature — to watch the people themselves — a safe, an innoxious, a useful instrument, to enlighten and improve (4) mankind! But its overgrown power — its assumption to speak in the name of the nation — its pretension to dictate and to command will cease with the abuse upon which alone it is founded, and will be swept away (5), together with the other creatures of the same abuse, which now 'fright (6) our Isle from its propriety.'

THE CRYSTAL PALACE. — *The Great Exhibition.* - The origin of the Great Exhibition is due to Prince Albert and the «Society of Arts.» It would appear that an idea of the same nature had been previously awakened in France, and the obstacles found insuperable. The admission of the products of agriculture and manufactures was confined in the French scheme (7) to a few specimens (8) from the neighbouring countries, and did not, like that now so well carried out (9), extend to all the countries on the globe that were desirous of contributing. Even after the existing plan had been finally determined upon, many unforeseen (10) difficulties arose. No assistance of moment could be looked for from the Government. The agents sent by the Society to explain the advantages to the different manufacturers, found them hard to convince. The Royal Commissioners, with Prince Albert at their head, used the most strenuous exertions, supported by all the influence they possessed, and finally succeeded in clearing a way to the realization of this important object. The public began to see that benefit must accrue (11) from the knowledge received and

(1) Niun altro. (2) Tolga Iddio! (3) Sicuri. (4) Perfezionare, migliorare. (5) Scopato via, tolto. (6) Spaventano. (7) Piano, progetto. (8) Mostre, campioni. (9) Eseguito. (10) Imprevedute, inopinate. (11) Derivare, risultare.

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communicated by such an undertaking (1), and the first difficulties, namely, those of opinion, were overcome. Meetings were held in the City for the purpose of supporting the scheme. The next consideration was how to construct a building that should be large enough; of what materials it should be composed, and whence the funds were to be drawn to meet the expenses. A general subscription was begun after the example of London, where 20,000*l.* had been subscribed. This sum, by the help of local subscriptions throughout the country, gradually amounted to 65,679*l.* 17*s.* 1*d.* It was obvious that a structure of brick (2) to cover eighteen acres, would be of enormous cost. Timber (3) was very dangerous on account of fire. While the Commissioners were in hesitation upon the point, they were fortunately relieved (4) by one of those coincidences which sometimes arise to aid in cases where undertakings are placed in circumstances of difficulty apparently insurmountable.

Mr. Paxton, who had acquired great experience in the use of glass and iron in the construction of conservatories for the Duke of Devonshire, made the proposal to the Executive Committee to use those materials. There were no less than 245 competitors who sent in plans for the building, of whom forty were foreigners. Only three native and fifteen of the foreign plans demanded consideration, but these were not satisfactory. In nine days Mr. Paxton produced that which has been acted upon. It was accepted with a decision doing the highest honour to the acumen of the Committee.

But though the determination was thus taken, it was the end of August last year (1850) before the building was commenced, and yet the more essential parts were put together by new-year's day. Messrs. (5) Fox and Henderson were the contractors, at L. 150,000 if the materials were retained, or L. 79,000 if returned. The building has no parallel for size or for the rapidity of its erection, while the materials, except in case of wanton injury, are of the most durable character. In no other country on the globe could such a vast undertaking have been so rapidly completed, or the cost have been so reasonable in amount. The form of the structure is a parallelogram, which extends within Hyde-park in the same line of direction as the Great Western road (6) towards Kensington. It stands on a site exceedingly well adapted for such a purpose. There were certain peculiar considerations which governed the plan. It could only be provisional. Economy in labour and material must be regarded in a building for a temporary purpose, so as to lessen the ultimate cost. Simplicity had to be observed in a work which there was so short a time to complete,

(1) Impresa. (2) Mattoni. (3) Legno, legname. (4) Tolte d'impaccio. (5) Messieurs. (6) Strada.

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and which therefore did not admit of elaborate workmanship or decoration. Mr. Paxton seems to have felt a laudable desire that the building itself should exemplify the vast power of construction, both in method and available means, the science and the resources which the present state of the mechanical arts in this country placed in hand at a momentary call. He had also to provide for the easiest mode of the reception, classification, and display of goods; for the convenience of visitors; for the perfect supervision of the whole; and for visual effect at certain points of the interior. The length ultimately determined upon was 1848 feet, the breadth 408, and the height 72. A transept runs north and south from the main (1) building, about midway (2) between the east and west extremes, having a semicircular roof (3) 108 feet high, at the southern end of which is the great entrance from the western road. There are other entrances at the east and west terminations. The area covered by the building is 772,784 square feet. In addition to the surface thus afforded to exhibitors, there are galleries running along the main aisle (4) of the building, 24 feet wide, which add 217,100 feet more, making 989,784 feet. The great central aisle is 72 feet wide; the space under the galleries 24 feet on each side, or 120 from the external side of one gallery to that of the other. The space from thence to the sides of the building is 144 feet from the galleries on each side, making a width (5) of 408, and 64 high. At the galleries the edifice rises another story (6) of 20 feet, then a third of 20, appearing step (7) above step as far as the great central transept. The roof is of glass and iron, with wood in particular places. It consists of ridges (8) of eight feet angle, running transversely; at the bottom of each the rain is received in a gutter (9), and conveyed down by the iron columns of the building, which were cast hollow (10) for that purpose. The ground covered is about 18 acres, besides the space gained through the galleries. The iron columns are placed 24 feet apart, and the whole building is simplified into a series of repetitions of the same measure in construction. The castings, glass, and beams (11), being thus repeated, there was no explanation necessary, every section being a duplicate of what had preceded. The plan admitted of additional space, this being easily commanded, if required by new galleries, to the extent of 90,000 feet and upwards (12). The skeleton of the building is iron, with a very partial use of timber (13), principally in the transept. The rest is of glass, some part of which in the roof is sheet-glass in measures of 46 inches. There

(1) Principale. (2) Nel mezzo. (3) Tetto. (4) Navata. (5) Larghezza. (6) Piano. (7) Gradino, scaglione. (8) Ondulazioni. (9) Condotto, gronda. (10) Fatte a mo di tubo, scanalate. (11) Oggetti in ferro fuso, vetri e travi. (12) Più, di più. (13) Legno di costruzione.

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are 3230 columns, 44 miles of gutters for carrying water to the columns; 2250 cast-iron bearers (1) for supporting the roof and galleries, 1120 intermediate beams, upwards of 200 miles of sash-bars (2), and nearly a million superficial feet of glass. The exterior is covered with unbleached (3) calico, as a protection against the action of the sun on so large a surface of glass. Louvre plates (4) of iron near the ground provide for the ventilation of the building. The aspect of the whole is remarkable for its lightness as well as magnitude; all is, nevertheless, of adequate strength, it having been repeatedly tested. The columns rest upon screw piles (5), and drains (6) under the building take off the water conveyed down by them from the roof. Two thousand men were almost constantly employed upon the works. The castings were manufactured at Birmingham, and were often fixed in their places in eighteen hours after they were out of the workmen's hands in that town. The flooring (7) is composed of wood planks (8), laid upon strong joists (9), and a little open, by which it is easily kept dry and free from dust. The galleries are closely floored.

The tender (10) for the present building was accepted on the 26th of July, 1850. The site was obtained on the 30th. The first column was placed on the 26th of September, and on the 1st of January, 1851, though the details were not all completed, the building was given over to the Commissioners.

An extensive part of the building on the north-west is devoted to machinery. It is 240 feet in length, by 72 broad. Here almost every variety of machine is displayed in full motion, particularly the complicated manufacture of cotton. Steam (11) is applied at a pressure of 30 lbs. to the inch (12), and is conveyed by clothed pipes (13) to any part of the building, where it may be applied for working models of engines or small machines. This was an essential feature contemplated in the exhibition.

Admissions.—Season tickets (14) for gentlemen 3*l.* 3*s.*, for ladies 2*l.* 2*s.*, not transferable.

First Day of opening. — Season tickets only are available.

Second and Third Day. — Admission 1*l.*

Fourth and succeeding Days, to the 24th. — Admission 5*s.*

Twenty-sixth Day (26th May,) admission 1*s.*, on Monday, Tuesday, Wednesday, and Thursday in each week. On Fridays 2*s.* 6*d.* On Saturdays the doors to be closed until twelve o'clock; after which the admission to be 5*s.* for the rest of the day.

Juries. — Juries for adjudging prizes, divided into sections, commenced duty on the 12th of May, consisting of equal numbers of Englishmen and Foreigners.

(1) Sostegni. (2) Telaj (in ferro) d'invetriata. (3) Greggio. (4) Lastre. (5) Palafitte. (6) Condotti sotterranei. (7) Palco, pavimento impalcato. (8) Assi, tavole. (9) Travette, travicelli. (10) Offerta. (11) Il vapore. (12) Libbre al pollice. (13) Tubi. (14) Biglietti.

The number of square feet allotted to each nation, and the packages sent in to the 1st of May, when the Queen opened the Exhibition, were as follow:—

	Space below	In Galleries.	Packages.
Arabia and Persia. . .	1,450	576	1
China . . .	3,744	576	238
Brazils and Mexico . .	7,488	1,920	5
Turkey. . .	7,488	1,344	31
Greece. . .	1,152	576	18
Egypt . . .	1,920	576	49
Italy	11,712	960	—
Spain and Portugal .	2,880	768	235 109
Switzerland. . . .	6,912	960	153
France. . .	78,912	3,840 5,184	3329
Belgium . .	22,240	1,344	1050
Holland . .	2,784	384	225
Austria . .	34,272	1,720 2,112	688
The Zollverein . . .	42,048	4,032 4,608	1596
North Germany.	6,336	1,344 1,152	142
Denmark	672	—	63
Norway and Sweden	2,880	1,344	29
Russia	11,424	1,721 773	281
U. S. of America	81,264	19,368	907
Tunis	—	—	203
West Africa . . .	—	—	9
Peru and New Grenada	—	—	5
Hayti	—	—	3
Society Islands .	—	—	1
			—9,473
Colonies English	—	—	1172
Channel Islands	—	—	33
			—1,205
		Total . . .	10,678

Subsequent receipts have carried the foreign packages to 11,186.

This vast collection is classified under four sections of raw materials, six of machinery, and twenty of manufactures. Each of these sections was superintended, as far as determining what goods were to be admitted and what rejected by local commissioners, in all 300, of whom thirty were appointed chairmen.

Among the «materials» the most remarkable are the *Koh-i-noor* diamond, or Mountain of Light, and the Crystal Fountain.

Redding's Sketch of the Great Exhibition.

On the 15th instant (October 1851), the Great Exhibition was definitively closed by Prince Albert, in the midst of the Royal Commissioners, the Executive Commission, and an immense concourse of people. It had been open a hundred and forty days.—The number of Exhibitors was 17,000; the medals distributed were 3,000, and the prizes awarded, L. 20,000.—The sums received, including the subscriptions (L. 65,000), were in all L. 470,000. The expenses were,—for the use of the Crystal Palace, L. 105,000;—administration, L. 50,000:—prizes and medals, L. 20,000;—City Constables, L. 10,000; Sundries, L. 15,000;—total, L. 200,000; thus leaving a balance in the hands of the Commissioners of L. 270,000.—The visitors, composed of persons from all the quarters of the globe, averaged daily 45,000, making in all six millions two hundred thousand.

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In 1852 the Crystal Palace was taken down. It has since been re-erected, with considerable improvements, at the village of Sydenham, a few miles from London.

Statistics.

Laws were passed in the British Parliament during the administration of the late lamented Sir Robert Peel establishing a system of free trade (1) between the Ports of the British Isles and those of all the other countries of the globe. By these laws foreign vessels of all nations now enter our ports on the same terms as our own. By these Corn, flour, cattle (2), beef, pork, bacon (3), lard, poultry, fish, eggs (4), fruit, vegetables, and all sorts of victuals, coming from any country whatever, enter Great Britain and Ireland free of duty (5).—The effect of these most salutary laws has been, to reduce by one third the expenses of living in England, to put our manufacturing population on an equal footing (6) with their competitors of the continent, and to increase by one fifth the exports of our manufactures, in as much as (7) the provisions we import are generally paid for with our cutlery and cottons, and the prices of these being considerably diminished, the consumption and sale are proportionately augmented.—The same celebrated statesman presented and passed a law, seven or eight years ago, reducing to almost nothing the postage of letters. It was formerly eight pence for every hundred miles. It is now only a penny. And yet (as he had predicted) while the country has been incalculably benefited by this reduction, the treasury has lost nothing. The diminution in the price has been compensated by the increased number of the letters: and the Post-office returns are now equal, or almost equal to what they were formerly.—There is but one walled city in the United Kingdom, the ancient but insignificant city of Chester, in Wales. All the others, not excepting the capital, are open. And as no town dues (8) are paid at the entrance, it is as cheap living in a city (except London) as it is in the country. As to passports, the English who have not been on the continent, hardly know what they are.

In England the police-men carry a little stick (9), as an ornament or as an insignia of their office, but they have not any arms. Nor is it necessary they should (10). If a constable meets with opposition (which rarely occurs) in the execution of his duty, every bystander (11) is always ready and willing to assist him. We make the laws ourselves; and we respect them, and

(1) Commercio libero, libero scambio. (2) Grani, farina, bestiame. (3) Presciutto. (4) Pollame, pesci, uovi. (5) Dazio d'entrata. (6) Piede, posizione. (7) Imperciocchè. (8) Dazio di consumo. (9) Bacchetta, bastoncino. (10) Have any, taciuto. (11) Astante.

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will have them respected. — In England we have almost no soldiers, and those few we have, like the constables' staves (1), are more for ornament than use. They are there as a guard of honour to the Queen and to the Parliament, on great state occasions; as the custodians of the public stores (2) and offices; as a *corps de reserve* to send, on occasion, for the protection of our colonies; and as the germ or *pépinière*, when required, of a future army. The Queen fears neither her subjects nor her neighbours, and therefore she has no need of troops; with us a standing army would be an anomaly, an idle waste of money(*). The United States have still fewer troops than we have. When I was there in 1830, they had just six thousand, scattered over a territory as large as two thirds of Europe. They have now nine thousand.

A line of steamers is about to be started between Galway, in Ireland, and Boston, in the United States, shortening (3) the passage across the Atlantic by three days, and bringing the old world within a week's sail of the new. — A submarine electric telegraph is about to be opened between England and the United States; and another between England and Australia, passing through France, Piedmont, Sardinia, Algiers, Egypt and India. In the United Kingdom there are now nine thousand miles of rail-road open to the public, and five thousand being made. In the United States there are fifteen thousand miles finished, and ten thousand miles contracted for. Companies have been formed in England to carry out lines of railroad in four or five of our distant colonies. Three of these lines are now in course of construction; one of sixty miles in the Island of Ceylan, one of a hundred and eighty in South Australia, and one of eleven hundred, traversing Hindostan, and connecting Delhi with Calcutta. Steaming (4) forty or fifty miles an hour will startle our sleepy (5) fellow subjects at the antipodes, the naked (6) natives of Australia: nor will it much less surprise our more civilized, but not less indolent, fellow citizens of Hindostan, whose longest journeys, from the badness of the roads and the effeminacy of their dispositions, have been all hitherto (7) performed in palanquins, carried at the rate of four or five miles an hour on the shoulders (8) of their coolies. — With a view to facilitate international intercourse (9), and to expedite commercial transactions, it has been recently proposed to the foreign Ministers in London, to equalize if possible, throughout all the countries of Europe, the weights, measures, and circulating me-

(1) Bastoni. (2) Magazzini (3) Raccorciando. (4) Andare o viaggiare col vapore. (5) Sorprenderà; (riscuoterà), nostri sonnacchiosi. (6) Nudi. (7) Sinora, per lo addietro. (8) Spalle. (9) Rapporti, relazioni.

(*) The above was written in 1851, when we were at peace with the world. Now (1854) that we are at war with Russia, while we have but eight thousand regular troops in the United Kingdom, we have three hundred thousand in Turkey and India, besides fifty thousand Marines in the Black sea and the Baltic.

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dium. With the same view the British Government has, some time since, formally proposed to all the States of Europe and America, to admit into our ports all their manufactures free of duty, provided they will agree to admit ours on the same conditions.

REMARKS. — In that thing which a man can do best there is a loadstone (1). If you wish to make yourself agreeable to any one, talk as much as you please about his or her affairs, and as little as possible of your own. In general men would do well, in their innovations, to follow the example of Time, which innovates greatly but quietly and by degrees that are almost imperceptible.

The year 1680 is remarkable for the introduction of the well-known epithets, *Whig* and *Tory* (2). The former was given to the popular party, from their pretended affinity to the conventiclers of Scotland, who were known by the name of Whigs. The latter was given to the courtiers from a supposed resemblance between them and the banditti in Ireland, to whom the appellation of Tories was affixed. Thus these two ridiculous words came into general use, and have continued ever since to mark rival parties, though with very different meanings. *A. Pinnock.*

THE EARL OF CHESTERFIELD'S ADVICE TO HIS SON ON MEN AND MANNERS.

Attention. — A man is fit for neither business nor pleasure, who either cannot (3) or does not command and direct his attention to the present object, and, in some degree, banish, for that time, all other subjects from his thoughts. If, at a ball, a supper, or a party of pleasure, a man were to be solving (4), in his own mind, a problem in Euclid, he would (99) be a very bad companion, and make a poor figure in that company; or if, in studying a problem in his closet (5), he were to think of a minuet, I am apt to believe that he would make a very poor mathematician.

There is time enough for every thing in the course of the day, if you do but (118) one thing at once: but there is not time enough in the year, if you will do two things at a time.

This steady and undissipated attention to one object is a sure mark of a superior genius; as hurry, bustle, and agitation are the never-failing symptoms of a weak and frivolous mind.

Indeed, without attention, nothing is to be done: want of attention which is really want of thought, is either folly or madness (6). You should (101) not only have attention to every thing, but a quickness (7) of attention, so as to observe, at once, all the people in the room, their motions, their looks, and their words; and yet without staring (8) at them, and seeming to be an observer. This quick and unobserved observation is of infinite advantage in life, and is to be acquired with care; and, on the contrary, what is called absence, which is a thoughtlessness (9) and want of at-

(1) Calamita. (2) Liberale e conservatore. (3) Dopo *cannot*, si sottintende *command*, etc. (4) To solve, sciogliere. (5) Gabinetto. (6) Pazzia. (7) Prestezza, vivacità, perspicacia. (8) Guardar fisso. (9) Da thought, pensiero; vedi le note grammaticali 30 e 46.

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tention about what is doing, makes a man so like either a fool or madman (1), that, for my part, I see no real difference. A fool never has thought; a madman has lost it; and an absent man is, for the time, without it.

AWKWARDNESS OF DIFFERENT KINDS.

Many very worthy and sensible people have certain odd tricks(2), ill habits, and awkwardness in their behaviour, which excite a disgust to(3), and dislike of their persons, that cannot be removed or overcome by any other valuable endowment(4) or merit which they may possess.

Now awkwardness can proceed but from two causes; either from not having kept good company, or from not having attended to it.

When an awkward fellow first comes into a room, it is highly probable that his sword gets(5) between his legs and throws him down, or makes him stumble(6), at least: when he has recovered this accident, he goes and places himself in the very place of the whole room where he should not; there he soon lets his hat fall, and, in taking it up again, throws down his cane(7); in recovering his cane, his hat falls the second time: so that he is a quarter of an hour before he is in order again. If he drinks tea or coffee, he certainly scalds his (56) mouth, and lets either the cup or the saucer(8) fall, and spills(9) the tea or coffee in his breeches(10). At dinner his awkwardness distinguishes itself particularly, as he has more to do: there he holds his knife, fork, and spoon(11) differently from other people; eats with his knife to the great danger of his mouth, picks his teeth(12) with his fork, and puts his spoon, which has been in his throat(13) twenty times, into the dishes(14) again. If he is to carve, he can never hit(15) the joint; but, in his vain efforts to cut through the bone(16), scatters the sauce(17) in every body's face. He generally daubs(18) himself with soup and grease(19), though his napkin(20) is commonly stuck(1) through a button hole(2), and tickles his chin(3). When he drinks, he infallibly coughs(4) in his glass and besprinkles(5) the company. Besides all this, he has strange tricks and gestures; such as snuffing up his nose(6), making faces(7), putting

(1) Matto, pazzo. (2) Trick, ticchio, ghiribizzo, gesto vizioso ed abituale. (3) Si sottintende *their persons*. (4) Dono di natura, talento. (5) Spada si ficca. (6) Inciampare. (7) Bastone. (8) Sottocoppa, scodellino. (9) Versa, rovescia. (10) *Breech*-es (*fr. Cul*-otte) calzoni, brache: parlando colle dame, bisogna dire *small clothes*. (11) Cucchiajo. (12) Stuzzica i denti. (13) Gola. (14) Dish, piatto. (15) To hit, colpire, cogliere, dare nel segno. (16) Osso. (17) Salsa. (18) Imbrattano. (19) Grasso, lardo. (20) Tovagliola, servietta. (1) Stuck, part. di to stick, attaccare, ficcare, sospendere, appendere. (2) Button-hole (bottone-buco), occhiello. (3) Tickles his chin, gli solletica il mento. (4) Tossisce. (5) To besprinkle (309), spruzzare, spruzzolare, bagnare. (6) To snuff, prendere tabacco, tirar su il fiato, ecc. per le narici (*ted.* schnupfen, *franc.* renifler). (7) Face, faccia; to make faces, fare delle smorfie.

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his fingers in his nose, or blowing(1) it and looking afterwards in his handkerchief, so as to make the company sick(2). His hands are troublesome to him, when he has not something in them; and he does not know where to put them; but they are in perpetual motion between his bosom (3) and his breeches: he does not wear his clothes, nor does he any thing like other people. All this, I own, is not in any degree criminal; but it is highly disagreeable and ridiculous in company, and ought to be avoided by whoever desires to please.

From this account of what you should not do, you may easily judge what you should (101) do; and a due attention to the manners of people of fashion will make it habitual and familiar to you.

There is likewise an awkwardness of expression and words, most carefully to be avoided, such as false English, bad pronunciation, old sayings(4), and common proverbs; which are so many proofs of having kept bad and low company. For example: if, instead of saying that « tastes are different », and that « every man has his own peculiar one». you should let off(5) a proverb, and say that « what is one man's meat is another man's poison; » or else: « every one as he likes, as the good man said when he kissed his cow (6); » every body would be persuaded that you had never kept company with any body above footmen (7) and housemaids.

There is likewise an awkwardness of the mind, that ought(101) to be, and with care may be avoided; as for instance, to mistake or forget names. To speak of Mr. What-d'ye-call-him (8), or Mrs. Thingum(9), or How-d'ye-call-her, is excessively awkward and ordinary. To call people by improper titles and appellations is so too; as, my Lord, for Sir; and Sir, for my Lord. To begin a story or narration when you are not perfect in it, and cannot go through with it, but are forced, possibly, to say in the middle of it «I have forgot the rest», is very unpleasant and bungling(10). One must be extremely exact, clear, and perspicuous in every thing one says; otherwise, instead of entertaining or informing others, one only tires and puzzles (11) them.

Bashfulness. — Bashfulness is the distinguishing character of a country booby (12), who appears frightened(13) out of his wits(14) if people of fashion speak to him, and blushes(15) and stammers(16)

(1) To blow, soffiare; to blow one's nose, soffiarsi il naso. (2) To make sick, muovere a nausea. (3) Bosom, seno, petto. (4) Detti. (5) To let, lasciare; to let off, sparare, scaricare. (6) To kiss, baciare. Cow, vacca. (7) Footman, lacchè, staffiere. (8) D'ye, *per* do you. (9) Thing, cosa; Mrs. Thing-um (*franc.* Madame Chose), la signora tale. (10) To bungle, acciabattare; bungling, goffo, malaccorto (*franc.* Maladroit, gauche). (11) Imbarazza, impaccia. (12) Zoticone, bietolone. (13) Spaventato. (14) Out of his wits, fuori di senno, impazzito. (15) Arrossisce. (16) To stammer, balbettare, balbuziare, esitare.

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without being able (276) to give a proper answer: by which means he becomes truly ridiculous, from the groundless (1) fear of being laughed at (2).

We should go into a mixed company with as much ease and as little concern as we would go into our own room. Vice and ignorance are the only things we ought to be ashamed (3) of; while we keep clear (4) of them, we may venture any where without fear or concern. Nothing sinks (5) a young man into low company so surely as bashfulness. If he thinks that he shall (222) not, he most assuredly will not please.

Some, indeed, from feeling the pain and inconvenience of bashfulness, have rushed into the other extreme, and turned (341) impudent. as cowards (6) sometimes grow desperate from excess of danger: but this is equally to be avoided, there being nothing more generally shocking than impudence. The medium between these two extremes points out the well-bred (7) man, who always feels himself firm and easy (8) in all companies, who is modest without being bashful, and steady without being impudent.

A mean fellow is ashamed and embarrassed when he comes into company, is disconcerted when spoken to, answers with difficulty, and does not know how to dispose of his hands; but a gentleman, who is acquainted with the world, appears in company with a graceful and proper assurance, and is perfectly easy and unembarrassed. He is not dazzled (9) by superior rank; he pays all the respect that is due to it, without being disconcerted; and can converse as easily with a king as with any one of his subjects. This is the great advantage of being introduced young into good company, and of conversing with our superiors. A well-bred man will converse with his inferiors without insolence, and with his superiors with respect and with ease. Add to this, that a man of a gentlemanlike (46) behaviour, though of inferior parts, is better received than a man of superior abilities, who is unacquainted with the world.

Company. — A wit (10) is a very unpopular denomination, as it carries terror along with it; and people are as much afraid of a wit in company as a woman is of a gun (11), which she supposes may go off (12) of itself, and do her a mischief (13). Their acquaintance, however, is worth seeking, and their company worth frequenting; but not exclusively of others, nor to such a degree as to be considered only as one of that particular set (14).

(1) Senza fondamento, senza motivo. (46). (2) Deriso. (3) Vergognarsi. (4) Chiaro, netto, libero, lungi. (5) Sprofonda (getta). (6) Codardi. (7) Well-bred, ben-elevato, compito. (8) Disinvolto, comodo. (9) Dazzled, abbagliato. (10) A wit, un bello spirito. (11) Gun, fucile. (12) To go off, andar via, partire, spararsi, scaricarsi. (13) Mischief, male, danno, malizia. (14) Brigata, frotta, ceto.

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Above all things, endeavour to keep company with people above you; for there you rise, as much as you sink with people below you. When I say company above you, I do not mean (1) with regard to their birth, but with regard to their merit and the light in which the world considers them.

Be careful to avoid that low company which, in every sense of the word, is low indeed; low in rank, low in parts, low in manners, and low in merit. Vanity, that source of many of our follies and of some of our crimes, has sunk many a (125) man into company in every light infinitely below him, for the sake (313) of being the first man in it. There he dictates, is applauded and admired: but he soon disgraces himself, and disqualifies himself for any better company.

CAUTION TO BE OBSERVED IN ADOPTING THE MANNERS OF A COMPANY.

Let us imitate the real perfections of the good company into which we may get (341); copy their politeness, their carriage, their address, and the easy and well-bred turn of their conversation: but we should remember that, let them shine ever so bright (2), their vices, if they have any, are so many blemishes (3), which we should (101) no more endeavour to imitate than we would (100) make artificial warts (4) upon our faces, because some very handsome man had the misfortune to have a natural one upon his. We should, on the contrary, think how much handsomer he would have been without it.

TALKING (5). — When you are in company, talk often, but never long; in that case, if you do not please, at least you are sure not to tire (6) your hearers.

LEARN THE CHARACTERS OF THE COMPANY BEFORE YOU TALK MUCH. — Inform yourself of the characters and situations of the company, before you give way to what your imagination may prompt (7) you to say. There are, in all companies, more wrong (8) heads than right ones, and many more who deserve than who like censure. Should you therefore expatiate (9) in the praise of some virtue, which some in company notoriously want; or declaim against any vice, with which others are notoriously infected; your reflections, however general (10) and unapplied, will, by being applicable, be thought personal, and levelled (11) at those people. This

(1) Non intendo. (2) Per brillanti che splendano. (3) Altrettanti difetti. (4) Wart, porro. (5) Talking, il parlare. (6) To tire, stancare, annojare, seccare. (7) To prompt, suggerire. (8) Wrong, sost., torto, ingiustizia: you do me wrong, mi fate torto; to be wrong or in the wrong, avere torto, Wrong, agg., falso, indiretto, ingiusto, inconvenevole; to take wrong measures, prendere mezzi indiretti o cattivi, I took the wrong glove, ho preso un guanto per l'altro. Wrong, avv., male, a torto; right or wrong, a diritto o a torto, bene o male. To do right, fare bene, fare ciò che conviene; to do wrong, fare male, fare ciò che non conviene. (9) Stendervi, parlar a lungo. (10) Per generali che siano. (11) Dirette, mirate, puntate.

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consideration points out to you sufficiently not to be suspicious and captious yourself, nor to suppose that things, because they may (1), are therefore aimed at you.

TELLING STORIES AND DIGRESSIONS. — Tell stories very seldom, and absolutely never but where they are very apt and very short. Omit every circumstance that is not material, and beware (2) of digressions. To have frequent recourse to narrative betrays great want of imagination.

SEIZING PEOPLE BY THE BUTTON. — Never hold any body by the button, or the hand, in order to be heard out (341); for, if people are not willing to hear you, you had much better hold (141) your tongue than (hold) them.

LONG TALKERS AND WHISPERERS (3). — Long talkers generally single out (4) some unfortunate man in company to whisper, or at least in a half voice to convey a continuity of words to. This is excessively ill-bred, and, in some degree, a fraud: conversation stock (5) being a joint and common property. But, if one of these unmerciful talkers lays hold of (6) you, hear him with patience (and at least seeming attention), if he is worth obliging; for nothing will oblige him more than a patient hearing, as nothing would hurt him more than either to leave him in the midst of his discourse, or to discover your impatience under your affliction.

INATTENTION TO PERSONS SPEAKING. — There is nothing so shocking, or so seldom forgiven, as a seeming inattention to the person who is speaking to you; and I have known many a man (128) knocked down (7) for a much slighter (8) provocation than that inattention which I mean. I have seen many people who, while you are speaking to them, instead of looking at and attending to you, fix their eyes upon the ceiling (9) or some other part of the room, look out (341) of the window, play with a dog, twirl (10) their snuffbox, or pick their nose. Nothing discovers a little, futile, frivolous mind more than this, and nothing is so offensively ill-bred; it is an explicit declaration on your part that every the most trifling object deserves your attention more than all that can be said by the person who is speaking to you. Judge of the sentiments of hatred and resentment, which such treatment must excite in every breast where any degree of self-love dwells. I repeat it again and again, that sort of vanity and self-love is inseparable from human nature, whatever may be its rank or condition; even your footman will sooner forget and forgive (11) a

(1) Be aimed (dirette), sottinteso. (2) Guardatevi. (3) Bisbigliatori, susurratori. (4) Staccano, scelgono. (5) Fondo, capitale. (6) S' impadronisce di. (7) Atterrito, stramazzato. (8) Slight, agg., lieve, leggero, sottile, tenue; slight, s., negligenza, dispregio. (9) Soffitta, vôlta. (10) To twirl, voltare rapidamente, girare intorno, far girare. (11) Dimenticare e perdonare.

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beating than any manifest mark of slight and contempt. Be, therefore, not only really, but seemingly and manifestly attentive to whoever speaks to you.

Never interrupt any speaker.

ADOPT RATHER THAN GIVE THE SUBJECT. — Take, rather than give the subject of the company you are in. If you have parts, you will shew them, more or less, upon every subject; and, if you have not, you had better talk sillily(1) upon a subject of other people's than of your own choosing.

CONCEAL YOUR LEARNING FROM THE COMPANY. — Never display your learning except on particular occasions. Reserve it for learned men, and let even these rather extort it from you than appear forward to display it. Hence you will be deemed modest, and reputed to possess more knowledge than you really have. Never seem wiser or more learned than your company. The man who affects to display his learning will be frequently questioned; and if found superficial, will be ridiculed and despised; if otherwise he will be deemed a pedant. Nothing can lessen real merit(which will always shew itself) in the opinion of the world but an ostentatious display of it by its possessor.

CONTRADICT WITH POLITENESS. — When you oppose or contradict any person's assertion or opinion, let your manner, your air, your terms, and your tone of voice be soft and gentle: and that easy and naturally, not affectedly. Use palliatives when you contradict; such as, « I may be deceived, I am not sure, but I believe, I should rather think, etc. ». Finish any argument or dispute with some little good-humoured pleasantry, to shew that you are neither hurt yourself nor meant to hurt your antagonist; for an argument, kept up (341) a good while, often occasions a temporary alienation on each side.

AVOID ARGUMENT IF POSSIBLE.—Avoid as much as you can, in mixed companies, argumentative, polemical conversations; which certainly indispose, for a time, the contending parties towards each other; and, if the controversy grows warm and noisy(2), endeavour to put an end to it by some genteel levity or joke (3).

ALWAYS DEBATE WITH TEMPER. — Arguments should never be maintained with heat and clamour, though we believe or know ourselves to be in the right; we should give our opinions modestly and cooly(4); and, if that will not do(5), endeavour to change the conversation, by saying: We shall not be able (276) to convince one another; nor is it necessary that we should (6); so let us talk of some thing else (7).

(1) Sillily, scioccamente. (2) Diviene calda e strepitosa. (3) Facezia, scherzo. (4) Coolly, freddamente, di sangue freddo. (5) If that will not do, se questo non fa (per voi), se questo non basta. (6) *Convince one another* sottinteso. (7) Altro.

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LOCAL PROPRIETY TO BE OBSERVED. — Remember that there is a local propriety to be observed in all companies; and that what is extremely proper in one company, may be, and often is highly improper in another.

JOKES, BON MOTS, ETC. — The jokes, *bon mots*, the little adventures, which may do very well in one company, will seem flat (1) and tedious when related in another.

EGOTISM. — Always avoid speaking of yourself, if it be possible....

This principle of vanity and pride is so strong in human nature that it descends even to the lowest objects; and we often see people fishing (2) for praise where, admitting all they say to be true, no just praise is to be caught (3). One perhaps affirms that he has ridden a hundred miles in six hours: probably this is a falsehood (4); but, even supposing it to be true, what then? Why (5), it must be admitted that he is a very good postboy; that is all. Another asserts, perhaps not without a few oaths (6), that he has drunk six or eight bottles of wine at a sitting (7). It would be charitable to believe such a man a liar (8); for, if we do not, we must certainly pronounce him a beast.

There are a thousand such follies and extravagances which vanity draws people into, and which always defeat their own purpose. The only method of avoiding these evils is never to speak of ourselves. But when, in a narrative we are obliged to mention ourselves, we should take care not to drop a single word that can directly or indirectly be construed (9) as fishing for applause. Be our characters what they will, they will be known, and nobody will take them upon our own words. Nothing that we can say ourselves will varnish our defects, or add lustre to our perfections, but, on the contrary, it will often make the former (73) more glaring (10), and the latter obscure. If we are silent upon our own merits, neither envy, indignation, nor ridicule will obstruct or allay (11) the applause which we may really deserve. But, if we are our own panegyrists upon any occasion, however artfully dressed or disguished, every one will conspire against us, and we shall be disappointed of the very end we aim at.

BE NOT DARK NOR MYSTERIOUS. — Take care never to seem dark and mysterious; which is not only a very unamiable character, but a very suspicious one too: if you seem mysterious with others, they will be really so with you, and you will know nothing.

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(1) Piatto, triviale, insipido, insulso. (2) To fish, pescare. (3) Caught, part. di to catch, acchiappare, arreticare. (4) Menzogna. (5) Nelle frasi affermative *why* è un mero riempitivo. (6) Bestemmie. (7) Seduta. (8) Bugiardo. (9) Interpretato. (10) Glaring, patente, lampante, conspicuo. (11) Diminuire, scemare.

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LOOK PEOPLE IN THE FACE WHEN SPEAKING. — Always look people in the face when you speak to them; the not doing (250) it is thought to imply conscious guilt: besides that, you lose the advantage of observing, by their countenances, what impression your discourse makes upon them. In order to know people's real sentiments, I trust much more to my eyes than to my ears; for they can say whatever they have a mind I should know; but they can seldom help looking (254) what they have no intention that I should know.

SCANDAL — Private scandal should never be received nor retailed willingly; for, though the defamation of others may, for the present, gratify the malignity or the pride of our hearts, yet cool reflection will draw very disadvantageous conclusions from such a disposition. In scandal, as in robbery, the receiver is always thought as bad as the thief.

NEVER INDULGE GENERAL REFLECTIONS. — Never, in conversation, attack whole bodies of any kind; for you may thereby (332) unnecessarily make yourself a great number of enemies. Among women, as among men, there are good as well as bad; and, it may be, full as many, or more good than among men. This rule holds as to lawyers, soldiers, parsons (1), courtiers, citizens, etc. They are all men, subject to the same passions and sentiments, differing only in the manner, according to their several educations; and it would be as imprudent as unjust to attack any of them by the lump (2). Individuals forgive sometimes; but bodies and societies never. Many young people think it very genteel and witty to abuse the clergy; in which they are extremely deceived; since, in my opinion, parsons are very like men, and neither the better nor the worse for wearing a black gown (3). All general reflections upon nations and societies are the trite, threadbare (4) jokes of those who set up (5) for wit without having any, and so have recourse to common-place. Judge of individuals from your own knowledge of them, and not from their sex, profession, or denomination.

MIMICRY. — Mimicry, which is the common and favourite amusement of little low minds, is in the utmost contempt with great ones. It is the lowest and most illiberal of all buffoonery. We should neither practise it nor applaud it in others; for a person mimicked considers himself insulted; and an insult is never forgiven.

SWEARING (6). — We may frequently hear some people, in good company, interlard (7) their conversation with oaths, by way of (8)

(1) Preti, parrochi. (2) Lump, massa, monte, complesso. (3) Gonna, veste. (4) Threadbare, spelato, logoro, trito, triviale. (5) To set up for, spacciarsi per... (6) Il giurare, bestemmiare. (7) To inter-lard, mescolare, intercalare. (8) Per via di..., come, qual.

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embellishment, as they suppose; but we must observe too, that the persons who do so are never those who contribute in any degree to give that company the denomination of good company. They are generally people of low education; for swearing (250) is as silly and as illiberal as it is wicked.

SNEERING (1). — Whatever we say in company, if we say it with a supercilious cynical face, or an embarrassed countenance, or a silly, disconcerted grin (2), it will be ill received. If we mutter (3) or utter it (4) indistinctly and ungracefully, it will be still worse received.

TALK NOT OF YOUR OWN NOR OTHER PERSONS' PRIVATE AFFAIRS. — Never talk of your own or other people's domestic affairs: yours are nothing to them but tedious; theirs are nothing to you.

EXPLICITNESS. — Nothing makes a man look sillier (36) in company, than a joke or pleasantry not relished or not understood; and, if he meets with a profound silence, when he expected a general applause, or if he is desired to explain the joke or *bon mot*, his awkward and embarrassed situation is easier imagined than described.

SECRECY. — Be careful not to repeat in one company what you hear in another. Things seemingly indifferent may, by circulation, have much graver consequences than may be imagined. There is a kind of general tacit trust in conversation, by which a man is engaged not to report any thing out of it, though he is not immediately enjoined to secrecy. A retailer (5) of this kind draws himself into a thousand scrapes (6) and discussions, and is shily (7) and indifferently received wherever he goes.

ADAPT YOUR CONVERSATION TO THE COMPANY. — Always adapt your conversation to the people you are conversing with; for I suppose you would not talk upon the same subject, and in the same manner, to a bishop, a philosopher, a captain, and a woman.

NEVER SUPPOSE YOURSELF THE SUBJECT OR LAUGH OF THE COMPANY. — A well-bred man seldom thinks, but never seems to think himself slighted, undervalued, or laughed at (341) in company, unless where it is so plainly marked out that his honour obliges him to resent it in a proper manner. On the contrary, a vulgar man is captious (8) and jealous, eager and impetuous about trifles. He suspects himself to be slighted: thinks every thing that is said is meant at him: if the company happen to laugh, he is persuaded

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(1) Il ghignare (*fr.* ricaner); a sneer, un risolino di scherno. (2) Grin, ghigno goffo o maligno. (3) To mutter, borbottare. (4) To utter, proferire. (5) Retailer, chi vende al minuto, chi sparge voci. (6) Scrape, rissa, zuffa; to scrape, raschiare. (7) Shily, con ritrosia, timidamente. (8) Captious, contenzioso, capzioso, sofistico.

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they laugh at (341) him; he grows angry and testy (1), says something very impertinent, and draws himself into a scrape, by shewing what he calls proper spirit, and asserting himself. — The conversation of a vulgar man also savours (2) strongly of the lowness of his education and company. It turns chiefly upon his domestic affairs, his servants, the excellent order he keeps in his own family, and the little anecdotes of the neighbourhood: all which he relates with emphasis, as interesting matters. He is a man gossip (3).

Seriousness. — A certain degree of exterior seriousness in looks and motions gives dignity, without excluding wit and decent cheerfulness. A constant smirk (4) upon the face and a whiffling (5) activity of the body are strong indications of futility.

Economy. — A fool squanders away without credit or advantage to himself more than a man of sense spends with both. The latter employs his money as he does his time: and never spends a shilling of the one or a minute of the other, but in something that is either useful or rationally pleasing to himself or others.

Without care and method, the largest fortune will not (6), and with them almost the smallest will supply all necessary expenses. As far as you can possibly, pay ready money (7) for every thing you buy, and avoid bills (8). Pay that money, too, yourself, and not through (343) the hands of any servant; who always either stipulates poundage (9) or requires a present for his good word, as they call it. Where you must have bills (as for meat and drink, clothes, etc.) pay them regularly every month, and with your own hand. Never, from a mistaken economy, buy a thing that you do not want, because it is cheap (10); or, from a silly pride, because it is dear. Keep an account, in a book, of all that you receive, and of all that you pay; for no man who knows what he receives and what he pays ever runs out (11). I do not mean that you should keep an account of the shillings and half crowns that you may spend in coach hire (12), operas, etc.; they are unworthy of the time and the ink that they would consume; leave such *minutiae* to dull penny-wise fellows: but remember, in economy, as in every other part of life, to have the proper attention to proper objects, and the proper contempt for little ones (75).

Friendship — Beware (13) of proffered friendships. Receive them with great civility but with great incredibility too; and pay them with compliments, but not with confidence. Do not suppose that

(1) Testy, testereccio, stizzoso. (2) Sente, sa. (3) Ciarlone, chiacchierone, compare. (4) Smirk, sogghigno, risolino, aria ridente. (5) Whiff, soffio, boccata di fumo; to whiffle, ciondolare, muoversi ondeggiando. (6) Si sottintende *supply*, ecc (7) Danaro contante. (8) Bill, conto, cedola, polizza, cambiale. (9) Poundage, uno scellino per lira. (10) A buon mercato. (11) Manca di danaro si rovina. (12) Hire, affitto, nolo, pigione. (13) Guardatevi.

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people become friends at first sight, or even upon a short acquaintance. Real friendship is a slow grower (1), and never thrives (2) unless ingrafted (3) upon a stock (4) of known and reciprocal merit.

There is another kind of nominal friendship among young people, which is warm for the time, but luckily (5) of short duration. This friendship is hastily produced, by their being accidentally thrown together, and pursuing the same course of riot and debauchery. A fine friendship, truly! and well cemented by drunkenness and lewdness (6). It should rather be called a conspiracy against morals and good manners, and be punished as such by the civil magistrate. Yet they have the impudence and the folly to call this confederacy a friendship. They lend one another money for bad purposes; they engage in quarrels, offensive and defensive, for their accomplices; they tell one another (186) all they know, and often more too; when, on a sudden, some accident disperses them, and they think no more of each other, unless it be to betray and laugh at their imprudent confidence.

But, at the same time that you carefully decline the friendship of knaves and fools, if it can be called friendship, there is no occasion to make either of them your enemies, wantonly (7) and unprovoked; for they are numerous bodies, and I would rather choose a secure neutrality than alliance or war with either of them.

Remember to make a great difference between companions and friends; for a very complaisant and agreeable companion may, and often does, prove (8) a very improper and a very dangerous friend. People will, in a great degree, form their opinion of you upon that which they have of your friends; and there is a Spanish proverb which says, very justly, « Tell me with whom you live, and I will tell you who you are ». One may fairly (9) suppose, that a man who makes a knave or a fool his friend has something very bad to do or to conceal.

Good breeding. — Good breeding has been very justly defined to be « the result of much good sense, some good nature, and a little self-denial (10) for the sake of others, and with a view (11) to obtain the same indulgence from them.

Good breeding cannot be attended-to too soon or too much; it must be acquired while young, or it is never quite easy; and, if it is acquired young, will always last and be habitual. Horace says *Quo, semel est imbuta recens, servabit odorem testa diu:* to shew the advantage of giving people good habits and impressions in their youth.

(1) To grow, crescere (divenire). (2) To thrive, prosperare, venir su, crescere rapidamente. (3) To ingraft, innestare. (4) Tronco, fusto. (5) Fortunatamente. (6) Dissolutezza. (7) Scherzevolmente, inutilmente. (8) (Provare), riuscire. (9) Fairly, con ragione, con giustizia. (10) To deny, negare; selfdenial, abnegazione di sè. (11) Vista, disegno, scopo.

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Good breeding alone can prepossess(1) people in our favour at first sight; more time being necessary to discover greater talents. Good breeding, however, does not consist in low bows and formal ceremony, but in an easy, civil and respectful behaviour.

Indeed, good sense in many cases must determine good breeding; for what will be civil at one time, and to one person, would be rude at another time, and to another person.

Scarcely any are wanting in the respect which they should shew to those whom they acknowledge to be their superiors. The man of fashion and of the world expresses it in its full extent, but naturally, easily, and without concern: whereas a man who is not used to keep good company expresses it awkwardly; one sees that he is not used to it, and that it costs him a great deal: but I never saw the worst bred man living guilty of lolling (2), whistling (3), scratching (4) his head, and such like indecencies, in company that he respected. In such companies, therefore, the only point to be attended to is to shew that respect which every body means to shew, in an easy, unembarrassed, and graceful manner.

Women, of whatever rank they may be, are entitled, in consideration of their sex, not only to an attentive, but an officious good breeding from men. Their little wants, likings, dislikes, preferences, antipathies, fancies, whims (5), and even impertinencies, must be officiously attended to, and, if possible guessed (6) at and anticipated by a well-bred man. You must never usurp to yourself those conveniences and *agremens* which are of common right; such as the best places, the best dishes, etc.; but, on the contrary, always decline (7) them yourself, and offer them to others, who, in their turns (8), will offer them to you: so that, upon the whole, you will, in your turn, enjoy your share of common right.

These personal graces are of great consequence. They anticipate the sentiments, before merit can engage the understanding; they captivate the heart, and formerly (9) gave rise (10), I believe, to the extravagant notions of charms and philtres. Their effects were so surprising that they were reckoned supernatural.

In short, as it is necessary to possess learning, honour, and virtue, to gain the esteem and admiration of mankind, so politeness and good breeding are equally necessary to render us agreeable in conversation and common life. Great talents are above the generality of the world, who neither possess them themselves nor are competent judges of them in others: but all are judges of the

(1) Preoccupare, prevenire, guadagnare. (2) To loll, appoggiarsi o sdraiarsi trascuratamente e pigramente sopra una sedia o un sofà. (3) To whistle, zufolare, fischiare. (4) To scratch (raschiare) grattarsi. (5) Whim, capriccio, ghiribizzo. (6) To guess, indovinare. (7) To decline (declinare), rifiutare, rinunziare (esentarsi). (8) Turn, volta. (9) Anticamente (10) Gave rise, causarono, cagionarono.

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lesser talents, such as civility, affability, and an agreeable address and manner; because they feel the good effect of them, as making society easy and agreeable.

Make, then, good breeding the great object of your thoughts and actions. Observe carefully the behaviour and manners of those who are distinguished by their good breeding; imitate, nay, endeavour to excel, that you may at least reach them, and be convinced that good breeding is to all worldly qualifications what charity is to all christian virtues; it adorns merit, and often covers the want of it.

Graces.—The graces of the person, the countenance, and the way of speaking, are essential things; the very same thing, said by a genteel person in an engaging way, and gracefully and distinctly spoken, would please, which would shock (1), if muttered (2) out by an awkward figure, with a sullen (3) serious countenance. The poets represent Venus as attended by the three Graces, to intimate that even beauty will not do without. Minerva ought (101) to have three also; for, without them, learning has few attractions.

Address.—A man's fortune is frequently decided for ever by his first address (4). If it is pleasing, people are hurried involuntarily into a persuasion that he has a merit, which possibly he has not; as, on the other hand, if it is ungraceful, they are immediately prejudiced against him, and unwilling to allow (5) him the merit which, it may be, he has. The worst bred man in Europe, should a lady drop her fan (6), would certainly take it up and give it to her; the best bred man in Europe could do no more. The difference, however, would (99) be considerable: the latter would please by his graceful address in presenting it; the former would be laughed at (341) for doing it awkwardly. The carriage (7) of a gentleman should be genteel, and his motions graceful. He should be particularly careful of his manner and address, when he presents himself in company. Let them be respectful without meanness (8), easy without too much familiarity, genteel without affectation, and insinuating without any seeming art or design. Men, as well as women, are much oftener led by their hearts than by their understandings. The way to the heart is through the senses; please their eyes and their ears, and the work is half done.

Art of pleasing.—It is an old and a true maxim, that those kings reign the most secure who reign in the hearts of their people. Their popularity is a better guard than their army; and

(1) Disgustare. (2) To mutter, borbottare, brontolare. (3) Arcigno, burbero. (4) Maniere, modi, modo di presentarsi (indirizzo). (5) Concedere. (6) Ove una signora lasciasse cadere il suo ventaglio. (7) Portamento, andatura, contegno. (8) Mezzanità, bassezza.

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the love of their subjects is a better pledge (1) of their obedience than their fears. This rule is, quite as true, though on a smaller scale, with regard to private people.

Gain, by a particular assiduity and address, the men and women you want; and, by universal civility and attention, please every body so far as to have their good word, or their good will; or, at least, so as to secure a partial neutrality.

Pursue steadily (2) without fear or shame whatever your reason tells you is right, and what you see practised by people of more experience than yourself, and of established characters for good sense and good breeding.

Choice of amusements. — I cannot avoid calling playing upon any musical instrument illiberal in a gentleman. Music is usually reckoned (3) one of the liberal arts, and not unjustly, but a man of fashion, who is seen piping or fiddling (4) at a concert, degrades his own dignity. If you love music, hear it; pay fiddlers to play to you, but never fiddle yourself. It makes a gentleman appear frivolous and contemptible, leads him frequently into bad company, and wastes that time which might otherwise be well employed.

Carving (5). — Carving, as it occurs at least once every day, is not below our notice. We should use ourselves to carve adroitly and genteelly (6), without hacking (7) half an hour across a bone, without bespattering (8) the company with the sauce, and without overturning the glasses into our neighbour's pockets.

Cleanliness (9). — The person should be accurately clean, the teeth, hands, and nails (10) should be particularly so: a dirty mouth has real ill consequences to the owner; for it infallibly causes the decay (11), as well as the intolerable pain of the teeth; and is very offensive, for it will most inevitably stink (12). Upon no account whatever put your fingers in your nose (13) or ears. It is the most shocking, nasty (14), vulgar rudeness that can be offered to a company.

Compliments. — Attend to the compliments of congratulation or condolence that you hear a well-bred man make to his superiors, to his equals, and to his inferiors; watch (15) even his countenance and his tone of voice; for they all conspire in the main (16) point of pleasing. There is a certain distinguishing diction of a man of fashion: he will not content himself with saying, like John Trot, to a new married man, « Sir, I wish you much joy », or,

(1) Pegno. (2) Costantemente, fermamente. (3) Risguardata. (4) To pipe or fiddle, suonare la zampogna o il violino. (5) Il trinciare. (6) Con destrezza e garbo. (7) To hack, tagliare male, procurare di tagliare. (8) Spruzzolare, inzaccherare. (9) La pulizia. (10) Unghie (chiodi). (11) Decadenza, rovina. (12) Puzzare. (13) Naso. (14) Nasty, schifoso, sozzo. (15) Osservate. (16) Principale.

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to a man who has lost his son, «Sir, I am sorry for your loss»; and both with a countenance equally unmoved: but he will say in effect the same thing in a more elegant and less trivial manner, and with a countenance adapted to the occasion. He will advance with warmth, vivacity, and a cheerful countenance to the new married man; and, embracing him, perhaps, say to him, «If you do justice to my attachment to you, you will judge of the joy that I feel upon this occasion better than I can express it», etc. To the other, in affliction, he will advance slowly, with a grave composure of countenance, in a more deliberate manner, and, with a lower voice, perhaps, say, «I hope you do me the justice to be convinced that I feel whatever you feel, and shall ever be affected where you are concerned».

Dress. — We cannot help (1) forming some opinion of a man's sense and character from his dress. All affectation in dress implies a flaw (2) in the understanding.

When we are once well dressed for the day, we should think no more of it afterwards; and, without any stiffness (3) from fear of discomposing that dress, we should be as easy and natural as if we had no clothes on at all.

Assurance. — Whatever is done under concern and embarrassment must be ill done; and, till a man is absolutely easy and unconcerned in every company, he will never be thought to have kept good, nor be very welcome in it.

Hurry. — A man of sense may be in haste (4), but can never be in a hurry (5), because he knows whatever he does in a hurry he must necessarily do very ill. He may be in haste to dispatch an affair, but he will take care not to let that haste hinder his doing it well. Little minds are in a hurry when the object proves (as it commonly does) too big (6) for them; they run, they hurry, they puzzle, confound, and perplex themselves; they want (283) to do every thing at once, and never do it all. But a man of sense takes the time necessary for doing the thing he is about well; and his haste to dispatch a business only appears by the continuity of his application to it; he pursues it with a cool steadiness, and finishes it before he begins any other.

Laughter. — Frequent and loud laughter is the characteristic of folly and ill manners: it is the manner in which the mob (7) express their silly joy at silly things. — Many people, have got a very disagreeable and silly trick of laughing whenever they

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(1) Non si può (far) a meno di... (2) Implica un difetto. (3) Stiffness, *sost. da* stiff, duro, stecchito, impacciato (*franc.* empesé, ecc.) (4) Haste, fretta. (5) Hurry, gran fretta, trambusto, scompiglio, disordine. (6) Grosso, grande. (7) Plebaglia.

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speak; and I know men of very good parts who cannot say the commonest thing without laughing, which makes those who do not know them take them at first for natural fools.

LETTER WRITING.—It is of the utmost importance to write letters well, as this is a matter which daily occurs, as well in business as in pleasure; and inaccuracies in orthography or in style are never pardoned but in ladies; nor is it hardly pardonable in them. Letters should be easy and natural; and convey to the person to whom we send them just what we would say to those persons if we were present with them.

PRONUNCIATION IN SPEECH.—To acquire a graceful utterance (1), read aloud (2) to some friend every day, and beg of him to interrupt and correct you whenever you read too fast, do not observe the proper stops (3), lay a wrong emphasis, or utter your words unintelligibly. You may even read aloud to yourself, and tune your utterance to your own ear. Take care to open your teeth when you read or speak, and articulate every word distinctly; which last cannot be done but by sounding the final letter. But, above all, study to vary your voice according to the subject, and avoid monotony.

The voice and manner of speaking, too, are not to be neglected: some people almost shut their mouth when they speak, and mutter so that they are not to be understood; others speak so fast, and sputter (4), that they are not to be understood neither (118): some always speak as loud as if they were talking to deaf (5) people, and others so low that one cannot hear them. All these habits are awkward and disagreeable, and are to be carefully avoided.

SPELLING (6).—Orthography, or spelling well, is so absolutely necessary for a man of letters or a gentleman, that one false spelling may fix a ridicule on him for the remainder of his life. Reading carefully will contribute, in a great measure, to preserve you from exposing yourself by false spelling: for books are generally well spelled, according to the orthography of the times.

STYLE.—Style is the dress of thoughts; and, let these be ever so just, if your style is homely (7), coarse (8), and vulgar, they will appear to as much disadvantage, and be as ill received, as your person, though ever so well proportioned, would (9) if dressed in rags, dirt, and tatters (10).—In whatever language you either write or speak, contract a habit of correctness and elegance. After, at least, if not before you have said a thing, reflect if you could not have said it better.

(1) Utterance, maniera di pronunciare. (2) Aloud, ad alta voce. (3) Punti. (4) To sputter, sputacchiare. (5) Sordi. (6) Il compitare. (7) Casa-lingo, ordinario, basso. (8) Rozzo, grossolano. (9) Appear, *sottinteso*. (10) Stracci, sudiciume e cenci.

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WRITING. — Every man who has the use of his eyes and his right hand (1) can write whatever hand he pleases. Nothing is so ungentlemanlike as a schoolboy's scrawl (2).

CAUTIONS AGAINST SUNDRY ODD HABITS. — Keep yourself free from all odd tricks or habits; such as scratching (3) yourself, puting your fingers to your mouth, nose, and ears, thrusting (4) out your tongue, snapping (5) your fingers, biting your nails, rubbing (6) your hands, sighing aloud, and affected shivering (7) of your body, gaping etc. (8); all which are imitations of the manners of the mob, and degrading to a gentleman.

KNOWLEDGE OF THE WORLD. — The knowledge of the world is only to be acquired in the world, and not in a closet (9). Books alone will never teach it you; but they will suggest many things to your observation which might otherwise escape you; and your own observations upon mankind, when compared with those which you will find in books, will help you to fix the true point.

Do not flatter yourself, therefore, with the thought that you can acquire this knowledge in the frivolous chitchat (10) of idle companies; no, you must go much deeper than that. You must look into (115) people, as well as at (341) them. Search, therefore, with the greatest care, into the characters of all those with whom you converse: endeavour to discover their predominant passions, their prevailing weaknesses (11), their vanities their follies, and their humours; with all the right and wrong, wise and silly springs of human action, which make such inconsistent and whimsical (12) beings of us rational creatures.

NEVER SHEW A CONTEMPT FOR ANY ONE. — Men are much more unwilling to have their weaknesses and their imperfections known than their crimes; and if you hint (13) to a man that you think him silly, ignorant, or even ill bred or awkward, he will hate you more and longer than if you tell him plainly that you think him a rogue. — Make no man feel his inferiority. — Never expose people's weaknesses and infirmities.

STEADY COMMAND OF TEMPER AND COUNTENANCE. — A man who does not possess himself enough to hear disagreeable things, without visible marks of anger and change of countenance, or agreeable ones without sudden bursts of joy and expansion of countenance, is at the mercy of every artful knave or pert coxcomb (14). The former will provoke or please you by design, to catch unguarded words or looks, by which he will easily decipher the secrets of

(1) Mano, scrittura. (2) Scrawl, scarabocchio. (3) To scratch one's self, grattarsi. (4) Spingere. (5) Far scoppiettare le dita (6) Fregare, strofinare. (7) To shiver, tremare di freddo o di paura, rabbrividire. (8) To gape (to yawn) sbadigliare. (9) Gabinetto. (10) Chit-chat. chiacchiere, cicalio, ciance. (11) Debolezze. (12) Bizzarri. (13) Accennare, intimare. (14) Impertinente giovinastro.

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your heart, of which you should keep the key yourself, and trust it with no man living. The latter will, by his absurdity, and without intending it, produce the same discoveries, of which other people will avail (341) themselves.

If you find yourself subject to sudden starts (1) of passion, or madness (for I see no difference between them but in their duration), resolve within yourself, at least, never to speak one word while you feel that emotion within you.

In short, make yourself absolute master of your temper and your countenance, so far, at least, as that no visible change do appear in either, whatever you may feel inwardly. This may be difficult, but it is by no means impossible; and, as a man of sense never attempts impossibilities on the one hand, on the other, he is never discouraged by difficulties; on the contrary, he redoubles his industry and his diligence; he perseveres, and infallibly prevails at last. In any point which prudence bids you pursue, and which a manifest utility attends, let difficulties only animate your industry, not deter (2) you from the pursuit.

JUDGE OF OTHER MEN'S FEELINGS BY YOUR OWN. — In order to judge of the inside (3) of others, study your own; for men in general are very much alike; and though one has one prevailing passion, and another has another, yet their operations are much the same; and whatever engages or disgusts, pleases or offends you in others, will *mutatis mutandis,* engage, disgust, please, or offend others in you. Observe with the utmost attention, all the operations of your own mind, the nature of your passions, and the various motives that determine your will; and you may, in a great degree, know all mankind. For instance: do you find yourself hurt and mortified when another makes you feel his superiority and your own inferiority in knowledge, parts, rank, or fortune? you will certainly take great care not to make a person, whose good will, good word, interest, esteem, or friendship you would (100) gain, feel that superiority in you, in case you have it. If disagreeable insinuations, sly (4) sneers, or repeated contradictions tease (5) and irritate you, would you use them where you wished to engage and please? Surely not; and I hope you wish to engage and please almost universally.

BE NOT CAPTIOUS NOR SULLEN. — Captiousness, sullenness and pouting (6) are most exceedingly illiberal and vulgar. By shewing an unavailing and sullen resentment, you authorise the resentment of those who can hurt you, and whom you cannot hurt; and give them that very pretence which, perhaps, they wished for, of break-

(1) Slanci, bollori. (2) Sgomentare, stornare. (3) L'interiore, il didentro. (4) Scaltriti, maliziosi. (5) Affannano. (6) Cattivo umore, borbottamento (*franc.* bouderie).

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ing with and injuring you; whereas the contrary behaviour would lay them under the restraints of decency, at least, and either shackle (1) or expose their malice.

TRUST NOT TOO MUCH TO ANY MAN'S HONESTY. — Study individuals then; and, if you take (as you ought) their outlines (2) from their prevailing passion, suspend your last finishing strokes till you have attended to and discovered the operations of their inferior passions, appetites, and humours. A man's general character may be that of the honestest man in the world: do not dispute it; you might be thought envious or ill-natured; but, at the same time, do not take this probity upon trust to such a degree as to put your life, fortune or reputation in his power. This honest man may (98) happen to be your rival in power, in interest, or in love; three passions that often put honesty to most severe trials, in which it is too often cast (3); but first analyze this honest man yourself, and then only you will be able to judge how far you may or may not with safety trust him.

STUDY THE FOIBLES (4) AND PASSIONS OF BOTH SEXES. — If you would particularly gain the affection and friendship of particular people, whether man or woman, endeavour to find out their predominant excellency, if they have one, and their prevailing weakness, which every body has; and do justice to both the one and the other. Men have various objects in which they may excel, or, at least, would be thought to excel; and though they love to hear justice done to them where they know that they excel, yet they are most and best flattered upon those points where they wish to excel, and yet are doubtful whether they do or not.

You will easily discover every man's prevailing vanity, by observing his favourite topic (5) of conversation; for every man talks most of what he has most a mind to be thought to excel in. Touch him but there, and you touch him to the quick (6).

Women have in general but one object, which is their beauty; upon which scarce any flattery is too gross for them to swallow (7). Nature has hardly formed a woman ugly enough to be insensible to flattery upon her person. If her face is so shocking that she must, in some degree, be conscious of it, her figure and her air, she trusts, make ample amends for it. If her figure is deformed, her face, she thinks, counterbalances it. If they are both bad, she comforts herself that she has graces, a certain manner, a *je ne sais quoi*, still more engaging than beauty.

Do not mistake me, and think that I mean to recommend to you abject and criminal flattery: no; flatter nobody's vices nor crimes; on the contrary, abhor and discourage them. —

(1) Inceppare, frenare. (2) Linee-esteriori, abbozzi, sbozzi. (3) Vinta, rovesciata. (4) Debolezze. (5) Topico, soggetto. (6) Vivo. (7) Inghiottire, mandar giù.

Suspect those who remarkably affect any one virtue.

Disbelieve assertions by oaths. — If a man uses strong oaths or protestations to make you believe a thing which is of itself so likely and probable that the bare (1) saying of it would be sufficient, depend upon it he lies, and is highly interested in making you believe it; or else he would not take so much pains.

Shun riotous connexions.

Never neglect old acquaintance. — Never neglect or despise old, for the sake of new or shining acquaintance; which (68) would be ungrateful on your part, and would never be forgiven on theirs. Take care to make as many personal friends, and as few personal enemies, as possible. I do not mean, by personal friends, intimate and confidential friends, of which no man can hope to have half a (121) dozen in the whole course of his life; but I mean friends, in the common acceptation of the word; that is, people who speak well of you, and who would rather do you good than harm, consistently with their own interest, and no farther.

Lying (2). — Nothing is more criminal, mean, or ridiculous than lying. It is the production either of malice, cowardice, or vanity; but it generally misses (3) its aim in every one of these views; for lies are always detected (4) sooner or later. If we tell a malicious lie, in order to affect any man's fortune or character, we may indeed injure him for some time; but we shall certainly be the greatest sufferers in the end; for as soon as we are detected, we are blasted (5) for the infamous attempt; and whatever is said afterwards to the disadvantage of that person, however true (6), passes for calumny. If we lie, or equivocate (which is the same thing), to excuse ourselves for what we have said or done, or to avoid the danger or the shame that we apprehend from it, we discover our fear as well as our falsehood and only increase, instead of avoiding the danger and the shame; we shew ourselves to be the lowest and meanest of mankind, and are sure to be always treated as such. If we have the misfortune to be in the wrong, there is something noble in frankly owning it; it is the only way of atoning for (7) it, and the only way to be forgiven. To remove a present danger by equivocating, evading or shuffling (8) is something so despicable (9), and betrays (10) so much fear, that whoever practices them deserves to be chastised.

There are people who indulge themselves in another sort of lying, which they reckon innocent, and which in one sense, is so (178) for it hurts nobody but themselves. This sort of lying

(1) Nudo, semplice. (2) Il mentire. (3) Manca, fallisce. (4) Scoperte. (5) Fulminati. (6) Per vero che sia. (7) To atone for, espiare, scontare. (8) To shuffle, (mescolare) tergiversare, trovar mezzi termini. (9) Sprezzabile, schernevole. (10) Mostra, palesa (*tradisce*).

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is the spurious offspring (1) of vanity begotten upon folly. These people deal (341) in the marvellous. They have seen some things that never existed; they have seen other things which they never really saw, though they did exist, only because they were thought worth seeing. Has any thing remarkable been said or done in any place, or in any company, they immediately represent and declare themselves eye or ear witnesses of it. They have done feats (2) themselves, unattempted or at least unperformed by others. They are always the heroes of their own fables; and think that they gain consideration, or at least present attention, by it. Whereas in truth all that they get is ridicule and contempt; not without a good degree of distrust; for one must naturally conclude, that he who will tell a lie from idle vanity, will not scruple telling a greater for interest. Had (248) I really seen any thing so very extraordinary as to be almost incredible, I would keep it to myself, rather than, by telling it, give any body room (3) to doubt for one minute of my veracity. It is most certain, that the reputation of chastity is not so necessary for a woman, as that of veracity is for a man.

Nothing but truth can carry us through the world with either our conscience or our honour unwounded. It is not only our duty, but our interest. The greatest fools are the greatest liars.

Dignity of manners. — A certain dignity of manners is absolutely necessary, to make even the most valuable characters either respected or respectable in the world.

Romping (4) etc. — Horseplay, romping, frequent and loud fits (5) of laughter, jokes, waggery (6) and indiscriminate familiarity will sink both merit and knowledge into contempt. They compose at most a merry (7) fellow, and a merry fellow was never yet a respectable man. Indiscriminate familiarity either offends your superiors, or dubs you their dependant and led captain. It gives your inferiors just but troublesome and improper claims of equality. A joker is near akin (8) to a buffoon; and neither of them is the least related to wit. — Whoever is admitted or sought for, in company, upon any other account than that of his merit and manners, is never respected there, but only made use of. We will have Mr. Such-a-one (9), for he sings prettily. We will invite Such-a-one to our ball, for he dances well. We will have Such-a-one (195) to supper, for he is always joking and laughing; We will ask another, because he plays deep (10) at all games, or because he can drink a great deal. These are all vilifying distinctions,

(1) Prole. (2) Feats, fatti d' armi, gloriose gesta. (3) Luogo, motivo. (4) Il trescare con istrepito. (5) Accessi, scrosci. (6) Buffoneria. (7) Gioviale. (8) Parente, congiunto. (9) Il signor Tale. (10) Profondo, forte.

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mortifying preferences, and exclude all ideas of esteem and regard. Whoever is had (as it is called) in company for the sake of any one thing singly, is singly that thing, and will never be considered in any other light; and consequently never respected, let his merits be what they will.

GENTLENESS OF MANNERS with firmness of mind.

I do not know any one rule so unexceptionably useful and necessary, in every part of life, as to unite *gentleness of manners with firmness of mind.*

Deliver commands with mildness. Ask a favour with softness.

CHECK (1) HASTINESS (2) OF TEMPER. — If you find that you have a hastiness in your temper, which unguardedly breaks out (3 4 1) into indiscreet sallies (3), or rough (4) expressions to either your superiors, your equals, or your inferiors, watch it narrowly (5); check it carefully, and call the graces to your assistance. At the first impulse of passion, be silent till you can be soft. Labour even to get the command of your countenance so well that those emotions may not be read in it: a most unspeakable advantage in business! On the other hand, let no complaisance, no gentleness of temper, no weak desire of pleasing, on your part, — no wheedling (6), coaxing (7), nor flattery, on other people's — make you recede one jot (8) from any point that reason and justice have bid you pursue; but return to the charge (9), persist, persevere, and you will find most things attainable that are possible. A yielding, timid meekness (10) is always abused and insulted by the unjust and the unfeeling; but mildness, when sustained by firmness and resolution, is always respected, commonly successful.

In your friendships and connexions, as well as in your enmities, this rule is particularly useful; let your firmness and vigour preserve and invite attachments to you; but, at the same time, let your manner hinder the enemies of your friends and dependants from becoming yours: let your enemies be disarmed by the gentleness of your manner, but let them feel, at the same time, the steadiness of your just resentment; for there is a great difference between bearing malice (11), which is always ungenerous, and a resolute self-defence; which is always prudent and justifiable.

BE CIVIL TO RIVALS OR COMPETITORS. — The manner is often as important as the matter: sometimes more so: a favour may make an enemy, and an injury (12) may make a friend, according to the different manner in which they are severally done. In fine, gentleness of manners, with firmness of mind, is a short but full

(1) Frenate, reprimete. (2) Avventatezza, stizza, prontezza. (3) Slance, furie. (4) Aspre, dure. (5) Attentamente; avv. dall' add. narrow, stretto, angusto. (6) Il piaggiare. (7) Lusinghe. (8) Jota. (9) Carica, assalto. (10) Mansuetudine, umiltà. (11) Portar rancore. (12) Torto.

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description of human perfection on this side (1) of religious and moral duties.

MORAL CHARACTER. — The moral character of a man should be not only pure, but, like Caesar's wife, unsuspected. The least speck (2) or blemish upon it is fatal. Nothing degrades and vilifies more; for it excites and unites detestation and contempt. There are, however, wretches in the world profligate (3) enough to explode (4) all notions of moral good and evil; to maintain that they are merely local, and depend entirely upon the customs and fashions of different countries; nay, there are still, if possible, more unaccountable wretches; I mean those who affect to preach and propagate such absurd and infamous notions, without believing them themselves. Avoid, as much as possible, the company of such people, who reflect (5) a degree of discredit and infamy upon all who converse with them. But, as you may (98) sometimes, by accident, fall into such company, take great care that no complaisance, no good humour, no warmth of festival mirth, ever make you seem to acquiesce in, much less approve or applaud such infamous doctrines. On the other hand, do not debate nor enter into serious argument upon a subject so much below it: but content yourself with telling them, that you know they are not serious; that you have a much better opinion of them than they would have you have (282); and that you are very sure they would (100) not practise the doctrine they preach. But put your private mark upon them, and shun (6) them ever afterwards.

There is nothing so delicate as a man's moral character, and nothing which it is his interest so much to preserve pure. Should he be (7) suspected of injustice malignity, perfidy, lying, etc., all the parts and knowledge in the world will never procure him esteem, friendship, or respect.

If you would avoid the accusation of pedantry on one hand, or the suspicion of ignorance on the other, abstain from learned ostentation. Speak the language of the company you are in; speak it purely, and unlarded (8) with any other. Never seem wiser nor more learned than the people with whom you are. Wear your learning like your watch (9), in a private pocket; and do not pull (10) it out and strike (11) it, merely to show that you have one. If you are asked what o' clock it is, tell it; but do not proclaim it hourly (12) and unasked, like the watchman (13).

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(1) Di qua di... (2) Tacca, taccia, macchia. (3) Scellerati, dissoluti, malvagi. (4) Ributtare, rigettare (lat. *explodere*). (5) To reflect, riflettere, ripercuotere, rimandare. (6) To shun (scansare) evitare, sfuggire. (7) *Per* if he should be. (8) Unlarded, non framescolato, non intercalato. (9) Oriuolo. (10) Tirare. (11) Percuotere. (12) Ogni ora. (13) (*Ted.* Wache, Nachtwächter). In Inghilterra le guardie di notte (watchmen) nel fare il giro dei loro quartieri ogni mezz'ora, chiamano, o, a meglio dire, cantano le ore.

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PLEASURE. — Many young people adopt pleasures for which they have not the least taste, only because they are called by that name. They often mistake so totally as to imagine that debauchery, is pleasure. Drunkenness, which is equally destructive to body and mind, is certainly a fine pleasure! Gaming, which draws us into a thousand scrapes (1), leaves us pennyless (46), and gives us the air and manners of an outrageous madman, is another most exquisite pleasure!

Pleasure is the rock which most young people split (2) upon: they launch out with crowded sails (3) in quest of it, but without a compass to direct their course, or reason sufficient to steer (4) the vessel; therefore pain and shame, instead of pleasure, are the returns (5) of their voyage.

A man of pleasure, in the vulgar acceptation of that phrase, means a beastly drunkard, an abandoned rake (6), and profligate swearer: we should weigh (7) the present enjoyment of our pleasures against the unavoidable consequences of them, and then let our common sense determine the choice.

We may enjoy the pleasures of the table and the wine, but stop short of the pains inseparably annexed to an excess in either. Good company are (147) not fond of having a man reeling (8) drunk among them; nor is it agreeable to see another tearing his hair and blaspheming, for having lost, at play, more than he is able (278) to pay; or a rake, with half a nose, crippled (9) by coarse (10) and infamous debauches. Those who practise and brag (11) of these things make no part of good company; and are most unwillingly, if ever, admitted into it.

All gaming, field sports, and other amusements, in which neither the understanding nor the senses have the least share, are frivolous, and the resources of little minds, who either do not think or do not love to think. The pleasures of a man of parts always either flatter the senses or improve the (118) mind.

There are liberal and illiberal pleasures, as well as liberal and illiberal arts. Drunkenness, gluttony, driving coaches, rustic sports; such as fox chases (12), horse-races (13), etc., are infinitely below (117) the honest and industrious professions of a tailor and a shoemaker (14).

The more we apply to business, the more we relish our pleasures (38); the exercise of the mind in the morning, by study, whets (15) the appetite for the pleasures of the evening, as the

(1) Risse, zuffe. (2) To split (fendere), spezzarsi, naufragare. (3) A vele spiegate (4) Guidare, governare (5) Ritorno, prodotto, frutto. (6) (Rastrello) scapestrato, discolo, dissoluto. (7) Pesare, contrappesare. (8) Barcollante. (9) Storpiato, monco. (10) Grossolane, disoneste. (11) Si vantano. (12) (Di) volpe-caccie. (13) (Di) cavalli-corse. (14) Sarto e calzolajo. (15) Aguzza.

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exercise of the (128) body whets the appetite for dinner. Business and pleasure, rightly understood, mutually assist each other (186). - We cannot taste pleasures truly, unless we earn them by previous(1) business; and few people do business well, who do nothing else. But, when I speak of pleasures, I always mean the elegant pleasures of a rational being, and not the brutal ones (75) of a swine (2).

PREJUDICES. — Never adopt the notions of any books you may read, or of any company you may (239) keep, without examining whether (333) they are just or not; as you will otherwise be liable to be hurried away (3) by prejudices, instead of being guided by reason, and quietly cherish(4) error, instead of arriving at truth.

EMPLOYMENT OF TIME. — How little do we reflect on the use and value of time! It is in every body's mouth, but in few people's practice. Every fool, who slatterns (5) away his whole time in nothings(6), frequently utters some trite commonplace sentence to prove, at once, the value and the fleetness (7) of time. The sun-dials(8) all over Europe, have some ingenious inscription to that effect; so that nobody squanders (9) away his time without frequently hearing and seeing how necessary it is to employ it well, and how irrevocable it is if lost.

IDLENESS. — Time is precious, life short, and consequently not a moment should be lost. Sensible (10) men know how to make the most of time, and put out their whole sum either to interest or pleasure; they are never idle, but continually employed either in amusements or study. Idleness is the mother of vice. Laziness is the inheritance of fools: nothing can be so despicable as a sluggard (11). Cato, the censor, said there were but three actions of his life that he regretted (*): the having revealed a secret to his wife; the having once gone by sea when he might have gone by land; and the having passed one day *without doing any thing*.

READING. — Take care of the pence(12); the pounds will take care of themselves. Take care of minutes; for hours will take care of themselves. Be doing something or other all day long; and do not neglect half-hours and quarters of hours, which at the year's (21) end, amount to a great sum. There are many short intervals in the day between studies and pleasures; instead of sitting idle and yawning(13) in those intervals, snatch up(14) some valuable book, and continue the reading of it till you have got through it.

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(1) Che precede, previa, antecedente. (2) Swine, porco, majale. (3) To be hurried away, rapito, strascinato. (4) To cherish, caldeggiare, accarezzare. (5) To slattern, ecc., passare il tempo in inezie; slattern, s., donna pigra che lascia tutto in disordine. (6) In cose da nulla. (7) Fugacità. (8) Orologi solari. (9) Spreca. (10) Giudiziosi, assennati. (11) Pigro. (12) Soldi. (13) Sbadigliare. (14) Carpite, pigliate, date di piglio a....

(*) What is the infinitive of *regretted*? Why is the final consonant *t* doubled in the past?- Gramm., nona edizione, pag. 137.

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Transacting Business. — Whatever business you have, do it the first moment you can; never by halves, but finish it without interruption if possible. Business must not be put off (1) and trifled (2) with; and you must not say to it, as Felix did to Paul, « At a more convenient season I will speak to thee ». The most convenient season for business is the first.

Method. — Dispatch is the soul of business; and nothing contributes more to dispatch than method. Lay down (341) a method for every thing; and stick (3) to it inviolably, as far as unexpected incidents may allow. Fix one certain hour and day in the week for your accounts, and keep them together in their proper order. Whatever letters and papers you keep, docket (4) and tie them up in their respective classes, so that you may instantly have recourse to any one. Lay down a method, also, for your reading, for which you allot (5) a certain share of your mornings; let it be in a consistent and consecutive course, and not in that desultory (6) and immethodical manner in which many people read scraps (7) of different authors upon different subjects. Keep an album or short commonplace book of what you read, to help your memory only, and not for pedantic quotations. Never read history without having maps and a chronological book of tables lying by (8) you; without which history is only a confused heap of facts.

You will say, that all this order and method is very troublesome, only fit for dull people, and a disagreeable restraint upon the noble spirit and fire of youth. I deny it (9); and assert, on the contrary, that it will procure you both more time and more taste for your pleasures; and, so far from being troublesome, that, after you have pursued it a month, it would be troublesome to you to lay it aside. Business whets the appetite, and gives a taste to pleasures, as exercise does to food (10); and business can never be done without method: it raises the spirits for pleasures; and a spectacle, a ball, an assembly, will much more sensibly affect a man who has employed, than a man who has lost, the preceding part of the day; nay, I will venture to say, that a fine lady will seem to have more charms to a man of study or business than to a saunterer (11). The same listlessness (12) runs through his whole conduct, and he is as insipid in his pleasures as he is inefficient in every thing else.

Let every place you go to, be either the scene of lively pleasures or the school of improvement; let every company you go into either gratify your senses, extend your knowledge, or refine your manners.

(1) Differito. (2) Trifle, cosa da nulla; to trifle, frascheggiare, folleggiare, vaneggiare. (3) Aderite. (4) To docket, segnare, notare, soprascrivere. (5) Assegnate. (6) Irregolare. *a salti.* (7) Brani. (8) Accanto a... (9) Lo nego. (10) Cibo. (11) Baloccone, girovago, dondolone. (12) Listlessness, disattenzione, sbadatezza.

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If two or three hours are sometimes wanting for some useful purpose, borrow them from your sleep. Should your business or pleasure keep you up till four or five o'clock in the morning, rise at your usual time, that you may (239) not lose the precious morning hours, and that the want of sleep may force you to bed earlier the next night. — Guard against frivolousness.

VANITY. — Be extremely on your guard against vanity, the common failing of inexperienced youth, but particularly against that kind of vanity which dubs (1) a man a coxcomb (2) — a character which, once acquired, is more indelible than that of the priesthood (3). It is not to be imagined by how many different ways vanity defeats its own purposes. One man decides peremptorily upon every subject, betrays his ignorance upon many, and shews a disgusting presumption upon the rest; another desires to appear successful among the women: he hints at the encouragement he has received from those of the most distinguished rank and beauty, and intimates a particular connexion with some one: if it is true, it is ungenerous; if false, it is infamous: but, in either case, he destroys the reputation he wants to get. Some flatter their vanity by little extraneous objects, which have not the least relation to themselves; such as being descended from, related to, or acquainted with people of distinguished merit and eminent characters. They talk perpetually of their grandfather, Mr. Such-a-one (4), their uncle, Such-a-one, and their intimate friend, Mr. Such-a-one, with whom, possibly, they are hardly acquainted (341). But admitting it all to be as they would have it (282), what then? Have they the more merit for those accidents? Certainly not. On the contrary, their taking up adventitious, proves their want of intrinsic, merit; a rich man never borrows. Take this rule for granted, as a never failing one, that you must never seem to affect the character in which you have a mind (5) to shine. Modesty is the only sure bait (6), when you angle (7) for praise. The affectation of courage will make even a brave man pass only for a bully (8); as the affectation of wit will make a man of parts pass for a coxcomb. By this modesty I do not mean timidity and awkward bashfulness (9). On the contrary, be inwardly firm and steady; know your own value, whatever it may be (77), and act upon that principle; but take great care to let nobody discover that you do (214) know your own value. Whatever real merit you have, other people will discover; and people always magnify their own discoveries, as they lessen those of others.

(1) To dub, soprannominare, creare, armare; to dub a knight, fare un cavaliere. (2) Vanarello, gingillo. (3) Sacerdozio (30). (4) Il signor tale. (5) Mente, voglia. (6) Bait, esca. (7) To angle, pescare coll' amo. (8) Bravaccio, vigliacco. (9) Goffa timidità.

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VIRTUE. — Virtue is a subject which deserves your and every man's attention. It consists in doing good and in speaking truth; the effects of it, therefore, are advantageous to all mankind, and to one's self in particular. Virtue makes us pity and relieve the misfortunes of mankind; it makes us promote justice and good order in society; and, in general, contributes to whatever tends to the real good of mankind. A virtuous man, under all the misfortunes of life, still finds an inward comfort, which makes him happier than any wicked man can be with all the other advantages of life. If a man has acquired power and riches by falsehood, injustice and oppression, he cannot enjoy them, because his conscience will torment him, and constantly reproach him with (341) the means by which he got them. The stings (1) of his conscience will not let him sleep quietly, but he will dream of his crimes; and, in the day time, when alone, and when he has time to think, he will be uneasy and melancholy. He is afraid of every thing; for, as he knows mankind must hate him, he has reason to think they will hurt him if they can. Whereas, if a virtuous man be ever (199) so poor and unfortunate in the world, still his virtue is its own reward, and will comfort him under all his afflictions. The quiet and satisfaction of his conscience make him cheerful by (310) day and sleep sound at night: he can be alone with pleasure, and is not afraid of his own thoughts. Virtue forces her way, and shines through the obscurity of a retired life; and, sooner or later it always is rewarded.

To conclude: — Lord Shaftesbury says, that he would be (100) virtuous for his own sake (313), though nobody were to know it; as he would be clean for his own sake, though nobody were to see him. CHESTERFIELD.

BOASTING. — I am now worth (2) one hundred thousand pounds, said old Gregory, as he ascended a hill, part of an estate (3) he had just purchased.

I am now worth one hundred thousand pounds, and am *but* (118) sixty-five years of age, hale (4) and robust in my constitution; so I'll eat and I'll drink, and live merrily all the days of my life. — I am now worth one hundred thousand pounds, said old Gregory, as he attained the summit of a hill, which commanded a full prospect of his estate, and here, said he, I'll plant an orchard (5); and on that spot I'll have a pinery (6). — Yon farm houses (7) shall (*) come down, said old Gregory; they interrupt my view. — Then, what will (**) become of the farmers? asked the steward (8), who

(1) Stings, pungiglioni, punture, rimordimenti. (2) Worth (*ted.* werth), che vale, di valore, degno; I am now worth one hundred thousand pounds, ho ora cento mila lire sterline. (3) Estate, terra, stabile. (4) Hale, sano, gagliardo. (5) Pometo. (6) Pineto. (7) Quelle cascine. (8) Fattore.

(*) *Shall*: why not *will*? 90. (**) *Will*: why not *shall*?

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attended (1) him. — That's (342) their business, answered old Gregory. — And that mill (2) must not stand upon the stream, said old Gregory. — Then, how will the villagers grind (3) their corn (4)? asked the steward. — That's not my business, answered old Gregory.

So old Gregory returned home — ate a hearty supper — drank a bottle of port (5) — smoked two pipes of tobacco — and fell into a profound slumber; from which he never more awoke. — The farmers reside on their lands — the mill stands upon the stream — and the villagers all rejoice in his death.

MARGARET LAMBRUN. — The death of Mary queen of Scots so affected one of her retinue (6) that he died soon after of grief, leaving his widow, Margaret Lambrun, who became so infuriated, in consequence, that she resolved to revenge the death of both upon the person of Queen Elizabeth. To accomplish her purpose, she dressed herself as a man, assumed the name of Anthony Spark, and attended at the court of Elizabeth with a pair of pistols, with one of which she intended to kill the queen, and with the other to shoot herself (7), should she be discovered. One day, as she was pushing through the crowd in order to get to (8) her majesty, she accidentally dropped one of her pistols. This being observed by one of the guards, she was immediately seized (9). The queen interfered, and desired to examine the culprit (10). She accordingly demanded her name; to which Margaret, with undaunted (11) resolution, replied: « Madam, though I appear before you in this garb (12), yet I am a (123) woman. My name is Margaret Lambrun. I was several years in the service of Mary, a queen whom you have unjustly put to death, and thereby (332) deprived me of the best of husbands, who could not survive that bloody catastrophe of his innocent mistress (13). His memory is hardly more dear to me than that of my injured queen, and regardless (46) of consequences, I determined to revenge their death upon you. Many but fruitless were the attempts made to divert me from my purpose. I found myself constrained to prove by experience the truth of the maxim that neither reason nor force can hinder a woman from vengeance, when she is impelled (14) to it by love »,

Highly as the queen had cause to resent this speech (15), she heard it with coolness (16) and moderation. « You are persuaded, then » said her majesty « that in this step you have done nothing but what your duty required. What think you is my duty to you? »

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(1) Accompagnava. (2) Molino. (3) Macinare. (4) Grano. (5) Vino d'Oporto. (6) Seguito, comitiva, corteggio, corteo. (7) Ammazzarsi (con un colpo di pistola). (8) To get to, giungere a; pervenire a. (9) Arrestata. (10) Delinquente. (11) Intrepido. (12) Garb, abito, assisa, vestimento. (13) Padrona. (14) To impel, in lat. *impellere*, spingere, sospingere, incitare. (15) Discorso. (16) Coolness, sangue freddo, pacatezza, calma.

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« Is that question put in the character of a queen, or in that of a judge?» inquired Margaret, with the same intrepid firmness. Elizabeth assured her it was in that of a queen». «Then» continued Lambrun «it is your majesty's duty to grant me a pardon». «But what security» demanded the queen «can you give me, that you will not make a similar attempt on some future occasion?» «A favour ceases to be one, madam» replied Margaret, «when it is yielded(1) under such restraints; in doing so, your majesty would act against me as a judge ».

Elizabeth, turning to her courtiers, exclaimed: «I have now been(219)a queen thirty years; and have never had such a lecture read to me before». She immediately granted an unconditional pardon to Margaret Lambrun, though in opposition to the advice of her council.

On the true honour of man.

The proper honour of man arises(2) not from splendid actions and abilities which excite high admiration. Courage and prowess(3), military renown, signal victories and conquests, may render the name of a man famous, without rendering his character truly honourable. To many brave men, to many heroes renowned in story, we look up with wonder. Their exploits(4) are recorded. Their praises are sung. They stand as on an eminence, above(117) the rest of mankind. Their eminence, nevertheless, may not be of that sort before which we bow with inward esteem and respect. Something more is wanted for that purpose than the conquering arm (5), and the intrepid mind. The laurels of the warrior must at all times be dyed(6) in blood, and bedewed(7) with the tears of the(131)widow and the orphan. But if they have been stained(8) by rapine and inhumanity, if sordid avarice has marked his character, or low and gross sensuality has degraded his life, the great hero sinks into a little man. What at a distance, or on a superficial view, we admire, becomes mean(9), perhaps odious, when we examine it more closely(10). It is like the colossal statue, whose immense size struck the spectator afar off with astonishment; but when nearly viewed, appears disproportioned, unshapely (11), and rude.

Observations of the same kind may be applied to all the reputations derived from civil accomplishments, from the refined politics of the statesman, or the literary efforts of genius and erudition. They bestow(12), and with certain bounds(13) ought to bestow, eminence and distinction on men. They discover talents which in

(1) Concesso. (2) Sorge, deriva. (3) Prodezza. (4) Gesta. (5) Braccio. (6) Tinti. (7) Inrugiadati. (8) Macchiati. (9) Mean, mezzano, mediocre, dozzinale, meschino. (10) Da vicino. (11) Deforme, sproporzionato. (12) Conferiscono. (13) Limiti.

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themselves are shining; and which become highly valuable, when employed in advancing the good of mankind. Hence they frequently give rise (1) to fame. But a distinction is to be made between fame and true honour. The former (73) is a loud and noisy (2) applause; the latter a more silent and internal homage. Fame floats (3) on the breath of the multitude: honour rests on the judgment of the thinking. Fame may give praise, while it withholds (4) esteem: true honour implies (5) esteem mingled with respect. The one regards particular, distinguished talents; the other looks up to the whole character. Hence the statesman, the orator, or the poet, may be famous, while yet the man himself is far from being honoured. We envy his abilities, we wish to rival them; but we would not choose to be classed with him who possesses them.

From all this it follows, that, in order to discern where man's true honour lies, we must look, not to any simple adventitious (6) circumstance of fortune, not to any sparkling (7) quality, but to the whole of what forms a man; what entitles him, as such, to rank high among the class of beings to which he belongs; in a word, we must look to the mind and the soul. A mind superior to fear, to selfish interest and corruption, a mind governed by the principles of uniform rectitude and integrity, the same in prosperity and adversity; which no bribe can seduce, no terror overawe (8): neither by pleasure melted (9) into effeminacy, nor by distress (10) sunk into dejection (11); such is the mind which forms the distinction and eminence of men. — One who in no situation of life is either ashamed or afraid of discharging his duty, and acting his proper part with firmness and constancy; true to the God he worships (12), and true to the faith in which he professes to believe; full of affection to his brethren of mankind, faithful to his friends, generous to his enemies, warm with compassion to the unfortunate, self-denying to little private interests and pleasures, but zealous for public interest and happiness: magnanimous without being proud (13); humble without being mean (14); just, without being harsh (15); simple in his manners, but manly in his feelings; on whose word you can entirely rely (16); whose countenance never deceives you, whose professions of kindness are effusions of his heart; one, in fine, whom, independent of any views of advantage, you would choose for a superior, could trust in as a friend, and could love as a brother: — this is the man, whom in your heart, above all others, you do (213), you must honour. — BLAIR.

(1) Danno, cagione. (2) Strepitoso. (3) Galleggia. (4) Ricusa. (5) Dinota, implica. (6) Avventizio, accidentale. (7) Brillante, scintillante, abbagliante. (8) Sgomentare, tenere in timore, avvilire. (9) To melt, (fondere, squagliare), ammollire, intenerire, struggere. (10) Miseria, strettezza, calamità. (11) Dejection, scoraggiamento, abbattimento, avvilimento. (12) Adora. (13) Orgoglioso. (14) Basso, meschino, vile. (15) Aspro, duro. (16) Fidarvi.

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THE WAY TO WEALTH,

as clearly shown in the preface of an old Pensilvanian Almanac, entitled, « Poor Richard improved ».

Courteous Reader,—I have heard that nothing gives an author so great pleasure as to find his works respectfully quoted (1) by others. Judge then how much I must have been gratified by an incident I am going to relate to you. I stopped my horse lately where a great number of people were collected, at an auction (2) of merchant's goods (3). The hour of the sale not being come, they were conversing on the badness (30) of the times; and one of the company called to a plain, clean old man with white locks (4), «Pray, father Abraham, what think you of the times? Will not those heavy (5) taxes quite (6) ruin the country? How shall we ever be able (276) to pay them? What would you advise us to?» Father Abraham stood up, and replied: «If you would have my advice, I will give it you in short: for «A word to the wise is enough», as Poor Richard (*) says». They joined in desiring him to speak his mind, and gathering round him, he proceeded as follows:

« Friends » says he « the taxes are, indeed, very heavy, and if those laid on (7) by the government were the only ones (74) we had to pay, we might more easily discharge them; but we have many others, and much more grievous (8) to some of us. We are taxed twice as much by our idleness, three times as much by our pride, and four times as much by our folly; and from these taxes the commissioners cannot ease or deliver us by allowing an abatement. However, let us hearken (9) to good advice, and something may be done for us: «God helps (10) them (71) that help themselves » as Poor Richard says.

I. «It would be thought a hard (11) government that should tax its people one tenth part of their time to be employed in its service; but idleness taxes many of us much more: sloth, by bringing on (12) diseases, absolutely shortens life. «Sloth, like rust (13), consumes faster than labour wears (14), while the used key (15) is always bright» (16), as Poor Richard says. «But, dost thou love life? then do not squander (17) time, for that is the stuff (18) life is made of (64) », as Poor Richard says. How much more than is necessary do we spend in sleep! forgetting that « The

(1) Citate. (3) Auction (sale), vendita all'asta, incanto. (3) Mercanzie. (4) Ricci bianchi. (5) Pesanti, grave, gravose. (6) Interamente, affatto. (7) Imposte. (8) Grievous, gravose, opprimenti. (9) Ascoltiamo, porgiamo orecchio. (10) Ajuta. (11) Duro. (12) Cagionare. (13) Ruggine. (14) To wear, (portare indosso) logorare portando o adoprando. (15) Chiave. (16) Brillante. (17) Sprecare, sciupare. (18) Stoffa, materia.

(*) Dr. Franklin, wishing to collect into one piece, all his sayings (11) upon the following subjects, which he had dropped in the course of publishing the Almanac called Poor Richard, introduces Father Abraham for this purpose. Hence it is that Poor Richard is so often quoted. (11) Detti.

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sleeping fox(1) catches no poultry(2), and that there will be sleeping enough in(*) the grave(3)», as Poor Richard says.

«If time be of all things the most precious, wasting(4) time must be», as Poor Richard says, «the greatest prodigality», since, as he elsewhere(5) tells us, «Lost time is never found again, and what we call time enough, always proves(6) little enough». Let us, then, up and be doing(115), and doing to the purpose; so by diligence shall we do more, with less perplexity. «Sloth makes all things difficult, but industry all easy; and he(71) that riseth late must trot all day, and shall scarce overtake(7) his business at night, while laziness(8) travels so slowly, that poverty soon overtakes him. Drive(9) thy business; let not that drive thee: and early to bed, and early to rise, makes a man healthy, wealthy, and wise; as Poor Richard says.

«So what signifies wishing and hoping for better times. We may make these times better, if we bestir ourselves(10). «Industry needs(11) not wish, and he that lives upon(12) hope will die fasting(13). There are no gains without pains; then help hands (97), for I have no lands(14)»; or, if I have, they are smartly(15) taxed. «He that hath a trade(16) hath an estate; and he that hath a calling(17) hath an office of profit and honour», as Poor Richard says; but then the trade must be worked at(63), and the calling well followed, or neither the estate nor the office will enable us to pay our taxes. If we are industrious, we shall(**) never starve(18); for, «At the working man's house, hunger(19) looks in, but dares not enter». Nor will the bailiff or constable(20) enter, for «Industry pays debts, while despair increaseth them». What though you have found no treasure, nor has any rich relation left you a legacy, «Diligence is the mother of good luck(1), and God gives all things to industry. Then plough(2) deep, while sluggards sleep, and you shall have corn to sell and to keep». Work while it is called to day, for you know not how much you may be hindered(3) to-morrow. «One to-day is worth two to-morrows», as Poor Richard says; and further, «Never leave that till to-morrow, which you can do to-day». If you were a servant, would you not be ashamed that a good master should catch(4) you idle? Are you then your own master? Be ashamed to catch yourself idle, when there is so much to be done for yourself, your family, your

(1) Volpe. (2) Pollame. (3) Sepolcro. (4) Scialacquare, sprecare. (5) Altrove. (6) Riesce. (7) Sopraggiungere, raggiungere. (8) La pigrizia. (9) To drive, spingere, guidare, spronare. (10) C'ingegniamo. (11) Abbisogna. (12) Si pasce di... (13) Digiunando. (14) Terre, poderi. (15) Smartly, gravosamente, avv. da smart, agg. acuto, piccante, vivace, lesto. (16) Mestiere, commercio. (17) Calling, vocazione, impiego, arte, mestiere. (18) Morir d'inedia (gelare). (19) La fame. (20) Castaldo, sergente: sbirro. (1) Fortuna. (3) Arate. (3) Impedito. (4) Acchiappare, sorprendere.

(*) *In;* why not *into* (115)? (**) *Shall;* why not *will* (89)?

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country, and your king. Handle your tools(1) without mittens: remember, that «The cat in gloves(2) catches no mice(3)», as Poor Richard says. It is true there is much to be done, and perhaps you are weak-handed(149); but stick(4) to it steadily, and you will see great effects; for «Constant dropping wears(341) away stones, and, by diligence and patience, the mouse ate into(8) (118) the cable(6); and little strokes fell(7) great oaks.

«Methinks(8) I hear some of you say: «Must a man afford himself no leisure(9)? I will tell thee, my friend, what Poor Richard says: «Employ thy time well, if thou meanest(10) to gain leisure, and since thou art not sure of a minute, throw not away an hour». Leisure is time for doing something useful: this leisure the diligent man will obtain, but the lazy man never; for, «A life of leisure and a life of laziness are two things». «Many, without labour, would(100) live by their wits only; but they break(11) for want of stock(12)»; whereas industry gives comfort, and plenty, and respect. «Fly pleasures, and they will follow you. The diligent spinner(13) has a large shift(14), and now I have a sheep and a cow(15), every body bids(16) me good morrow(17)».

II. «But with our industry we must likewise be steady(18), settled, and careful, and oversee(19) our own affairs with our own eyes, and not trust too much to others; for, as Poor Richard says:

«I never saw an oft-removed tree, nor yet an oft-removed family,
That throve(20) so well as those that settled be».

«And again: «Three removes are as bad as a fire»; and again: «Keep thy shop, and thy shop will keep thee»; and again: «If you would have your business done, go; if not, send»; and again:

«He that by the plough would thrive, himself must either hold(1) or drive».

«And again: «The eye of the master will do more work, than both his(56) hands»; and again: «want of care does us more harm than want of knowledge»; and again: «Not to oversee workmen is to leave them your purse open». Trusting too much to others is the ruin of many; for, «In the affairs of this world, men are saved, not by faith, but by the want of it»; but a man's

(1) Maneggiate i vostri stromenti, adoperate i vostri ordigni. (2) Guanti. (3) Sorci. (4) To stick to, aderire, perseverare. (5) Il sorcio mangiò dentro, si cacciò dentro mangiando. (6) Canapo, fune. (7) Abbattono. (8) Mi pare. (9) Ozio, agio, tempo, comodo; when I am at leisure, quando avrò il tempo. (10) To mean, intendere, disegnare. (11) To break (meglio *to fail*), rompere, spezzarsi, far fallimento (*ted.* brechen). (12) Fondo, capitale. (13) Filatrice. (14) Camicia da donna (meglio *chemise*). (15) Vacca. (16) Dice. (17) Good morrow, meglio *good morning*, buon giorno. (18) Fermo, saldo, costante. (19) Sopraintendere, far ispezione. (20) Throve, pret. di to thrive, prosperare, ficcarsi avanti. (1) To hold, tenere, to-hold-the-plough, tenere l'aratro, arare.

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own care is profitable; for, » If you would have a faithful servant, and one that you like, serve yourself. A little neglect may (98) breed (1) great mischief; for the want of a nail (2), the shoe (3) was lost; for want of a shoe, the horse was lost, and for want of a horse the rider (4) was lost, being overtaken and slain (5) by the enemy, all for want of a little care about a horse-shoe nail (145)».

III. «So much for industry, my friends, and attention to one's (74) own business; but to these we must add frugality, if we would make our industry successful. A man may, if he knows not how to save as he gets, «Keep his nose all his life to the grindstone (6), and die not worth a groat (7) at last», A fat kitchen (8) makes a lean will (9), and

> «Many estates are spent in the getting,
> Since women for tea forsook spinning and knitting (10),
> And men for punch forsook hewing and splitting (11)».

«If you would be wealthy, think of saving as well as of getting. The Indies have not made Spain rich, because her outgoes are greater than her incomes (12).

«Away, then, with your expensive follies, and you will not then have so much cause to complain of hard times, heavy taxes, and chargeable families; for

> «Women and wine, game (13) and deceit (14),
> Make the wealth small, and the want great».

«And farther. «What maintains one (119) vice, would bring up (341) two children». You may think, perhaps, that a little tea, or a little punch now and then, diet a little more costly, clothes a little finer, and a little entertainment now and then, can be no great matter; but remember, «Many a (125) little makes a mickle (15)». Beware (16) of little expences, «A small leak (17) will sink a great ship», as Poor Richard says; and again, «Who dainties (18) love shall (222) beggars prove»; and moreover: «Fools make feasts, and wise men eat them». Here you are all got together to this sale of fineries (19) and nick-nacks (20). You call them goods; but if you do not take care they will prove evils (1) to some of you. You expect they will be sold cheap (2), and perhaps they may (98) for less than they cost; but if you have no occasion for them, they must be dear to you. Remember what

(1) Generare, causare. (2) Chiodo. (3) (Scarpa) ferro di cavallo. (4) Cavalcatore, cavaliere. (5) Sopraggiunto ed ammazzato. (6) Tenersi il naso alla moletta; faticare come uno schiavo. (7) Quattro soldi. (8) Cucina. (9) Magro testamento (10) Far lavori di maglie. (11) Il tagliare e spaccare. (12) Out-go (fuori-va) uscita, spese; in-come (entro-viene) entrata, rendita. (13) Il giuoco. (14) Inganno, frode. (15) Mickle (voce scozzese) assai; molti pochi fanno un assai. (16) Guardatevi. (17) Fessura, crepatura per la quale l'acqua trapela; ted. *Leck*. (18) Dilicatezze, squisitezze. (19) Vendita di galanterie. (20) Nick, tacca, piccolo taglio; knack, destrezza; nick-nacks, bagattelle, gingilli. (1) Mali. (2) A buon mercato.

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Poor Richard says, «Buy what thou hast no need of(64), and ere (1) long thou shalt sell thy necessaries». And again. «At a great penny-worth (2) pause a while»: he means that perhaps the cheapness is apparent only, and not real; or the bargain(3), by straightening (4) thee in thy business, may do thee more harm than good. For in another place he says; «Many have been ruined by buying good penny-worths». And, «It is foolish to lay out money in a purchase of repentance»: and yet this folly is practised every day at auctions, for want of minding the almanac. Many a one(5), for the sake (6) of finery on the back, have gone with a hungry belly (7), and half starved their families; «Silks and satins, scarlet and velvet, put out(341) the kitchen fire», as Poor Richard says. These are not the necessaries of life; they can scarcely be called the conveniences, and yet only because they look pretty, how many want (283) to have them. By these and other extravagancies, the genteel are reduced to poverty, and forced to borrow (8) from those whom they formerly despised, but who, through(313) industry and frugality, have maintained their standing (9): in which case it appears plainly, that, «A ploughman on his legs is higher than a gentleman on his knees(10)», as Poor Richard says. Perhaps they have had a small estate left them, which they knew not the getting of(64); they think, «It is day, and it will never be night: that a little to be spent out of so much is not worth minding; but, «Always taking out of the meal tub(11) and never putting in, soon comes to the bottom», as Poor Richard says; and then, «When the well is dry(12), they know the worth of water.». But this they might(279) have known before, if they had taken his advice. «If you would know the value of money, go and try to borrow some; for he(71) that goes a (309) borrowing, goes a sorrowing», as Poor Richard says; and indeed, so does he that lends (13) to such people, when he goes to get it again. Poor Dick farther advises and says:

«Fond (14) pride of dress is sure a very (15) curse,
Ere (16) fancy you consult, consult your purse».

«And again, «Pride is as loud a beggar as want, and a great deal more saucy (17)». When you have got one fine thing you must buy ten more, that your appearance may be all of a piece; but Poor Richard says, «It is easier to suppress the first desire,

(1) Ere (before) prima, innanzi. (2) Penny-worth, acquisto fatto con meno danaro di quel che vale. (3) Bargain, acquisto (patto). (4) To straighten: angustiare. (5) Many a one, parecchi, molti (125). (6) Per l' amore di... (7) Pancia. (8) Prendere ad imprestito. (9) Posizione, posto, loco, stato. (10) Knees, le ginocchia; un bifolco (stante ritto) sulle sue gambe è più alto che un signore sulle sue ginocchia, nell' atto di chiedere. (11) Mealtub, (di) farina-tino. (12) Il pozzo è esaurito, a secco. (13) Presta. (14) Sciocco, appassionato. (15) Una vera, pretta. (16) Prima di... (17) Saucy, sfacciato, impertinente.

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than to satisfy all that follow it». And it is as truly folly for the poor to ape (1) the rich, as for the frog (2) to swell, in order to equal the ox.

«Vessels large may venture more, But little boats should keep near shore».

«It is, however, a folly soon punished; for, as Poor Richard says, «Pride that dines (3) on (341) vanity, sups (4) on contempt; Pride breakfasted (5) with Plenty (6), dined with Poverty, and supped with Infamy». And after all (7), of what use is the pride of appearance, for which so much is risked, so much suffered? It cannot promote health, nor ease pain; it makes no increase of merit in the person; it creates envy, it hastens misfortune.

«But what madness it must be to run (341) in debt for these superfluities. We are offered, by the terms of this sale, six months' (21) credit; and that, perhaps, has induced some of us to attend it, because we cannot spare the ready money, and hope now to be fine without it. But, ah! think what you do when you run in debt; you give to another power over your liberty. If you cannot pay at the time, you will be ashamed to see your creditor; you will be in fear when you speak to him, you will make poor pitiful sneaking (8) excuses, and, by degrees, come to lose your veracity, and sink into base, downright (9) lying; for «The second vice is lying, the first is running in debt», as Poor Richard says; and again, to the same purpose, «Lying rides upon Debt's back»: whereas a free-born (10) Englishman (*) ought not to be ashamed nor afraid to see or to speak to any man living. But poverty often deprives a man of all spirit and virtue». It is hard for an empty bag (11) to stand upright (12). What would you think of that prince or of that government, who should issue an edict forbidding (13) you to dress like a gentleman or gentlewoman, on pain of imprisonment or servitude? Would you not say that you were free, have a right to dress as you please, and that such an edict would be a breach of your privileges, and such a government tyrannical? And yet you are about to put yourself under that tyranny, when you run in debt for such dress. Your creditor has authority, at his pleasure, to deprive you of your liberty, by confining you in jail (14) for life, or by selling you for a servant, if you should not be able to pay him. When you have got your bargain (15), you may, perhaps, think little of payment; but, as Poor Richard says, «Creditors have better memories than debtors; creditors are a super-

(1) Scimmiottare. (2) Ranocchia. (3) Pranza. (4) Cena. (5) Fece colazione. (6) L'abbondanza. (7) Dopo tutto, in somma. (8) Sneaking (*ted.* kriechend), vile, da to sneak, dichinarsi, umiliarsi, andare col capo chino. (9) Palpabile, evidente, franco. (10) Freeborn, natolibero, nato in paese libero. (11) Vuoto sacco. (12) Ritto, perpendicolare. (13) Vietando. (14) Prigione. (15) (Patto) cosa patteggiata o comperata, acquisto.

(*) *Englishman.* — When Dr. Franklin wrote the *Way to Wealth,* the Americans were subjects of the British crown.

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stitious sect, great observers of set (1) days and times». The day comes round before you are aware (2), and the demand is made before you are prepared to satisfy it; or if you bear your debt in mind, the term, which at first seemed so long, will, as it lessens, appear extremely short. Time will seem to have added wings to his heels (3) as well as his shoulders (4) «Those have a short Lent who owe money to be paid at Easter (5). At present, perhaps, you may (238) think yourselves in thriving circumstances, and that you can bear a little extravagance without injury, but

« For age and want save while you may,
No morning sun lasts (6) a whole day».

«Gain may be temporary and uncertain; but ever, while you live, expense is constant and certain; and «It is easier to build two chimnies than to keep one in fuel (7)» as Poor Richard says: so, «Rather go to bed supperless (8) than rise in debt».

« Get what you can, and what you get hold (9),
Tis the stone that will turn all your lead into (*) gold ».

«And when you have got the philosopher's stone, sure you will no longer complain of bad times, or the difficulty of paying taxes.

IV. «This doctrine, my friends, is reason and wisdom: but, after all, do not depend too much upon (341) your own industry, and frugality, and prudence, though excellent things; for they may (98) all be blasted (10) without the blessing of heaven; and, therefore, ask that blessing humbly; and be not uncharitable to those that at present seem to want it, but comfort and help them. Remember Job suffered, and was afterwards prosperous.

«And now to conclude: «Experience keeps a dear school, but fools will learn in no other», as Poor Richard says, and scarce in that: for it is true, «We may give advice, but we cannot give conduct». However, remember this, «They that will not be counselled cannot be helped (11); and further, that, «If you will (281) not hear reason, she will surely rap your knuckles (12)», as Poor Richard says».

Thus the old gentleman ended (13) his harangue. The people heard it and approved the doctrine, and immediately practised the contrary, just as if it had been a common sermon; for the auction opened, and they began to buy (14) extravagantly. I found the good man had thoroughly (15) studied my almanacs, and digested all I had dropped on those topics during the course of twenty-five years. The frequent mention he made of me must have tired (16)

(1) Fissi, stabiliti, convenuti. (2) Avveduto, accorto. (3) Calcagni. (4) Spalle. (5) Pasqua. (6) Dura. (7) Combustibile, fuoco. (8) Senza cena. (9) Tenete, serbate, (10) Blast, soffio; to blast, fulminare, percuotere col fulmine, distruggere, rovinare. (11) Ajutáti, soccorsi. (12) Picchiarvi le nocche. (56). (13) Terminò. (14) Comperare. (15) Perfettamente, a fondo. (16) Stancato, annoiato.

(*) *Into:* why not *in* (115)?

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any one else, but my vanity was wonderfully delighted with it, though I was conscious that not a tenth part of the wisdom was my own, which he ascribed to me, but rather the gleanings(1) that I had made of the sense of all ages and nations. However, I resolved to be the better for the echo of it, and though I had at first resolved to buy stuff for a new coat(2), I went away, resolved to wear my old one(74) a little longer. Reader, if thou wilt do the same, thy profit will be as great as mine. — I am, as ever, thine to serve thee. (RICHARD SAUNDERS). — BENJAMIN FRANKLIN.

THE MIGHTY BOWL(3) OF PUNCH.

On the 25th. of October 1694, a bowl of punch was made at Admiral Russell's house, when he was Commander-in-chief of the British forces in the Mediterranean. It was made in a fountain in the garden, in the middle of four walks(4), covered over-head with lemon and orange trees; and in every walk was a table the whole length of it, laid out with cold collations, etc. In the fountain were the following ingredients; viz(*), four hogsheads(5) of brandy(6), eight hogsheads of water, twenty-five thousand lemons, twenty gallons(7) of limejuice(8), thirteen hundred weight of fine Lisbon sugar, five pounds of grated nutmegs(9), three hundred toasted(10) biscuits, and, lastly, a pipe(11) of dry Mountain Malaga. Over(117) the fountain was a large canopy(12), to keep off the rain; and there was built on purpose a little boat, wherein(13) was a boy belonging(14) to the fleet, who, rowing(15) round the fountain, filled the cups of the company, and more than six thousand men drank thereof(16).

LORD BYRON'S ESTIMATE(17) OF HIS OWN SUPERIORITY. — «After all» said Polidori (Byron's physician) «what is there you can do, that I cannot?» «Why, since you force me to say» replied his Lordship «I think there are three things I can do which you cannot». Polidori defied(18) him to name them. — «I can» said Lord Byron «swim across that river — I can snuff out(19) that candle with a pistol-shot(20) at the distance of twenty paces — and I have written a poem (the Corsair) of which 14,000 copies were sold in one day (**)».

THE SECRET OF BEING ALWAYS SATISFIED. — A certain Italian bishop was remarkable for his happy and contented disposition. He met with much opposition, and many difficulties in his journey through

(1) To glean, spigolare, raspollare. (2) Vestito. (3) Mighty (poderoso) enorme. Bowl, scodella, vaso. (4) Walk (passeggio) viale. (5) Hogshead, botte. (6) Brandy, acquavite. (7) Gallon, misura di quattro boccali, o litri. (8) Lime, specie di limone. (9) Nutmeg, noce moscata. (10) Abbrustoliti. (11) Pipe, botta grossa (pipa, zampogna, tubo). (12) Canopy, haldacchino. (13) Wherein (332), in cui. (14) Appartenente. (15) Remando. (16) There of (332), di esso. (17) Stima. (18) Sfidò. (19) Spegnere smoccolando. (20) Pistol-shot, (di) pistola colpo, colpo di pistola.

(*) Viz (abbrev. di *videlicet*); pronunciate, *namely*. (**) *One* day: why not *a* day (119)?

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life; but it was observed that he never repined (1) at his condition, or betrayed (2) the least degree of impatience. An intimate friend of his (37), who highly admired the virtue which he thought it impossible to imitate, one day asked the prelate if he could communicate the secret of being always satisfied. «Yes» replied the good old man, «I can teach you my secret, and with great facility. It consists in nothing more than in making a right use of my eyes». His friend begged him to explain himself. «Most willingly» returned the bishop. «In whatever state I am, I first of all look up to heaven; and reflect, that my principal business here is to get (3) to that blest abode (4). I then look down upon the earth, and call to mind that, when I am dead, I shall occupy but a small space in it. I then look abroad into the world, and observe what multitudes there are, who, in every respect, are less fortunate than myself. Thus I learn, where true happiness is placed; where all our cares must end; and how little reason I have to repine or to complain (5).

THE FOLLY OF PRIDE (6).—If there be any thing which makes human nature appear ridiculous to beings of superior faculties, it must be pride. They know so well the vanity of those imaginary perfections that swell (7) the heart of man, and of those little supernumerary advantages of birth (8), fortune, or title, which one man enjoys above another, that it must very much astonish, if it does not very much divert them, to see a mortal puffed up (9), and valuing himself above his neighbours, on any of these accounts, at the same time that he is liable (10) to all the common calamities of the species.

To set this thought in its true light, we shall fancy, if you please, that yonder molehill (11) is inhabited by reasonable creatures; and that every pismire (12) (his shape (13) and way of life only excepted) is endowed with human passions. How should we smile to hear one give an account of the pedigrees (14), distinctions, and titles, that reign among them!—Observe how the whole swarm (15) divide and make way for the pismire that passes along! You must understand he is an emmet of quality, and has better blood in (115) his veins than any pismire in the molehill. Do not you see how sensible he is of it, how slowly he marches forward, how the whole rabble (16) of ants keep (117) their distance? Here you may observe one placed upon (114) a little eminence, and looking down on a long row (17) of labourers. He is the richest insect on this side the

(1) Si lagnava. (2) Palesava, (tradiva). (3) Pervenire, giungere. (4) Abode, dimora, magione, da to abide, dimorare. (5) Lagnarmi o lamentarmi. (6) Orgoglio. (7) Gonfiano. (8) Nascita. (9) Enfiato, gonfiato. (10) Soggetto, esposto. (11) Topinaja. (12) Pismire, emmet, ant., formica. (13) Forma, figura. (14) Genealogia, discendenza, stirpe. (15) Sciame, formicaia. (16) Popolaccio, plebaglia. (17) Fila, filare.

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hillock (1) he has a walk of half-a-yard (2) in length, and a quarter of an inch in breadth (3); he keeps about a hundred servants, and has at least fifteen barley-corns (4) in his granary. He is now chiding (5) and enslaving (6) the emmet that stands before him, one who, for all that we can discover, is as good an emmet as himself.

But there comes an insect of rank! Don't you perceive the little white straw (7) that he carries in his mouth (8)? That straw, you must understand, he would not part with (341) for the longest tract about the molehill; you cannot conceive what he has undergone (309) to purchase it. See how the ants of all qualities and conditions swarm about him! Should (9) this straw drop (10) out of his mouth, you would see all this numerous circle of attendants follow the next (11) that took it up (12), and leave the discarded (13) insect, or run over his back (14), to come to his successor.

If now you have a mind (15) to see the ladies of the molehill; observe first the pismire that listens (16) to the emmet on her left-hand, at the same time that she seems to turn away her head from him. He tells this poor insect that she is a superior being; that her eyes are brighter than the sun; that life and death are at her disposal. She believes him, and gives herself a thousand little airs upon it. — Mark the vanity of the pismire on her right hand. She can scarcely crawl (17) with age; but you must know she values herself upon her birth (18); and spurns (19) at every one that comes within her reach (20). The little nimble (1) coquette that is running by her side, is a wit (2). She has broken many (125) a pismire's heart. Do but observe (213) what a (121) drove (3) of admirers are running (214) after her.

We shall here finish this imaginary scene. But first of all, to draw the parallel closer, we shall suppose, if you please, that death comes down upon the molehill, in the shape of a cock-sparrow (4), and picks up (5), without distinction, the pismire of quality and his flatterers, the pismire of substance and his day-labourers, the white-straw officer and his sycophants (6), with all the ladies of rank, the wits, and the beauties of the molehill.

May we not imagine that beings of superior natures and perfections, regard all the instances (7) of pride and vanity among

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(1) Monticellino. (2) Yard, braccio inglese, misura di tre *feet*. (3) Inch, pollice; breadth, larghezza. (4) Barley-corns (orzo-grani) grani d'orzo. (5) Sgridando. (6) Slave, schiavo, to enslave, ridurre in ischiavitù, trattare da schiavo, insultare. (7) Fuscello, paglia, filo di paglia. (8) Bocca, (9) Should this straw, invece di *if this straw should*. (10) Drop, cadere (lasciar cadere). (11) Next, dal *nachste* dei Tedeschi, il più vicino, il primo. (12) To take, prendere; to take up, raccogliere. (13) Licenziato, scacciato, scartato. (14) Back, dosso. (15) Se avete voglia. (16) Porge orecchio. (17) Strisciarsi, serpere. (18) Nascita, schiatta, stirpe. (19) To spurn, dar calci. (20) (Tiro) portata. (1) Snella. (2) Saccentella, bello spirito. (3) Branco. (4) Passerotto. (5) Becca-su, raccoglie. (6) Adulatori, parassiti. (7) Esempi, casi, tratti.

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our own species in the same kind of view, when they take a survey of those who inhabit this earth: or (in the language of an ingenious French poet) of those pismires that people this heap of dirt (1), which human vanity has divided into climates and regions? ADDISON.

ON THE DUTIES OF THE YOUNG. — Let not the season of youth be barren (2) of improvements, so essential to your felicity and honour. Your character is now of your own forming; your fate is in some measure put into your own hands. Your nature is as yet pliant (3) and soft. Habits have not established their dominion. Prejudices have not preoccupied your understanding. The world has not had time to contract and debase your affections. All your powers are more vigorous, disembarrassed and free, than they will be at any future period. Whatever impulse you now give to your desires and passions, the direction is likely to continue. It will form the channel (4) in which your life is to run; nay (5) it may (98) determine an everlasting issue (6). Consider then the employment of this important period as the highest trust (7) which shall ever be committed to you; as, in a great measure, decisive of your happiness, in time and in eternity. As in the succession of the seasons, each, by the invariable laws of nature, affects the productions of what is next in course; so, in human life, every period of our age, according as it is well or ill spent, influences the happiness of that which is to follow. Virtuous youth gradually brings forward accomplished and flourishing manhood (8); and such manhood passes of itself, without uneasiness, into respectable and tranquil old age. But when nature is turned out of its regular course, disorder takes place in the moral, just as in the vegetable world. If the spring (9) put forth no blossoms (10), in summer there will be no beauty, and in autumn no fruit; so if youth be trifled away (11) without improvement, manhood will be contemptible, and old age miserable.

Amusements, though they be of an innocent kind, require steady government, to keep them within a due and limited province. But such as are of an irregular and vicious nature, require not to be governed, but to be banished from every orderly society. As soon as a man seeks his happiness from the gaming table, the midnight revel, and the other haunts (12) of licentiousness, confusion seizes upon him as its own. There will no longer be order in his family, nor order in his affairs, nor order in his time. The most important concerns of life will be abandoned. Even the order of nature is by such persons inverted; night is changed into (115) day, and day

(1) Mucchio di fango. (2) Infecondo, sterile. (3) Per anco pieghevole. (4) Canale, letto di fiume; carreggiata. (5) Anzi. (6) Eterno esito. (7) Deposito. (8) Virilità, età virile. (9) Spring, primavera; summer, la state. (10) Fiori d'albero. (11) Passata nelle inezie. (12) Ridotti.

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into night. Character, honour, and interest itself, are trampled (1) under foot. You may with certainty prognosticate the ruin of these men to be just at hand (2). Disorder, arisen to its height (3), has nearly accomplished its work. The spots (4) of death (5) are upon them. Let (97) every one who would escape the pestilential contagion, fly (6) with haste (7) from their company. BLAIR.

HEALTH (8). — Who is she that with graceful steps (9), and with a lively air, trips (10) over yonder plain?

The rose blushes (11) on her cheek (12); the sweetness of the morning breathes (13) from her lips (14); joy, tempered with innocence and modesty, sparkles (15) in her eyes; and the cheerfulness of her heart appears in all her movements. Her name is Health; she is the daughter of Exercise and Temperance. Their sons inhabit the mountain and the plain. They are brave, active, and lively, and partake (16) of all the beauties and virtues of their sister. Vigour strings (17) their nerves, strength dwells in their bones, and labour is their delight all the day long. The employments of their father excite their appetites, and the repasts of their mother refresh them. To combat the passions, is their delight; to conquer evil habits, their glory. Their pleasures are moderate, and therefore they endure: their repose is short, but sound and undisturbed. Their blood is pure; their minds are serene; and the physician does not find the way to their habitations.

CHARITY. — Happy is the man who has sown (18) in his breast (19) the seeds (20) of charity and love! From the fountain of his heart rise rivers of goodness; and the streams overflow (1) for the benefit of mankind. He assists the poor in their trouble; he rejoices in promoting the welfare of all men. He does not harshly (2) censure his neighbour; he believes not the tales (3) of envy and malevolence, nor repeats their slanders (4). He forgives (5) the injuries of men; he wipes (6) them from his remembrance: revenge and malice have no place in his heart. For evil he returns not evil: he hates (7) not even his enemies; but requites (8) their injustice with friendly admonition. The griefs and anxieties of men excite his compassion; he endeavours to alleviate the weight (9) of their misfortunes, and the pleasure of success rewards (10) his labour. He calms the fury, he heals (11) the quarrels of angry men; and prevents the

(1) Calpestati. (2) Alla mano, vicinissimo. (3) Colmo. (4) Macchie. (5) Morte. (6) Fuggire, volare. (7) Fretta. (8) Sanità, salute. (9) Passi. (10) Saltella. (11) Rosseggia, arrossisce. (12) Guancia. (13) Esala, spira, respira. (14) Lips, labbra. (15) Scintilla. (16) Partecipano. (17) String, cordicella, filza, filastrocca; to string, infilzare, accordare, rendere teso, rinforzare, invigorire. (18) Seminato. (19) Petto. (20) Semi. (1) Traboccano, inondano. (2) Aspramente. (3) Favole, racconti. (4) Calunnie. (5) Perdona. (6) Cancella. (7) Odia. (8) To requite, compensare, ricambiare. (9) Peso. (10) Ricompensa. (11) To heal, guarire, rimarginare.

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mischiefs (1) of strife (2) and animosity. He promotes in his neighbourhood (3) peace and good-will; and his name is repeated with praise and benedictions. BARBAULD.

COMPLAISANCE IN A PAINTER. — A painter, taking the portrait of a lady, perceived that while he was working (214) at her mouth she was twisting (4) her features in order to render it smaller, and put her lips (5) into the most extreme contraction. « Do not trouble yourself so much, Madam » said the painter » for if you choose (6), I will draw (7) your face without any mouth at all ».

AN ALPHABETICAL PUN (8). A gentleman and his friend passing through the Old Bailey, soon after the institution of the new drop (9); were stopped by an immense crowd (10), and on enquiring into the cause, were told, that in a few minutes, one Vowel was to be (285) hanged (11). « I wonder what Vowel (12) than can be « cried one of them: « It is neither U (you) nor I » replied the other, « so let us pass on (341) ».

A PENNYWORTH OF WIT. — A poor fellow, begging from the Duke of Northumberland said: « he hoped he would give him something, as they were both of the same family, being both descended from Adam ». « Certainly » said the Duke; « there is a penny (13) for you, and if all the rest of your relations will give you as much, you'll (342) be a richer man than I am by far (41) ».

JUSTICE. — Voltaire having lampooned (14) a nobleman, was, one night on his way home, intercepted by him, and handsomely cudgelled (15) for his licentious wit (16). Upon which he applied (17) to the Duke of Orleans, who was then Regent, and begged him to do him justice in the affair. « Sir » replied the Regent smiling (18) « it has been already done ».

AMERICAN CURIOSITY. — So inquisitive are the Americans, that Dr. Franklin tells us when he travelled in that country, and wished to ask his way from any one he met (19), he found it expedient to save time, by beginning with « My name is Benjamin Franklin, by trade (20) a printer (1), am come from such a (121) place, and am going to such a place, and now, which is my road? ».

DOMINICO. — Dominico, the harlequin, going to see Louis XIV at supper, fixed his eyes on a dish of partridges (2). The king, who was fond of (3) his acting, said: « Give that dish to Dominico ». « And the partridges too, Sire? « Louis penetrating his art, replied » and the partridges too ». The dish was gold.

POLITENESS. — The governor of Virginia, talking one day with

(1) Danni. (2) Alterca, rissa, lite. (3) Vicinato (vicinanza). (4) To twist, torcere. (5) Lips, labbra. (6) Volete. (7) Disegnerò. (8) Bisticcio. (9) Patibolo, trabocchetto. (10) Turba. (11) Impiccato. (12) Vocale. (13) Soldo. (14) Lampooned, satireggiato. (15) Bastonato. (16) Spirito. (17) S'indirizzò. (18) Sorridendo. (19) Incontrava. (20) Mestiere. (1) Stampatore. (2) Piatto di pernici. (3) A cui piaceva.

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a merchant in the street (1), saw a negro pass, who bowed (2) to him, and he returned it. «How» said the merchant «does your Excellency (105) condescend to bow to a slave?» «Without doubt» replied the governor «I should be sorry, if a slave showed himself more polite than I (50)».

Turkish gallantry. — Lady C. — was one day rallying (3) the Turkish Ambassador on the fact that it is permitted in the Alcoran to each Mussulman to have several wives (4). «'Tis true, Madam» replied the Turk «and it permits it, that the husband (5) may, in several, find the various accomplishments which many English-women like your Ladyship are singly possessed of (64)».

Job (6) for a doctor. — A surgeon being sent (341) for by a gentleman, who had received a slight wound (7) in a duel, gave orders to his servant, to go home with all haste imaginable and fetch (8) a certain plaister. The patient turned a little pale, and said: «Lord, Sir, I hope there is no danger». «Yes, indeed is there» said the surgeon «for if the fellow does not make haste (9), the wound will be healed (10) before he returns».

A terrible fright (11). — A man of fashion, travelling in Spain was shown the Escurial, and the stupendous convent of St. Jerome. The prior told him, that this building was erected, in consequence of a vow (12) made by Philip, at the battle of St. Quintra, in case he was victorious. «The king» replied the traveller drily (13), looking round the immense edifice «must (273) have been terribly frightened».

The doctor doctored. — A rich and generous merchant, having recovered from an illness (14) by the aid of a physcian, who looked very thin (15) and pale, thus addressed him; «Now, doctor, let me prescribe for your disease». «I am very well» replied the astonished Galen. «Nay (16); I am certain you will find that this (giving him a large purse) will do you a vast deal of good, if you will only condescend to take it».

Heroism in a boy. — Sir Cloudsley Shovel was, when a boy, on board a ship commanded by Sir John Nareborough, who during an action, expressed a very earnest (17) wish to have (263) some orders of consequence conveyed (18) to a ship at a considerable distance. Shovel, hearing this, immediately undertook to convey them; and this he actually performed, swimming (19) through (329) the enemy's line of fire, with the despatches in (115) his mouth.

French gaiety. — In the campaign of 1812, a distinguished general officer of the French army was severely wounded in the (56)

(1) Contrada. (2) Inchino. (3) Burlando. (4) Mogli. (5) Marito. (6) Operetta. (7) Lieve ferita. (8) Recare. (9) Fretta. (10) Rimarginata, guarita. (11) Spavento, paura. (12) Voto, promessa. (13) Seccamente. (14) Malattia. (15) Sparuto, magro (raro). (16) Anzi. (17) Premuroso ansioso. (18) Far trasportare, far capitare. (19) Nuotando, passando a nuoto.

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leg. The surgeons, on consulting, declared that amputation was indispensable. The general received the intelligence with composure; but observing his valet-de-chambre much affected, he said to him with a smile: «Why these tears, Germain? It is a fortunate thing for you; for you will have only one (119) boot to clean (1) in future».

Misplaced clemency —The Duke de Montausier, preceptor to the Dauphin, son of Louis XIV, is said (182) to have been the only one of that monarch's courtiers who had the courage to speak the truth to him. When Louis one day told him that he had pardoned a man who had killed (2) nineteen persons, after having been pardoned for the first murder (3) he had committed «No, Sire» said Montausier «he killed but one, your majesty killed the nineteen».

Desertion.—Frederick of Prussia, surveying some of the advanced posts of his camp, observed a soldier endeavouring (4) to pass the sentinel. The king stopped (5) him, and insisted on knowing where he was going. «Truly» answered the man «your majesty has been so worsted (6) in all your attempts, that I was going to desert». «Remain here» replied the monarch «but (118) one week longer, and if fortune does not mend (7) with me, I will desert with you».

Dr. Garth. — The Duchess of Marlborough was a terrible shrew (8). — One day she was pressing the Duke to take some medicine, and with her usual warmth (9) added, «I'll (342) be hanged if it does not do you good!» Dr. Garth, who was present, immediately exclaimed in his dry humoured manner: «Take it then, your Grace, for it must be of service to you one way or the other».

Anecdote of Columbus. — Columbus, speaking with great humility of his discovery of America, some of the company spoke in very humiliating terms of the expedition. «There is no more difficulty» replied Columbus «than in putting this egg (10) on its end». They tried the experiment, and all failed. Columbus breaking a little off the end, set it upright (11). The company sneered at (12) this contrivance (13). «Thus» observed Colombus «a thing appears very easy after it is done».

Lie upon lie. — When Cibber once went to visit Booth, and knew that he was at home (14), a female domestic denied him. Cibber took no notice of this at the time; but when, a few days

(1) Un solo stivale a pulire. (2) Ucciso. (3) Omicidio. (4) Che procurava, si provava. (5) Fermo. (6) Ha toccato talmente la peggio. (7) Migliorarsi, correggersi. (8) Donna irrequieta, intrattabile. (9) Calore, ardore, passione. (10) Uovo. (11) Perpendicolare, ritto. (12) Ghignò, si beffò di. (13) Trovato, invenzione. (14) In casa.

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after, Booth paid him a visit in return, he called out from the first floor (1), that he was not at home. « How can that be » answered Booth « do(107) I not hear your voice? » To be sure(2) you do; but what then? I believed your servant-maid; and it is hard, indeed if you won't (342) believe me ».

COLOURS SAVED. — In a Scottish regiment, at the battle of Waterloo, the standard-bearer was killed, and clasped(3) the colours so fast (4) in death, that a serjeant trying (5) to no purpose (6) to wrest(7) them from his grasp (8), on the near approach of the enemy, made a violent effort, and throwing the dead corpse, colours and all over his shoulders (9), carried them off together. The French seeing this, struck (10) with the heroism of the action, hailed(11) him with loud and repeated shouts (12) of applause.

THE VISION OF MIRZA EXHIBITING A PICTURE OF HUMAN LIFE.

On the fifth day of the moon (13), which, according to the custom of my fore-fathers, I always keep holy (14), after having washed(15) myself, and offered up my morning devotions, I ascended the high hills of Bagdad, in order to pass the rest of the day in meditation and prayer. As I was here airing myself on the tops of the mountains, I fell into a profound contemplation on the vanity of human life; and passing from one thought to another « surely » said I « man is but a shadow (16), and life a dream(17) ». Whilst I was thus musing (18), I cast(19) my eyes towards the summit of a rock that was not far from me, where I discovered one in the habit of a shepherd (20), with a little musical instrument in his hand. As I looked upon him, he applied it to his lips (1), and began to play (2) upon it. The sound of it was exceeding sweet, and wrought (3) into a variety of tunes (4) that were inexpressibly melodious, and altogether different from any thing I had ever heard: they put me in mind of(5) those heavenly(6) airs that are played to the departed souls(7) of good men upon their first arrival in Paradise, to wear out(8) the impressions of the last agonies, and qualify them for the pleasures of that happy place. My heart melted away (9) in secret raptures.

I had been often told, that the rock before me was the haunt(10) of a genius; and that several had been entertained with that music, who had passed by it but I never heard that the musician

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(1) Piano (pavimento). (2) To be sure, sicuro, certo. (3) Abbracciò, strinse. (4) Fast, fermo, stretto. (5) Procurando. (6) Invano. (7) Strappare. (8) Grasp, presa; da to grasp, abbrancare. (9) Spalle, (10) Colpiti. (11) Salutarono. (12) Grida, salve. (13) Moon, la luna. (14) Holy, santo, sacro, sacrato. (15) Lavato. (16) Ombra. (17) Sogno. (18) Meditando, ruminando. (19) Gettai. (20) Pastore. (1) Labbra. (2) (Giuocare) suonare. (3) Wrought (modulato), p. di to work, lavorare, operare, fare, effettuare, produrre qualche effetto. (4) Arie, ariette. (5) Mi fecero venire in mente. (6) Celeste. (7) Anime. (8) To wear out, logorare, scancellare a poco a poco. (9) Si struggeva. (10) Riparo, luogo frequentato.

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had before made himself visible. When he had raised my thoughts, by those transporting airs which he played, to taste the pleasures of his conversation, as I looked upon him like one astonished, he beckoned (1) to me, and, by the waving (2) of his hand directed me to approach the place where he sat (3). I drew near with that reverence which is due to a superior nature, and as my heart was entirely subdued by the captivating strains (4) I had heard, I fell down at his feet, and wept (5). The genius smiled (6) upon me with a look of compassion and affability that familiarized him to my imagination, and at once dispelled all the fears with which I approached him. He lifted (7) me from the ground, and taking me by the hand, Mirza, said he, I have heard thee in thy soliloquies; follow me.

He then led me to the highest pinnacle of the rock, and placing me on the top of it, «Cast thy eyes eastward (8), said he, and tell me what thou seest. I see, said I, a huge (9) valley, and a prodigious tide (10) of water rolling (338) through it. «The valley that thou seest» said he «is the vale of misery; and the tide of water that thou seest, is part of the great tide of eternity. What is the reason, said I, that the tide which I see rises out of a thick mist (11) at one end, and again loses itself in a thick mist at the other? What thou seest said he, is that portion of eternity, which is called Time, measured out by the sun, and reaching (12) from the beginning of the world to its consummation. Examine now, said he, this sea (13), that is bounded (14) with darkness at both ends, and tell me what thou discoverest in it. I see a bridge (15), said I, standing in the midst of the tide. The bridge thou seest, said he, is human life; consider it attentively. Upon a more leisurely (16) survey of it, I found that it consisted of seventy entire arches, with several broken arches, which, added to those that were entire, made the number about a hundred. As I was counting the arches, the genius told me that this bridge consisted at first of a thousand arches; but that a great flood swept away (17) the rest, and left the bridge in the ruinous condition in which I now beheld it: but tell me further, said he, what thou discoverest on it. I see multitudes of people passing over it, said I, and a black cloud (18) hanging on each end of it. As I looked more attentively, I saw several of the passengers dropping (19) through (339) the bridge into (115) the great tide that flowed underneath (20) it; and, upon further examination, perceived there were innumerable trap-doors (1)

(1) Fece cenno colla mano, ecc. (2) Con un gesto. (3) Stava seduto. (4) Arie di musica. (5) Piansi. (6) Sorrise. (7) M'innalzò. (8) East-ward, verso l'oriente. (9) Smisurata. (10) Fiumana, flusso. (11) Fitta nebbia. (12) Stendendosi. (13) Mare. (14) Confinato, limitato. (15) Ponte. (16) Lento, comodo, a bell'agio (17) Spazzò-via. (18) Nuvolo, nube. (19) Cadenti. (20) Al disotto. (1) Trabocchetti.

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that lay concealed in the bridge, which the passengers no sooner trod(1) upon, but they fell through them into the tide, and immediately disappeared. These hidden pit-falls(2) were set very thick at the entrance of the bridge, so that throngs(3) of people no sooner broke through(341) the cloud, than many of them fell into them. They grew thinner (4) towards the middle, but multiplied and lay closer together towards the end of the arches that were entire.

There were indeed some persons, but their number was very small, that continued a kind of hobbling(5) march on the broken arches, but fell through, one after another, being quite tired(6) and spent with so long a (120) walk.

I passed some time in the contemplation of this wonderful structure, and the great variety of objects which it presented. My heart was filled with(140) a deep melancholy to see several dropping unexpectedly in the midst of mirth and jollity, and catching at(7) every thing that stood by them to save themselves. Some were looking up towards the heavens in a thoughtful posture, and in the midst of a speculation, stumbled(8) and fell out of sight. Multitudes were very busy in the pursuit of bubbles(9), that glittered(10) in their eyes, and danced before them: but often, when they thought themselves within the reach(11) of them, their footing(12) failed, and down they sunk (13). In this confusion of objects, I observed some with scimitars in their hands, and others with urinals, who ran to and fro (14) upon the bridge thrusting(15) several persons on trap-doors which did not seem to lie in their way, and which they might have escaped(279) had they not been(245) thus forced upon them.

The genius seeing me indulge myself in this melancholy prospect, told me I had dwelt(16) long enough upon it. Take thine eyes off the bridge, said he, and tell me if thou seest any thing thou dost not comprehend. Upon looking up, What mean, said I, those great flights of birds(17) that are perpetually hovering(18) about the bridge, and settling(19) upon it from time to time? I see vultures, harpies, ravens (20), cormorants, and, among many other feathered(1) creatures, several little winged(2) boys, that perch(3) in great numbers upon the middle arches. These, said the genius,

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(1) Trod, da to tread, calcare, mettere il piede sopra (*ted.* treten). (2) Pit-falls, trabocchetti, schiaccie. (3) Throng, calca, folla. (4) Più rari. (5) Zoppicante, titubante. (6) Stanchi. (7) Procurando di afferrare. (8) To stumble, inciampare. (9) Bollicelle di acqua, bolle di sapone, (10) Rilucevano. (11) Portata. (12) Foot, piede; footing, cammino, sentiero, terreno, fondamento. (13) Affondavano. (14) To run to and fro, correre qua e là, andare e venire. (15) Spingendo, ficcando. (16) To dwell (dimorare) fermarsi. (17) Tormi di uccelli. (18) To hover, svolazzare, torneare. (19) To settle (stabilirsi), soffermarsi. (20) Corvi. (1) Piumate, pennute. (2) Alati. (3) To perch (*franc.* se percher), posarsi sopra, appollajarsi.

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are envy, avarice, superstition, despair, love, with the like cares (1), and passions that infest human life.

I here fetched a deep sigh (2): Alas, said I, man was made in vain! how is he given away to misery and mortality; tortured in life, and swallowed up (3) in death! The genius being moved with compassion towards me, bid me quit so uncomfortable a (120) prospect. Look no more, said he, on man in the first stage (4) of his existence, in his setting out (5) for eternity; but cast thine eyes on that thick mist into which the tide bears (6) the several generations of mortals that fall into (115) it. I directed my sight as I was ordered, and (whether or no the good genius strengthened it with any supernatural force, or dissipated part of the mist that was before too thick for the eye to penetrate) I saw the valley opening at the farther end, and spreading forth into an immense ocean, that had a huge rock of adamant running through the midst of it, and dividing it into two equal parts. The clouds still rested on one half of it, insomuch that I could discover nothing in it: but the other appeared to me a vast ocean, planted with innumerable islands, that were covered (140) with fruits and flowers, and interwoven (7) with a thousand little shining seas that ran among (315) them. I could see persons dressed in glorious habits, with garlands upon their heads, passing among the trees, lying down by the sides of fountains, or resting on beds of flowers; and could hear a confused harmony of singing birds, falling waters, human voices, and musical instruments. Gladness grew (8) in me at the discovery of so delightful a scene; I wished (9) for the wings of an eagle, that I might fly away to those happy seats (10); but the genius told me there was no passage to them, except through (329) the gates of death that I saw opening every moment upon the bridge. The islands, said he, that lie so fresh and green before thee, and with which the whole face of the ocean appears spotted (11) as far as thou canst see, are more in number than the sands (12) on the sea-shore (13); there are myriads of islands behind (321) those which thou here discoverest, reaching further than thine imagination can extend itself. These are the mansions of good men after death, who according to the degree and kinds of virtue in which they excelled, are distributed among these several islands, which abound with (310) pleasures of different kinds and degrees, suitable (14) to the relishes (15) and perfections of those who are settled in them; every island is a paradise accom-

(1) Simili (altrettali) cure. (2) To fetch, andare a recare: to fetch a sigh, mandar fuori un sospiro. (3) Ingojato, inghiottito. (4) Stage (teatro), stadio. (5) Partenza. (6) Porta. (7) Intersecate. (8) Allegrezza crebbe. (9) Bramava. (10) Sedi, dimore. (11) Sparso, seminato, tempestato. (12) Sabbie. (13) Sea-shore, (di) mare-spiaggia. (14) Adattati. (15) Gusti.

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modated to its respective inhabitants. Are not these, o Mirza, habitations worth (1) contending for? Does (106) life appear miserable, that gives thee opportunities of earning (2) such a reward? Is (107), death to be feared, that will convey thee to so happy an existence? Think not man was made in vain, who has such an (121) eternity reserved for him. — I gazed (341) with inexpressible pleasure on these happy islands. At length, said I, Shew me now, I beseech (3) thee, the secrets that lie hid (4) under those dark clouds, which cover the ocean on the other side (310) of the rock of adamant. The genius making me no answer, I turned about to address myself to him a second time, but I found that he had left me. I then turned again to the vision which I had been so long contemplating: but instead (5) of the rolling tide, the arched bridge, and the happy islands, I saw nothing but the long hollow (6) valley of Bagdad, with oxen, sheep (7), and camels, grazing (8) upon the sides (9) of it. ADDISON.

GOOD EFFECTS OF MEDICINE. — « How are you with your physician? » said a nobleman to Moliére. « We have » said he « very agreeable conversations together when I am ill (10): he gives me medicine, I do not take it, and I get well (11) ».

SUPERIORITY OF WEALTH. — A rich upstart (12) once asked a poor but witty person, if he had any idea what kind of a thing opulence was? « It is a thing » replied the wit « which can give a rogue the advantage over an honest man ».

USELESS HURRY (13). — A soldier, who was being led to death, seeing a crowd of people running towards the place of execution, cried to them: « Do not be in such a hurry, for nothing can be done without me ».

A LEGACY BY ANTICIPATION. — A nobleman, a man (123) of wit, making his will, bequeathed legacies to all his domestics for their long and faithful services. « As to my steward (14) » added he « I shall leave him nothing, he has served me more than forty years ».

CONTEMPT (15) OF DANGER. — Careless of danger, an old English sailor (16) sees nothing but victory and prize money in an engagement (17). « There » said a British tar (18), when his captain did not think it advisable to attack a Spanish vessel under a large convoy (19) « There goes fifty pounds (20) of my money for ever ».

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(1) Degne. (2) Guadagnare (colla fatica). (3) Scongiuro, supplico. (4) Nascosti. (5) Invece. (6) Cava, bassa, concava, vuota. (7) Oxen, sheep, bovi, pecore. (8) Che pascolavano. (9) Fianchi, lati. (10) Ammalato. (11) Guarisco. (12) To start up, balzar su ; an upstart, un pervenuto, uomo che ha fatto fortuna in poco tempo. (13) Fretta. (14) Maggiordomo, mastro di casa, fattore. (15) Disprezzo. (16) Marinaio (17) Battaglia, mischia, (impegno). (18) Tar (pece liquida) marinaio. (19) Convoglio. (20) Lire sterline.

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A MISTAKE IN VALUE — A peasant who thought that the value of a watch consisted in its size (1), bought the largest he could find; and seeing a small repetition watch lying (2) beside it, he said to the master of the shop (3): « But you must give me this one into the bargain (4) ».

PLEBEIAN PLEASANTRY. — A man, who was very fat (5), coming late in the evening to a fortified city, and meeting with a countryman, asked him if he could get in (341) at the gate (6). « I believe so (178) » said the peasant, looking at him jocosely « for I saw a waggon of hay (7) go (253) in this morning ».

PROGRESS OF AVARICE. — Dean Swift, in a conversation with Lord Bolingbroke concerning economy, told his lordship (30), it was always well to have money in the head, though not in the heart. « Dear Doctor » replied Bolingbroke « he (71) that has money in his head, cannot prevent its descending into his heart ».

COOL (8) ANSWER. — A gentleman sitting in his study at work, one of his neighbours came running to tell him, that the back (9) part of his house must be on fire, as it smoked (10) excessively, « Be so good » answered he coolly « as to tell my wife; for I do not interfere (11) with the affairs of the house ».

THE IMPATIENT PATIENT (12). — An officer, having been wounded (13) in the knee (14) by a musket ball, the surgeons made many incisions. Losing patience at last, he asked them why they carved (15) and cut him so cruelly? « We are seeking (16) the ball » said they. « Why did you not speak before » said the officer « I have it in my pocket (17) ».

LORD RUSSELL. — Lord Russell, who was beheaded (18) in the reign of Charles I, when on the scaffold (19), delivered his watch to Dr. Burnet, with this fine expression: « Here, take this, it shows time; I am going into eternity, and shall (89) no longer (301) have any need (20) of it ».

EXTRACT FROM A LEISURELY GENTLEMAN'S DIARY. — Monday, 8 o'clock; I put on my clothes (1) and walked into the parlour (2). Nine o'clock; shaved and washed my face and hands. Hours, 10, 11 and 12; smoked (3) three segars. Read the Times and Morning Chronicle. Things go ill in the north. Mr. Nisby's opinion on them.

One o'clock in the after-noon; scolded (4) Frank for mislaying (309) my segar-case. 2 o'clock; sat down to dinner. Too many plums (5), and no suet (6). Wine Excellent.

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(1) Mole, grandezza, dimensioni. (2) Giacente. (3) Shop, bottega. (4) Into the bargain, per soprappiù, di giunta. (5) Grasso. (6) Porta, portone. (7) Carretta di fieno. (8) Fresco, di sangue freddo. (9) Back (dorso), di dietro. (10) Fumava. (11) Non m'impaccio, non m'ingerisco. (12) Ammalato. (13) Ferito. (14) Knee, 'ginocchio. V. nota (135). (15) Trinciavano. (16) Cercando. (17) Tasca (135). (18) Decapitato. (19) Palco. (20) Uopo. (1) Vestiti. (2) Sala, alotto. (3) Fumai. (4) Sgridai. (5) Pruni, susine. (6) Suet, grasso di carne duro (*ted.* Talg.)

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From three to four; took my afternoon's (23) nap (1).

From four till six; walked in St. James's Park. Wind S. S. E. (South South East.)

From six till ten; at the coffee-house. Mr. Nisby's opinion about the peace. Ten o'clock; went to bed, slept soundly. —STEELE.

He ate, and drank, and walked, and slept. — What then?
He ate, and drank, and walked, and slept again.

EDUCATION. — I consider a human soul without education like marble in the quarry(2), which shows none of its inherent beauties, till the skill(3) of the polisher fetches out(4) the colours, makes the surface shine, and discovers every ornamental cloud, spot and vein that run through the body of it. Education, after the same manner, when it works upon a noble mind, draws out to view every latent virtue and perfection, which without such helps(5) are never able to make their appearance. — ADDISON.

LORD BROUGHAM'S ADVICE. — In the retirement of a college, you have an opportunity of laying the foundation of whatever is noble or excellent. Now every thing has the attractive power of novelty. Attention is sharpened(6) by curiosity, and the memory is susceptible of deep impressions, to a degree unknown in future life. For the distracting cares of the world cross(7) not the threshold(8) of these calm retreats; its distant cries and bustle(9) are but faintly heard: the struggles(10) of parties are viewed afar off. Yet a little while, and you will be plunged(11) into these bitter(12) waters: then you will look back on the peaceful regions you have quitted for ever. But it will be your own fault if you look back with a feeling of repentance or shame. Every hour squandered(13) here in unprofitable delay will then rise(14) up against you, and be the cause of bitter regret. I wish I could beseech(15) you so to store(16) your mind with the exquisite learning of former ages, that you may possess within yourselves the sources of rational and refined enjoyment, which will enable you to set at naught(17) the pleasures of sense, and to imbue(18) yourselves with the sound philosophy of later days, forming you to virtuous habits, that you may walk unhurt through the trials with which you may meet, and may look down on error, not with supercilious(19) contempt, as did the sage of old time, but with the desire of enlightening the ignorant, by so much the more endeared as they want your

(1) Sonnicello, (pelo, cima di panno). (2) Cava, petriera. (3) Abilità, perizia. (4) To fetch out, recare fuori, dare alla luce. (5) Ajuti. (6) Aguzzata. (7) Varcano. (8) Soglia. (9) Trambusto, strepito, impaccio. (10) Lotte, gare. (11) Immersi, tuffati. (12) Amare. (13) Scialacquata, sprecata. (14) Sorgere, alzarsi, sollevarsi. (15) Scongiurare, supplicare. (16) Provvedere, munire. (17) To-set-at naught, mettere-a-nulla, fare nessun conto di... (18) To imbue, in latino *imbuere*, imbevere, to imbue oneself with, imbeversi di... (19) Supercilious, in lat. *supercilius*, altero, borioso.

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instruction. — Assuming the improvement of his own mind to be the end of every man's existence who is removed above the daily care of providing for his own sustenance, and a duty as far as immediate wants leave him time unemployed, your attention is directed (182) to the means by which such a work may be performed.

FRANKLIN, ON THE NECESSITY OF STOOPPING (1).

The last time I saw your father, was in the beginning of 1724, when I visited him after my first trip (2) to Pensylvania. He received me in his library; and, on my taking leave, shewed me a shorter way out of the house, through a narrow passage, which was crossed by a beam (3) over-head. We were still talking as I withdrew (4), he accompanying me behind, and I turning partly towards him, when he said hastily (5): « Stoop! Stoop! » I did not understand him till I felt my head hit (6) against the beam. He was a man who never missed (7) any occasion of giving instruction; and upon this he said to me: « You are young, and have the world before you: stoop as you go through it, and you will miss many hard thumps (8) ». This advice, thus beat (9) into my head, has frequently been of use to me; and I often think of it, when I see pride mortified, and misfortunes brought upon people by their carrying their heads too high.

A PARABLE AGAINST PERSECUTION. — In imitation of Scripture language.

And it came to pass (10) after these things, that Abraham sat in the door of his tent, about the going down of the sun. And behold (11), a man bowed (12) with age, came from the way of the wilderness, leaning (13) on a staff. And Abraham rose and met him, and said unto him: « Turn in, I pray thee, and wash thy feet, and tarry (14) all night, and thou shalt arise early on the morrow, and go on thy way ». But the man said: « Nay, for I will abide (15) under this tree ». And Abraham pressed him greatly; so he turned and they went into the tent; and Abraham baked unleavened (16) bread, and they did eat. And when Abraham saw that the man blessed not God, he said unto him: « Wherefore dost thou not worship (17) the most high God, creator of heaven and earth? » And the man answered and said: « I do not worship the God thou speakest of, neither do I call upon his name; for I have made to myself a God, which abideth always in mine house, and provideth

(1) Chinarsi. (2) Giro, trottata. (3) Trave (raggio). (4) Mi ritirava, me ne andava. (5) Frettolosamente. (6) Colpire, percuotere. (7) To miss, mancare, fallire, omettere, tralasciare. (8) Thump, colpo forte, botta, bussa. (9) Battuto, ficcato. (10) Avvenne. (11) To behold, guardare attentamente, contemplare; behold! ecco! eccovi! (12) Incurvato (13) Appoggiandosi. (14) Trattenetevi. (15) Fermarmi. (16) To bake, cuocere in forno: Unleavened, senza lievito, azimo. (17) Adorare.

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me with all things ». And Abraham's zeal was kindled (1) against the man, and he arose and drove him forth with blows into the wilderness. — And at midnight God called unto Abraham, saying: « Abraham, Abraham, where is the stranger? » and Abraham answered and said: « Lord, he would not worship thee; neither would he call upon thy name, therefore I have driven him out from before my face into the wilderness. » And God said: « Have I borne with him these hundred ninety and eight years, and clothed him, notwithstanding his rebellion against me; and couldst not thou, that art thyself a sinner, bear (*) with him one night? » And Abraham said: « Let not the anger of the Lord wax (2) hot against his servant; Lo (3) I have sinned (4); forgive (*) me, I pray thee ». And Abraham arose, and went forth into the wilderness, and sought diligently for the man, and found him, and returned with him to the tent: and when he had entreated him kindly, he sent him away on the morrow with gifts. — PAYLEY.

PENN THE QUAKER. — The following anecdote is related of William Penn, the celebrated founder of the state of Pensylvania in America. — Penn, having gone to the court of Charles the second, kept on his hat in the presence of that monarch: the king perceiving it, took off (5) his. Upon which, Penn said to him: « Friend Charles, why dost thou (51) not keep on thy hat? » The king replied; « Friend Penn, it is the custom here that more than (118) one person should never be covered at a time ». — The Quakers never take off their hat to any person whatever, and say *thou* and *thee* to every body.

SYNONYME. — A person passing through Alnwich and observing upon a door « Haswell, Surgeon, etc. remarked, « that gentleman's name would be *as well* without the *H.* »

THE STRAY DOG (6) AND THE EXQUISITE (7). — An *exquisite*, at Brighton, was lately applied to (8), by an urchin (9), to read for him the inscription on the collar of a stray dog which he had found, in order that he might get something by restoring it to its owner (10). He complied, and read the following:

« Steal me not! myself and collar
Both are barely (11) worth a dollar (12);
Puppies (13) should befriend (14) each-other (186):
See me home (15), then, dearest brother ».

He put down the dog, and departed.

(1) Acceso. (2) Diventare. (3) Lo, ecco. (4) Peccato. (5) Si levò. (6) Cane smarrito. (7) Exquisite (fashionable), zerbinotto, ginginno, leone. (8) Applied to (341), chiesto. (9) Birichino. (10) Proprietario, padrone. (11) Appena, scarsamente. (12) Scudo. (13) Cagnetti, minchioni. (14) Trattare da amico, assistere (309). (15) Riconducetemi a casa.

(*) Prima di giungere qui l'allievo avrà, naturalmente, imparato a memoria tutti i verbi irregolari: quindi, nelle seguenti note, egli non troverà più la spiegazione di coteste voci.

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A pun(1). — A person named Owen Moore once left his tradesmen somewhat unceremoniously; upon which a wag wrote —

«Owen Moore has run away, — Owing more than he could pay».

Slender(2) *repast.*—Have you dined? said a lounger to his friend, — I have, upon my honour, replied he. — Then, rejoined the first, if you have dined *upon* (341) *your honour*, I fear you have made but a scanty meal(3).

Arms(4).—The late Duchess of Kingston, who was remarkable for having a very high sense of her own dignity, being one day detained in her carriage by a cart of coals(5) that was unloading(6) in the street, she leaned(7) with both her arms upon the door(8), and asked the fellow, «How dare you, Sirrah, stop a woman of quality in the street?» — «Woman of quality?» replied the man. «Yes, fellow, don't you see my *arms* upon my carriage?» «Yes, I do, indeed» says he «and a pair of plaguy(9) coarse(10) arms they are».

The ruling passion. — A gambler, on his death-bed, having seriously taken leave of his physician, who told him that he could not live beyond eight o'clock next morning, exerted the small strength he had left to call the doctor back; which having accomplished with difficulty, for he could hardly exceed a whisper— «Doctor» said he «*I'll*(342) *bet*(11) *you five guineas I live till nine*».

Theron and Aspasio: *a dialogue.*

Beauty and utility combined in the productions of nature.

Theron and Aspasio took a morning walk into the fields; their spirits cheered, and their imaginations lively; gratitude glowing in their hearts, and the whole creation smiling around them.

After sufficient exercise, they seated themselves on a mossy hillock(12), which offered its couch. The rising sun had visited the spot, to dry up the dews(13), and exhale the damps(14), that might endanger (309) health; to open the violets, and to expand the primroses, that decked(15) the green. The whole shade of the wood was collected behind them; and a beautiful, extensive and diversified landscape(16) spread itself before them.

Theron, according to his usual manner, made many improving remarks on the prospect, and its furniture. He traced the footsteps(17) of an All-comprehending contrivance(18), and pointed out the strokes(19) of inimitable skill. He observed the grand exertion

(1) Bisticcio. (2) Sottile, magro, stentato. (3) Scarso pasto. (4) Arms, braccia, arme gentilizie. (5) Carbon fossile. (6) Si scaricava. (7) Si appoggiò. (8) Sportello (porta). (9) Plaguy (maladette), agg. da plague, la peste. (10) Grosse, grossolane, brutte. (11) Scommetterò. (12) Monticellino. (13) Rugiada. (14) Umidità. (15) Ornavano. (16) Paesaggio. (17) Foosteps (di piede passi), pedate, orme. (18) Disegno, invenzione. (19) Strokes, colpi (di pennello)

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of power, and the rich exuberance of goodness, most signally, most charmingly conspicuous through the whole. — Upon one circumstance he enlarged with particular satisfaction.

THERON. — See! Aspasio, how all is calculated to administer the highest delight to mankind. Those trees and hedges, which skirt (1) the extremities of the landscape, stealing (341) away from their real bulk (2), and lessening by gentle diminutions, appear like elegant pictures in miniature. Those which occupy the nearer situations, are a set (3) of noble images, swelling upon the eye, in full proportion, and in a variety of graceful attitudes; both of them ornamenting the several apartments of our common abode, with a mixture of delicacy and grandeur.

The blossoms that array (4) the branches, the flowers that embroider the mead (5), address and entertain our eyes with every charm of beauty: whereas, to other creatures, they are destitute of all those attractions, which result from a combination of the loveliest (36) colours, and the most (34) alluring forms. Yonder streams, that glide, with smooth serenity, along the valleys, glittering (6) to the distant view like sheets (7) of polished crystal, or soothing the attentive ear, with the softness of acquatic murmurs, are not less exhilarating to the fancy, than refreshing to the soil through which they pass. The huge (8), enormous mountain; the steep and dizzy (9) precipice, the pendant horrors of the craggy (10) promontory, wild and awful (11) as they are, furnish an agreeable entertainment to the human mind, and please, even while they amaze (12); whereas, the beasts take no other notice of those majestic deformities, than to avoid the dangers they threaten (13).

ASPASIO. — How wonderfully do such considerations exalt our idea of the Creator's goodness, his very distinguishing goodness to mankind! And should they not proportionably endear (14) that eternal Benefactor to our hearts? His ever-bountiful hand has, with profuse liberality, scattered blessings among all the ranks of animated existence. But to us he exercises a beneficence of a very superior kind. We are treated with peculiar attention. We are admitted to scenes of delight, which none but ourselves are capable of relishing.

THERON. — Another remark, though very obvious, is equally important. The destination of all these external things is no less

(1) Hedge, siepe. Skirt, lembo, orlo, falda; to skirt, cingere intorno; fregiare. (2) Mole (massa), grandezza. (3) Set (guernimento, assortimento), gruppo. (4) To array, parare, ornare (schierare). (5) Ricamano il prato. (6) Rilucenti. (7) Sheet, lastra (lenzuolo, foglio di carta). (8) Smisurato. (9) Vertiginoso, che cagiona vertigine. (10) Dirupato, scosceso. (11) Terribile, tremendo (augusto). (12) Fanno stupire. (13) Minacciano. (14) Rendere caro.

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advantageous, than their formation is beautiful. The bloom, which engages the eye with its delicate hues (1), is cherishing the embryo fruit; and forming, within its silken (309) folds (2), the rudiments of a future dessert (3). — Those streams, which shine from afar, like fluid silver, are more valuable in their productions, and beneficial in their services, than they are beautiful in their appearance. They distribute, as they roll along their winding banks, cleanliness to our houses, and fruitfulness to our lands. They nourish, and at their own expense, a never-failing supply (4) of the finest fish. They visit our cities, and attend our wharfs (5), as so many public vehicles, ready to set out (341) at all hours.

Those sheep, which give their udders (6) to be drained (7) by the busy frisking (8) lambs, are fattening (9) their flesh for our support; and while they fill their own fleeces (10), are providing for our comfortable clothing. Yonder kine (11), some of which are browsing (12) upon the tender herb, others, satiated with pasturage, and ruminating under the shady covert, though conscious of no such design, are concocting (13), for our use, one of the softest, purest, most salutary of liquors. The bees that fly humming about our seat, and pursue their work on the fragrant blossoms, are collecting balm and sweetness, to compose the richest of sirups; which, through the produce of their toil, is intended for our good. Nature and her whole family, are our obsequious servants, our ever-active labourers. They bring the fruits of their united industry, and pour them into our lap (14) or deposit them in our store-rooms (15).

ASPASIO. — Who can ever sufficiently admire this immense benignity? — The Supreme Disposer of events has commanded delight and profit to walk hand in hand through his ample creation, making all things so perfectly pleasing, as if beauty were their only end: yet all things so eminently serviceable, as if usefulness had been their sole design. — And, as a most winning (16) invitation to our gratitude, he has rendered man the centre, in which all the emanations of his beneficence diffused through this terrestrial system finally terminate. HERVEY.

MERCY (17) TO ANIMALS.

Take no pleasure in the death of a creature; if it be harmless (46) or useful, destroy it not: if useless or harmful, destroy it mercifully: he that mercifully made his creatures for thy sake (18),

(1) Colori. (2) Pieghe. (3) Le frutta. (4) Provigione. (5) Wharf, molo, porto di fiume, debarcadero. (6) Tette, poppe. (7) Esaurire. (8) Saltellanti. (9) Impinguano. (10) Fleece, vello; the golden, fleece, il toson d'oro. (11) Quelle vacche. (12) To browse, pascolare, pascersi di foglie o d'erbe. (13) To concoct, digerire, purificare, prepararo. (14) Grembo. (15) Magazzini. (16) Attraente, allettante. (17) Misericordia, compassione, pietà. (18) Per amor tuo.

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expects thy mercy upon them for his sake. Mercy turns her back upon the unmerciful.

In England persons convicted of having cruelly ill-treated horses or other animals, are condemned to pay a fine (1) of five shillings (sei lire) for the first offence; should the offence be repeated, the fine is doubled.

.....My uncle Toby was a man patient of injuries;—not from want of courage,—where just occasions presented, or called it forth—I know no man under whose arm I should sooner have taken shelter (2): — nor did this arise from any insensibility or obtuseness in his intellectual parts:—he was of a peaceful placid nature, no jarring (3) element in it,—all was mixed up so kindly within him: my uncle Toby had scarce a heart to retaliate (4) upon a fly (5):—Go (97) — says he, one day at dinner, to an overgrown (309) one that had buzzed (6) about his nose, and tormented him cruelly all dinner time, and which after infinite attempts, he had caught (7) at last, as it flew by him;—I'll not hurt thee, says my uncle Toby, rising from his chair and going across the room with the fly in his hand:—I'll not hurt a hair of thy head:—Go, says he, lifting up the sash (8) and opening his hand as he spoke, to let it escape:—go poor devil!—get thee gone, why should I hurt thee?—This world, surely, is wide enough to hold both thee and me. — STERNE.

THE CAPTIVE. —..... The bird in his cage pursued me into my room; I sat down close by the table, and leaning my head upon my hand, I began to figure to myself the miseries of confinement: I was in a right frame (9) for it, and so gave full scope to my imagination.

I was going to begin with the millions of my fellow-creatures born to no inheritance but slavery (10): but finding, however affecting the picture was, that I could not bring it near me, and that the multitude of sad groups in it did but distract me, —

I took a single captive, and having first shut him up (341) in his dungeon, I then looked through the twilight (11) of his grated door to take his picture;

I beheld his body half wasted away with long expectation and confinement, and felt what kind of sickness of the heart it was which arises from hope deferred. Upon looking nearer, I saw him pale and feverish; in thirty years the western breeze had not once fanned (12) his blood: he had seen no sun, no moon, in all that

(1) Multa. (2) To take shelter, ricovrarsi. (3) Scordante dissonante. (4) Vendicarsi. (5) Mosca. (6) Ronzato. (7) Acchiappato. (8) Sash, finestra inglese, finestra che scorre in su e in giù. (9) Frame, umore, disposizione (struttura). (10) Schiavitù. (11) Crepuscolo. (12) Ventilato, refrigerato.

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time; nor had the voice of friend or kinsman (1) breathed through his lattice (2): — his children —

But here my heart began to bleed, and I was forced to go on with another part of the portrait.

He was sitting upon the ground upon a little straw (3) in the furthest corner of his dungeon, which was alternately his chair and bed: a little calendar of small sticks was laid at the head, notched (4) all over with the dismal (5) days and nights he had passed there; he had one of these little sticks in his hand, and with a rusty nail (6) was (214) etching (7) another day of misery to add to the heap. As I darkened the little light he had, he lifted up a hopeless eye towards the door, then cast it down, shook his head, and then went on (341) with his work of affliction. I heard his chains upon his legs, as he turned his body to lay his stick upon the bundle (8). He gave a deep sigh (9); I saw the iron enter his soul (10); — I burst (11) into tears; — I could not sustain the picture of confinement which my fancy had drawn. —

STERNE.

THE UNBELIEVER'S CREED. — I believe that there is no God, but that matter is God, and God is matter; and that it is no matter (12) whether there is any God or no.

I believe also, that the world was not made: that the world made itself: that it had no beginning; that it will last for ever, world without end.

I believe that a man is a beast, that the soul is the body, and the body is the soul; and that after death there is neither body nor soul.

I believe that there is no religion; that natural religion is the only religion; and that all religion is unnatural.

I believe not in Moses; I believe in the first philosophy; I believe not the Evangelists; I believe in Diderot, Voltaire, Mandeville, Woollaston, Hobbes, Shaftesbury; I believe in lord Bolingbroke; I believe not St. Paul. — I believe not revelation; I believe in tradition; I believe in the Talmud; I believe in the Alcoran; I believe not the Bible; I believe in Socrates; I believe in Confucius; I believe in Sanconiathon; I believe in Mahomet; I believe not in Christ. — Lastly I believe in all unbelief.

ON THE LOOK OF A GENTLEMAN.

What it is that constitutes the look of a gentleman is more easily felt than described. We all know it when we see it; but we do not know how to account (341) for it, or to explain in what it

(1) Kins-man, parente. (2) Graticcio, rastrello. (3) Paglia. (4) Intaccato. (5) Tetri, lugubri, dolenti. (6) Rugginoso chiodo. (7) Stava incidendo. (8) Fastello. (9) Sospiro. (10) Vidi il ferro entrare (penetrare) nell'anima sua. (11) Proruppi. (12) It is no matter, non importa.

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consists. *Causa latet, res ipsa notissima.* Ease, grace, dignity have been given as the exponents and expressive symbols of this look; but I would rather say, that an habitual self-possession determines the appearance of a gentleman. He should have the complete command not only over his countenance, but over his limbs and motions. In other words, he should discover in his air and manner a voluntary power over his whole body, which with every inflexion of it, should be under the control of his will. It must be evident that he looks and does as he likes, without any restraint (1), confusion, or awkwardness. He is, in fact, master of his person, as the professor of any art or science is of a particular instrument; he directs it to what use he pleases and intends. Wherever this power and facility appear we recognise the look and deportment (2) of the gentleman, that is, of a person who by his habits and situation in life, and in his ordinary intercourse (3) with society, has had little else (4) to do than to study those movements, and that carriage (5) of the body, which were accompanied with most satisfaction to himself, and were calculated to excite the approbation of the beholder (6). Ease, it might be observed, is not enough; dignity is too much. There must be a certain *retenu*, a conscious decorum added to the first,—and a certain familiarity of regard, quenching (7) the austere countenance (8) of control in the second, to answer to our conception of this character. Perhaps propriety is as near a word as any to denote the manners of the gentleman; elegance is necessary to the fine gentleman; dignity is proper to noblemen, and majesty to kings.

Wherever this constant and decent subjection of the body to the mind is visible in the customary actions of walking, sitting, riding, standing, speaking, etc., we draw the same conclusion as to (9) the individual, whatever may be the impediments or unavoidable defects in the machine, of which he has the management...

A visitor complimenting Voltaire on the growth and flourishing condition of some trees in his grounds «Aye (10)» said the French wit «they have nothing else to do!» A lord has nothing to do but to look like a lord.... — HAZLITT.

THE VICAR OF MADELEY. — Mr. Fletcher, the Vicar of Madeley, had a very profligate (11) nephew, a military man, who had been dismissed from the Sardinian service for base and ungentlemanly conduct. He had engaged in two or three duels, and dissipated his resources in a career of vice and extravagance. This despe-

(1) Disagio, impaccio, seggezione. (2) Contegno, portamento. (3) Relazione, commercio, corrispondenza. (4) Altro. (5) Portatura, andatura, contegno. (6) Di chi lo vede. (7) Che spegne, smorza, raddolcisce. (8) Volto, viso; sussiego. (9) Riguardo a. (10) Già, sì. (11) Discolo, libertino.

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rate youth waited(341) one day on his eldest uncle, General De Gons, and, presenting a loaded pistol, threatened to shoot him unless he would advance him 500 crowns. The General, though a brave man, well knew what a desperado he had to deal with, and gave a draft(1) for the money, at the same time expostulating freely with him on his conduct. The young madman rode off triumphantly with his ill-gotten acquisition. In the evening, passing the door of his younger uncle, Mr. Fletcher, he determined to call on him; and began with informing him what General De Gons had done, and as a proof exhibited the draft under de Gons' own hand. Mr. Fletcher took the draft from his nephew, and looked at it with astonishment; — then, after some remarks, putting it into his pocket, said, «It strikes me(2), young man, that you have possessed yourself of this note by some indirect method, and in honesty I cannot restore it but with my brother's knowledge and approbation». The nephew's pistol was immediately at his breast. «My life» replied Mr. Fletcher with perfect calmness «is secure in the protection of an Almighty Power; nor will He suffer it to be the forfeit(3) of my integrity and your rashness(4)». This firmness drew from the nephew the observation, that his uncle De Gons, though an old soldier, was more afraid of death than his brother. «Afraid of death!» rejoined Mr. Fletcher «do you think I have been twenty-five years the minister of the Lord of Life to be afraid of death now? No, Sir, it is for (288) you to fear death: you are a gamester and a cheat, yet call yourself a gentleman! you are the seducer of female innocence, and still you say you are a gentleman! you are a duellist, and for this you stile yourself *a man of honour!* Look there, Sir, the broad eye of Heaven is fixed upon us — tremble in the presence of your Maker, who can in a moment kill your body, and for ever punish your soul in hell(5)». The unhappy man turned (341) pale and trembled alternately with rage — he still threatened his uncle with instant death. Fletcher, though thus menaced, gave no alarm, sought for no weapon(6), and attempted not to escape — he calmly conversed with his profligate relation; and at length perceiving him to be affected, addressed him in language truly paternal, till he had fairly disarmed and subdued him. He would not return his brother's draft, but engaged to procure for the young man some immediate relief; he then prayed with him, and after fulfilling his promise of assistance, parted with(341) him, with much good advice on one side, and many fair promises on the other.

(1) Mandato, tratta. (2) Mi colpisce, mi viene in mente. (3) Forfeit (delitto, multa), vittima. (4) Temerità, sconsideratezza. (5) L'inferno. (6) Arma.

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The power of courage, founded on piety and principle, together with its influence in overcoming (309) the wildest and most desperate profligacy, were never more finely illustrated than by this anecdote. It deserves (1) to be put into the hands of every self-styled (2) «man of honour» to show him how far superior is the courage that dares to die, though it dares not to sin, to the boasted prowess of a mere man of the world. How utterly contemptible does the desperation of a duellist appear when contrasted with the noble intrepidity of such a Christian soldier as the humble Vicar of Madeley?

On eternity.—O Eternity! Eternity! how are our boldest, our strongest thoughts, lost and overwhelmed in thee! Who can set landmarks to limit thy dimensions; or find plummets (3) to fathom (4) thy depths? Arithmeticians have figures, to compute all the progressions of time: Astronomers have instruments, to calculate the distances of the planets: but what numbers can state, what lines can gauge (5) the lengths and breadths of eternity? It is higher than heaven: what canst thou do? deeper than hell; what canst thou know? The measure thereof (332) is longer than the earth, and broader than the sea. Mysterious, mighty existence! A sum, not to be lessened by the largest deductions; an extent, not to be contracted by all possible diminutions. None can truly say, after the most prodigious waste of ages that so much of eternity is gone. For, when millions of centuries are (232) elapsed, it is but just commencing; and when millions more have run their ample round, it will be no nearer ending. Yea (6), when ages, numerous as the blooms of spring, increased by the herbage of summer; both augmented by the leaves of autumn, and all multiplied by the drops of rain which drown the winter — when these, and ten thousand times ten thousand more — more than can be represented by any similitude, or imagined by any conception, are all revolved — Eternity, vast, boundless, amazing eternity will only be beginning, or rather (if I may be allowed the expression), only beginning to begin.

Insignificance of this world.

Though this earth were to be burned up, though the trumpet of its dissolution were sounded, though yon (7) sky were to pass away as a scroll (8), and every visible glory which the finger (9) of the Divinity has inscribed on it, were to be put out (10) for ever — an event so awful (11) to us and to every world in our vicinity, by which so many suns would be extinguished, and so many varied

(1) Merita. (2) Self-styled (*fr.* soi-disant), sedicente. (3) Piombini, scandagli. (4) Fathom, misura di sei piedi; to fathom, scandagliare. (5) To gauge, stazzare, scandagliare una botte per vedere quanto contiene. (6) Yea (*ted.* ja, voce antica), yes, sì, già. (7) Quel. (8) Scroll, ruotolo di pergamena. (9) Dito. (10) Spento, estinto. (11) Tremendo.

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scenes of life and population would (99) rush into forgetfulness — what is it in the high scale of the Almighty's workmanship? a mere shred (1), which, though scattered into nothing, would leave the universe of God one entire scene of greatness and of Majesty. Though the earth and these heavens were to disappear, there are other worlds, which roll afar; the light of other suns shines upon them; and the sky which mantles them, is garnished with other stars. Is it presumption to say, that the moral world extends to these distant and unknown regions? that they are occupied with people? that the charities of home and of neighbourhood flourish there? that the praises of God are there lifted up, and his goodness rejoiced in? that piety has its temples and its offerings? and the richness of the divine attributes is there felt and admired by intelligent worshippers?

And what is this world of ours in the immensity which teems (2) with worlds; and what are they who occupy it? The universe would suffer as little in its splendour and variety by the destruction of our planet, as the verdure and sublime magnitude of a forest would suffer by the fall of a single leaf (3). The leaf quivers (4) on the branch which supports it, it lies at the mercy of the slightest accident. A breath (5) of wind tears it from its stem, and it lights (6) on the stream which passes underneath. In a moment, the life, which we know (by the microscope) it teems with, is extinguished; and an occurrence so insignificant in the eye of man, and on the scale of his observation, carries in it to the myriads which people this little leaf, an event as terrible and as decisive as the destruction of a world. Now, on the grand scale of the universe, we, the occupiers of this ball, which performs its little round among the suns and systems that astronomy has unfolded (7) — we may feel the same littleness (30) and the same insecurity. We differ from the leaf only in this, that it would require the operation of greater elements to destroy us. But these elements exist. The fire which rages within, may lift (8) its devouring energy to the surface of our planet, and transform it into (115) one wide and wasting volcano. The sudden formation of elastic matter in the bowels (9) of the earth, may explode (10) it into fragments. The exhalation of noxious air from below, may impart a virulence to the air that is around us; it may affect the delicate proportion of its ingredients; and the whole of animated nature may wither (11) and die under the malignity of a tainted (12)

(1) Ritaglio, brano. (2) To teem, essere pieno zeppo, traboccare. (3) Leaf, foglia. (4) Tremola. (5) Alito. (6) Scende. (7) Spiegato, svolto. (8) Alzare, innalzare. (9) Viscere. (10) Farla scoppiare. (11) Intisichire, languire. (12) Guasta, ammorbata, infetta.

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atmosphere. A blazing comet may cross (1) this fated planet in its orbit, and realize all the terrors which superstition has conceived of it. We cannot anticipate with precision the consequences of an event which every astronomer must know to lie within the limits of chance and probability. It may hurry our globe towards the sun — or drag (2) it to the outer regions of the planetary system — or give it a new axis of revolution — and the effect would be to change the place of the ocean, and bring another mighty flood (3) upon our islands and continents.

These are changes which may (98) happen in a single instant of time, and against which nothing known in the present system of things provides us with any security. They might not annihilate the earth, but they would unpeople it; and we who tread (4) its surface with such firm and assured footsteps (5), are at the mercy of devouring elements, which, if let loose (6) upon us by the hand of the Almighty, would spread solitude, and silence, and death, over the dominions of the world.

Now, it is this littleness (30), and this insecurity, which make the protection of the Almighty so dear to us, and bring with such emphasis to every pious bosom the holy lessons of humility and gratitude. The God who sits above, and presides in high authority over all worlds, is mindful (7) of man; and, though at this moment his energy is felt in the remotest provinces of creation, we may feel the same security in his providence as if we were the objects of his undivided care.

It is not for us to bring our minds up to this mysterious agency. But, such is the incomprehensible fact, that the same Being, whose eye is abroad over the whole universe, gives vegetation to every blade (8) of grass, and motion to every particle of blood which circulates through the veins of the minutest animal; that, though his mind takes into its comprehensive grasp, immensity and all its wonders, I am as much known to him as if I were the single (9) object of his attention; that he marks all my thoughts; that he gives birth to every feeling and every movement within me; and that, with an exercise of power which I can neither describe nor comprehend, the same God who sits in the highest heaven, and reigns over the glories of the firmament, is at my right hand, to give me every breath which I draw, and every comfort which I enjoy.

CHALMERS.

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(1) Attraversare. (2) Strascinare. (3) Diluvio. (4) Calchiamo. (5) Passi. (6) Scatenati, sguinzagliati. (7) Memore, ricordevole. (8) Laminetta, filo, fusto. (9) Solo, unico.

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ALTAMONT.

The following account of an affecting, mournful exit(1), is related by Dr. Young, who was present at the melancholy scene.

The sad(2) evening before the death of that noble youth, whose last hours suggested these thoughts, I was with him. No one was there but his physician, and an intimate whom he loved, and whom he had ruined. At my coming in, he said: — « You and the physician are come too late: I have neither life nor hope. You both aim (3) at miracles. You would raise (4) the dead! » Heaven, I said, was merciful — « Or » exclaimed he « I could not have been thus guilty. What has it not done to bless, and to save me? — I have been too strong for Omnipotence! I have plucked down ruin ». — I said, the blessed Redeemer. — « Hold! hold! you wound me! — That is the rock on which I split(5) — I denied his name! »

Refusing to hear any thing from me, or take any thing from the physician, he lay silent, as far as sudden darts of pain would permit, till the clock struck(6). Then with vehemence: — « Oh! time! time! it is fit thou shouldst thus strike thy murderer to the heart! — How art thou fled for ever! — A month! — Oh, for a single week! I ask not for years; though an age were(7) too little for the much I have to do ».

On my saying, we could not do too much: that Heaven was a blessed place. —

« So much the worse « 'Tis lost! » 'tis lost! — Heaven is to me the severest part of hell! »

Soon after I proposed prayer. « Pray you that can, I never prayed; I cannot pray! nor need I. Is not Heaven on my side already? It closes(8) with my conscience. Its severest strokes(9) but second my own ».

His friend being much touched, even to tears, at this (who could forbear? I could not) — with a most affectionate look, he said: « Keep those tears for thyself. I have undone(10) thee. — Dost weep for me? that's(343) cruel. What can pain me more?

Here his friend, too much affected, would have left him — « No, stay — thou still mayst hope; — therefore hear me. How madly(11) have I talked! How madly hast thou listened, and believed! but look on my present state, as a full answer to thee, and to myself. This body is all weakness and pain; but my soul, as if stung(12) up by torment to greater strength and spirit, is

(1) Exil (trapasso), morte; dal verbo lat. *exire*, uscire, partire. (2) Trista, cupa, melanconica. (3) To aim, mirare (4) Far risuscitare. (5) Naufragai. (6) To strike, *pas.* struck, *part.* stricken, percuotere, colpire. battere, suonare. (7) Were *per* would be. (8) To close (chiudere), accordarsi, aderire. (9) Colpi. (10) Rovinato. (11) Pazzamente. (12) Punta, stimolata, eccitata.

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full powerful to reason, full mighty to suffer. And that which thus triumphs within the jaws (1) of immortality, is, doubtless, immortal — and, as for a Deity, nothing less than an Almighty could inflict what I feel ».

I was about to congratulate this passive, involuntary confessor, on his asserting the two prime articles of his creed, extorted by the rack (2) of nature, when he thus, very passionately: — « No! no! let me speak on (3). I have not long to speak. — My much injured friend! my soul, as my body, lies in ruins; in scattered fragments of broken thought. — Remorse for the past, throws my thought on the future. Worse dread (4) of the future strikes it back on the past. I turn, and turn, and find no ray (5). Didst thou (6) feel half the mountain that is on me, thou wouldst struggle (7) with the martyr for his stake (8), and bless Heaven for the flames! — that is not an everlasting flame; that is not an unquenchable fire ».

How were we struck! yet, soon after, still more. With what an eye of distraction, what a face of despair, he cried out: — « My principles have poisoned my friend; my extravagance has beggared (9) my boy! my unkindness (30) has murdered my wife! — And is there another hell? — Oh! thou blasphemed, yet indulgent Lord God! Hell itself is a refuge, if it hide (10) me from thy frown (11)! »

Soon after, his understanding failed. His terrified imagination uttered horrors not to be repeated, or ever forgotten. And ere the sun (which, I hope has seen few like him) arose, the gay, young, noble, ingenious, accomplished, and most wretched Altamont, expired!

If this is a man of pleasure, what is a man of pain? How quick (12), how total, is their transit! In what a dismal gloom (13) they set (14) for ever! How short, alas! the day of their rejoicing! — For a moment, they glitter — they dazzle. In a moment, where are they! Oblivion covers their memories. Ah! would (282) it did! Infamy snatches them from oblivion. In the long-living annals of infamy their triumphs are recorded. Thy sufferings still bleed in the bosom, poor Altamont! of the heart-stricken (15) friend — for Altamont had a friend, He might have had (279) many. His transient morning might have been the dawn (16) of an immortal day. His name might have been gloriously enrolled in the records of eternity. His memory might have left a sweet fragrance behind

(1) Mascelle; voragine, baratro. (2) Tortura, ruota. (3) Seguitare a parlare. (4) Spavento, timore. (5) Raggio. (6) Didst thou, in vece di *if thou didst*. (7) To struggle, lottare, contendere, fare a gara. (8) Stake (steccone), palo, rogo. (9) Ridotto alla miseria. (10) Nasconde. (11) Frown, sguardo severo e collerico. (12) Ratto. (13) Orribile tetraggine. (14) Tramontano. (15) Addolorato, afflitto. (16) Alba, albore.

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it, grateful to the surviving friend, salutary to the succeeding generation. With what capacities was he endowed! With what advantages for being greatly good! But with the talents of an angel, a man may be a fool. If he judges amiss (1) in the supreme point, judging right in all else but aggravates his folly, as it shews him wrong (2), though blessed with the best capacity of being right.

On the life of man. — The wise men of the world have contended who shall best fit man's condition with words signifying his vanity and short abode. Homer calls a man a *leaf*, the smallest, the weakest piece of a short-lived, unsteady plant. Pindar calls him *the dream of a shadow* (3). Another, *the dream of the shadow of smoke* (4). But St. James spoke by a more excellent spirit, saying, *Our life is but a vapour*, viz, drawn (5) from the earth by a celestial influence; made of smoke, or the lighter parts of water, tossed (6) with every wind, moved by the motion of a superior body, without virtue in itself, lifted up on high, or left below, according as it pleases the sun its foster father (7). But it is lighter yet, it is but *appearing;* a fantastic vapour, an apparition, nothing real: it is not so much as a mist (8), not the matter of a shower, nor substantial enough to make a cloud; but it is like Cassiopeia's chair, or Pelop's shoulder (9), or the circles of heaven, φαίνομενα, or which you cannot have a word that can signify a verier nothing. And yet the expression is one degree more made diminutive: A *vapour*, and fantastical, or a mere appearance, and this but for a little while; the very dream, the phantasm disappears in a short time, *like the shadow that departs*, or *like a tale* (10) *that is told*, or *as a dream when one awaketh*. A man is so vain, so unfixed, so perishing a creature, that he cannot long last in the scene of fancy; a man goes off and is forgotten like the dream of a distracted person. Taylor.

The equanimity of a true christian.

The wisdom of the Gospel is chiefly addressed to the heart, and therefore is easily understood by all. It is in touching that it enlightens (309) us, in touching that it persuades. Directed by the light of faith, the eye of the true Christian is intensely fixed on the great sphere of eternity. He hears the solemn voice of his religion, which tells him that in man there are two distinct beings, the one material and perishable, the other spiritual and immortal. He knows and contemplates the rapid advance of that futurity which is not measured by the succession of days and nights, or the revolution of years and ages. Before these profound and mag-

(1) Male. (2) To be wrong, aver torto. (3) Il sogno d'un'ombra. (4) Fumo. (5) Tratta, esalata. (6) Trabalzato. (7) Balio. (8) Nebbia. (9) Spalla. (10) Favola, novella, racconto.

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nificent impressions all wordly glory fades. No interests can possess or transport his heart but those to which he is invited from above. No, not a desire in his breast, not a movement in his life; no evil in his apprehension, or happiness in his conception, that refers not to eternity; he is all immensity of views and projects: and hence that true nobility of spirit, that calm, majestic indifference which looks down (341) on the visionary enterprises of man, sees them unstable and fleeting (1) as the waves of a torrent, pressed and precipitated by those that pursue, that scarce tell you where they are, when you behold them no more: hence likewise that equality of soul, which is troubled at no reverse or vicissitude of life; which knows not those tormenting successions, those rapid alternations of pleasure and pain so frequent in the breast of worldlings (2). To be elevated by the slightest success, depressed by the slightest reverse, intoxicated at a puff (3) of praise, inconsolable at the least appearance of contempt, reanimated at a gleam of respect, tortured by an air of coldness and indifference, unbounded in all wishes, and digusted after all possession, is a spectacle of human misery that would enhance (4) the peace of a true Christian, did not all the influence of a divine religion infuse into his heart as much pity for his mistaken brethren as it does superior dignity and elevation of sentiments. — KIRWAN.

THE WIFE.

The treasures of the deep (5) are not so precious
As are the conceal'd comforts of a man
Lock'd (341) up in woman's love. I scent (6) the air
Of blessings, when I come but near the house.
What a delicious breath (7) marriage sends forth!
The violet bed's (8) not sweeter. MIDDLETON.

I have often had occasion to remark the fortitude with which women sustain the most overwhelming (9) reverses of fortune. Those disasters which break down the spirit of a man, and prostrate him in the dust (10), seem to call forth all the energies of the softer sex, and give such intrepidity and elevation to their character, that at times it approaches to sublimity. Nothing can be more touching than to behold a soft and tender female, who had been all weakness and dependence, and alive to every trivial roughness (11), while treading the prosperous paths of life, suddenly rising in mental force to be the comforter and supporter of her husband under misfortune, and abiding (12), with unshrinking (13) firmness, the bitterest blasts (14) of adversity.

As the vine (15), which has long twined (16) its graceful foliage

(1) Fugaci. (2) I mondani. (3) Soffio, aura. (4) To enhance, rincarare, aumentare. (5) L'abisso, l'oceano. (6) Fiuto, odoro. (7) Alito, respiro. (8) Bed, letto; spartimento di giardino. *parterre:* bed's abbrev. di *bed is.* (9) Grave, opprimente. (10) Polvere. (11) Asprezza. (12) Reggendo, stando salda a. (13) Inconcussa, incrollabile. (14) Bufere, burrasche, (15) Vite. (16) Avvolto.

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about the oak (1), and been lifted by it into sunshine, will, when the hardy plant is rifted by the thunderbolt (2), cling (3) round it with its caressing tendrils (4), and bind up (5) its shattered boughs (6); so is it beautifully ordered by Providence, that woman, who is the mere dependant and ornament of man in his happier (36) hours, should be his stay (7) and solace when smitten (8) with sudden calamity; winding herself into (9) the rugged (10) recesses of his nature, tenderly supporting the drooping (11) head, and binding up the broken heart.

I was once congratulating a friend, who had around him a blooming family, knit (12) together in the strongest affection. «I can wish you no better lot» said he with enthusiasm «than to have a wife and children. — If you are prosperous, there (295) they are to share your prosperity; if otherwise; there they are to comfort you». And, indeed, I have observed that a married man falling into misfortune is more apt to retrieve (13) his situation in the world than a single one; partly because he is more stimulated to exertion by the necessities of the helpless (46) and beloved beings who depend upon him for subsistence; but chiefly because his spirits are soothed and relieved by domestic endearments, and his self-respect kept alive by finding, that though all abroad (14) is darkness and humiliation, yet there is still a little world of love at home; of which he is the monarch. Whereas a single man is apt to run to waste and self-neglect; to fancy himself lonely and abandoned, and his heart to fall to ruin like some deserted mansion, for want of an inhabitant.

These observations call to mind a little domestic story of which I was once a witness. My intimate friend, Leslie, had married a beautiful and accomplished girl who had been brought (341) up in the midst of fashionable life. She had, it is true, no fortune, but that of my friend was ample; and he delighted in the anticipation of indulging her in every elegant pursuit, and administering to those delicate tastes and fancies that spread a kind of witchery (15) about the sex. — «Her life» said he «shall (90) be like a fairy tale (16)».

The very difference in their characters produced an harmonious combination: he was of a romantic and somewhat serious cast (17); she was all life and gladness. I have often noticed the mute rap-

(1) Quercia. (2) Spaccata dal fulmine. (3) Avviticchiarsi, avvinghiarsi. (4) Viticci, tralci teneri. (5) Fasciare, avvincere. (6) Schiantati rami, fracassati ramoscelli. (7) Appoggio, sostegno (soggiorno). (8) Percosso. (·) To wind, attortigliare, serpeggiare; to wind into, internarsi serpeggiando, insinuarsi. (10) Ruvidi. (11) Languente. (12) Knit, congiunta, stretta; da to knit, far lavori a maglia. (13) Solito di ricuperare. (14) Al di fuori. (15) Witch-ery, streghe-ria, incanto, malia, fascino. (16) Novella delle fate. (17) Temperamento, carattere, indole.

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ture with which he would (217) gaze (341) upon her in company. of which her sprightly powers made her the delight; and how, in the midst of applause, her eye would still turn to him, as if there alone she sought favour and acceptance. When leaning on his arm, her slender (1) form contrasted finely with his tall (2) manly person. The fond confiding air with which she looked up to him seemed to call forth a flush (3) of triumphant pride and cherishing tenderness, as if he doated (4) on his lovely burthen (5) for its very helplessness (6). Never did a couple set (341) forward on the flowery path of early and well-suited marriage with a fairer prospect of felicity.

It was the misfortune of my friend, however, to have embarked his property in large speculations; and he had not been married many months, when, by a succession of sudden disasters, it was swept (7) from him, and he found himself reduced almost to penury. For a time he kept his situation to himself, and went about with a haggard (8) countenance, and a breaking heart. His life was but a protracted agony; and what rendered it more insupportable was the necessity of keeping (341) up a smile in the presence of his wife; for he could not bring himself to overwhelm her with the news. She saw, however, with the quick eyes of affection, that all was not well with him. She marked his altered looks and stifled (9) sighs; and was not to be deceived by his sickly and vapid (10) attempts at cheerfulness. She tasked all her sprightly powers and tender blandishments to win him back to happiness; but she only drove the arrow deeper into (118) his soul. The more he saw cause to love her, the more (134) torturing was the thought that he was soon to make her wretched. A little while (11), thought he, and the smile will (89) vanish from that cheek — the song will die away (12) from those lips — the lustre of those eyes will be quenched with sorrow; and the happy heart, which now beats lightly in that bosom, will be weighed down (13) like mine, by the cares and miseries of the world.

At length he came to me one (119) day, and related his whole situation in a tone of the deepest despair. When I had heard him through (14), I inquired «Does your wife know all this?» — At the question he burst (341) into an agony of tears. «For God's sake (15)!» cried he «if you have any pity on me, don't mention my wife; it is the thought of her that drives me almost to madness!»

(1) Sottile, gracile. (2) Alto, grande. (3) Sembrava farlo ringalluzzolire, ringalluzzarsi. (4) To doat, amare pazzamente. (5) Carico. (6) Debolezza, debilezza. (7) Spazzata via. (8) Pallido, sfigurato, smorto. (9) Soffocati. (10) Vapid, lat. *vapidus*, svaporato, quasi vuoto, abortivo, vano. (11) Tempo. (12) Morir-via, cessare a poco a poco. (13) Weighed-down (pesatogiù) oppresso. (14) To hear-through, udire dal principio fino alla fine, udire tutto. (15) Per l'amore di Dio.

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« And why not? » said I « She must know it sooner or later: you cannot keep it long from her, and the intelligence may break (341) upon her in a more startling (1) manner than if imparted by yourself; for the accents of those we love soften the harshest tidings (2). Besides, you are depriving yourself of the comforts of her sympathy; and not merely that, but also endangering the only bond (3) that can keep hearts together — an unreserved community of thought and feeling. She will soon perceive that something is secretly preying upon your mind; and true love will not brook (4) reserve; it feels undervalued (309) and outraged, when even the sorrows of those it loves are concealed from it ».

« Oh, but, my friend! to think what a blow I am to give to all her future prospects — how I am to strike her very soul to the earth, by telling her, her husband is a beggar (5)! that she is to forego (6) all the elegancies of life — all the pleasures of society — to shrink (7) with me into indigence and obscurity! To tell her that I have dragged her down from the sphere in which she might have continued to move in constant brightness — the light of every eye — the admiration of every heart! — How can she bear poverty? she has been brought up in all the refinements of opulence. How can she bear neglect? she has been the idol of society. Oh! it will (89) break her heart — it will break her heart! — ».

I saw his grief was eloquent, and I let it have its flow; for sorrow relieves itself by words. When his paroxysm had subsided (8). and he had relapsed into moody (9) silence, I resumed the subject gently, and urged (10) him to break his situation at once to his wife. He shook his head mournfully, but positively.

« But how are you to keep it from her? It is necessary she should (241) know it, that you may (239) take the steps proper to the alternation of your circumstances. You must change your style of living — nay », observing a pang to pass across his countenance, « don't let that afflict you. I am sure you have never placed your happiness in outward show — you have yet friends, warm friends, who will not think the worse of you for being less splendidly lodged: and surely it does not require a palace to be happy with Mary — ».

« I could be happy with her » cried he convulsively « in a hovel (11)! — I could go down with her into poverty and the dust! — I could — I could — God bless her! — God bless her! » cried he, bursting into (341) a transport of grief and tenderness.

(1) Spaventosa. (2) Più aspre notizie. (3) Vincolo. (4) Sopportare, tollerare. (5) Mendico. (6) To forego (309) (innanzi-andare) stare senza, rinunziare a!... (7) Ritirarsi, svignare. (8) To subside, cessare, basire, calmarsi, abbassarsi a poco a poco. (9) Capriccioso, tetro, cupo. (10) To urge, urgere, spignere, stimolare. (11) Hovel (*casipola*), tugurio.

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« And believe me, my friend » said I, stepping up (341) and grasping him warmly by the hand « believe me, she can be the same with you. Ay, more: it will be a source of pride and triumph to her — it will call forth all the latent energies and fervent sympathies of her nature; for she will rejoice to prove that she loves you for yourself. There is in every true woman's heart a spark of heavenly fire, which lies dormant in the broad daylight of prosperity; but which kindles up, and beams and blazes in the dark hour of adversity. No man (191) knows what the wife of his bosom is — no man knows what a ministering angel she is — until he has gone with her through the fiery trials of this world ».

There was something in the earnestness (1) of my manner, and the figurative style of my language that caught the excited imagination of Leslie. I knew the auditor I had to deal (341) with; and following up the impression I had made, I finished by persuading him to go home and unburden his sad heart to his wife.

I must confess, notwithstanding all I had said, I felt some little solicitude for the result. Who can calculate on the fortitude of one whose whole life has been a round of pleasures? Her gay spirits might revolt at the dark downward path of low humility, suddenly pointed (341) out before her, and might cling to the sunny regions in which they had hitherto revelled. Besides, ruin in fashionable life is accompanied by so many galling (2) mortifications; to which in other ranks it is a stranger. — In short, I could not meet Leslie the next morning without trepidation. He had made the disclosure.

« And how did she bear it? »

« Like an angel! It seemed rather to be a relief to her mind, for she threw her arms round my (56) neck, and asked if this was all that had lately made me unhappy. — But, poor girl » added he « she cannot realize the change we must undergo (3). She has no idea of poverty but in the abstract; she has only read of it in poetry, where it is allied to love. She feels as yet no privation; she suffers no loss of accustomed conveniences nor elegancies. When we come practically to experience its sordid cares, its paltry (4) wants, its petty (5) humiliations — then will be the real trial ».

« But » said I « now that you have got over (6) the severest task, that of breaking it to her, the sooner you let the world into the secret the better (134). The disclosure may be mortifying; but then it is a single misery, and soon over (117): whereas (7) you otherwise suffer it, in anticipation, every hour in the day. It

(1) Veemenza, ardore. (2) Crucciante; da to gall, scorticare. (3) Subire, sottoporrci a. (4) Spregevoli, miseri. (5) Meschini. (6) Sorpassato, superato. (7) Laddove, dove che.

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is not poverty so much as pretence, that harasses (1) a ruined man — the struggle between (115) a proud mind and an empty purse — the keeping up (341) a hollow show that must soon come to an end. Have the courage to appear poor, and you disarm poverty of its sharpest sting (2) ». On this point I found Leslie perfectly prepared. He had no (298) false pride himself, and as to (313) his wife, she was only anxious to conform to their altered fortunes.

Some days afterwards he called (341) upon me in the evening. He had disposed of (341) his dwelling-house, and taken a small cottage in the country, a few miles from town. He had been busied all day in sending out furniture. The new establishment required few articles, and those of the simplest kind. All the splendid furniture of his late residence had been sold, excepting his wife's harp. That, he said, was too closely associated with the idea of herself, it belonged to the little story of their loves; for some of the sweetest moments of their courtship were those when he had leaned over (117) that instrument, and listened (341) to the melting tones of her voice. I could not but smile at this instance of romantic gallantry in a doting (3) husband.

He was now going out to the cottage, where his wife had been all day superintending its arrangement. My feelings had become strongly interested in the progress of this family story, and, as it was a fine evening, I offered to accompany him.

He was wearied with (310) the fatigues of the day, and as we walked out, fell into a fit of gloomy (4) musing.

« Poor Mary! » at length broke with a heavy sigh from his lips.

« And what of her? » asked I: « has any thing happened to her? »

« What » said he darting an impatient glance (5) « is it nothing to be reduced to this paltry situation — to be caged (6) in a miserable cottage — to be obliged to toil almost in the menial (7) concerns of her wretched habitation?

« Has she then repined (8) at the change? »

« Repined! she has been nothing but sweetness and good humour. Indeed, she seems in better spirits than I have ever known her; she has been to me all love, and tenderness, and comfort! »

« Admirable girl! » exclaimed I, « You call yourself poor, my friend; you never were so rich — you never knew the boundless (46) treasures of excellence you possessed in that woman ».

« Oh! but, my friend, if this first meeting at the cottage were

(1) To harass, inquietare, tormentare, travagliare. — I verbi terminati all' infinito in *ss, sh, ch, x, o*, prendono nella terza persona singolare del tempo presente dell' indicativo la sillaba *es;* to harass, he harasses: Gramm., pag. 157, lin. 32, nona ediz. (2) Pungiglione. (3) To dote, rimbambire, aver perduto il cervello per soverchia età o passione. (4) Tetro, tristo, cupo. (5) Occhiata. (6) *Participio,* da cage, gabbia. (7) Menial, di casa; a menial servant, un domestico una serva. (8) To repine, rimbrottare, dolersi, lamentarsi.

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over (117), I think I could then be comfortable. But this is her first day of real experience; she has been introduced into a humble dwelling — she has been employed all day in arranging its miserable equipments — she has, for the first time, known the fatigues of domestic employment — she has, for the first time, looked round her on a home destitute of every thing elegant, almost of every thing convenient; and may now be sitting down, exhausted and spiritless, brooding (1) over (341) a prospect of future poverty ».

There was a degree of probability in this picture that I could not gainsay (2), so we walked on (341) in silence.

After turning from the main road up a narrow lane (3), so thickly shaded with forest trees as to give it a complete air of reclusion, we came in sight of the cottage. It was humble enough in its appearance for the most pastoral poet; and yet it had a pleasing rural look. A wild vine had overrun one end with a profusion of foliage, a few trees threw their branches gracefully over (117) it; and I observed several pots (4) of flowers tastefully dispersed about the door, and on the grass plot (5) in front. A small wicket gate (6) opened upon a footpath that wound through some shrubbery (7) to the door. Just as we approached, we, heard the sound of music — Leslie grasped my arm; we paused and listened. It was Mary's voice singing, in a style of the most touching simplicity, a little air of which her husband was peculiarly fond.

I felt Leslie's hand tremble on my arm. He stepped forward to hear more distinctly. His step made a noise on the gravel walk. A bright beautiful face glanced out at the window and vanished — a light footstep was heard — and Mary came tripping (8) forth to meet us; she was in a pretty rural dress of white; a few wild flowers were twisted (9) in her fine hair, a fresh bloom was on her cheek; her whole countenance beamed (10) with smiles — I had never seen her look so lovely.

« My dear George » cried she (142) « I am so glad you are come! I have been watching and watching for you; and running down the lane, and looking out for you, I've (342) set out a table under a beautiful tree behind the cottage; and I've been gathering some of the most delicious strawberries (11), for I know you are fond of them — and we have such excellent cream — and every thing is so sweet and still (12) here. — Oh! » said she, putting her arm within his, and looking up brightly in his face « Oh, we shall be so happy! »

(1) To brood (covare), rugumare. (2) To gainsay (say-against), contra-dire, negare. (3) Stradella. (4) Vasi. (5) (Di) erba piota, pezzo di terra erbosa. (6) Portello di vimini. (7) Arboscelli, arbusti. (8) Saltollando. (9) Attorcigliate, introcciate. (10) Raggiava. (11) Fragole. (12) Tranquillo.

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Poor Leslie was overcome (309)—He caught her to his bosom—he folded his arms round her—he kissed her again and again—he could not speak, but the tears gushed (1) into his eyes; and he has often assured me, that though the world has since gone prosperously with him, and his life has, indeed, been a happy one, yet never has he experienced a moment of more exquisite felicity.

Character of lord chatham (*).

The Secretary stood alone. Modern degeneracy had not reached him. Original and unaccommodating, the features of his character had the hardihood of antiquity. His august mind overawed (2) majesty; and one of his sovereigns thought royalty so impaired (3) in his presence, that he conspired to remove him, in order to be relieved from his superiority. No state chicanery (4), no narrow system of vicious politics, sunk (5) him to the vulgar level of the great; but, overbearing (6), persuasive, and impracticable, his object was England, his ambition was fame. Without dividing, he destroyed party: without corrupting, he made a venal age unanimous. France sunk (7) beneath him. With one hand he smote (8) the house of Bourbon, and wielded (9) in the other the democracy of England. The sight of his mind was infinite; and his schemes were to affect, not England, not the present age only, but Europe and posterity. — Wonderful were the means by which these schemes were accomplished—always seasonable, always adequate—the suggestions of an understanding animated by ardour, and enlightened by prophecy.

The ordinary feelings which make life amiable and indolent were unknown to him. No domestic difficulties, no domestic weakness reached him; but aloof (10) from the sordid occurrences of life, and unsullied (11) by its intercourse, he came occasionally into our system to counsel and to decide.

A character so exalted, so strenuous, so various, so authoritative, astonished a corrupt age, and the treasury trembled at the name of Pitt through all the classes of venality. Corruption imagined, indeed, that she had found defects in this statesman, and talked much of the inconsistency of his glory, and much of the ruin of his victories; but the history of his country, and the calamities of the enemy, answered and refuted her (31). Nor were his political abilities his only talents: his eloquence was an era in the senate; peculiar and spontaneous, familiarly expressing gigantic sentiments and instinctive wisdom; not like the torrent

(1) To gush, sgorgare, zampillare. (2) To overawe, incutere timore e rispetto a. (3) Scemata, deteriorata, avvilita. (4) Raggiri, sofisticherie. (5) Abbassò, profondò. (6) Imponente (prepotente). (7) Cadde come corpo morto *cade*. (8) Percosse, atterrii. (9) Reggeva, maneggiava. (10) Lungi, lontano. (11) Non macchiato, non appannato, puro, lindo, netto.

(*) The father of the equally celebrated orator and statesman, William Pitt.

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of Demosthenes, or the splendid conflagration of Tully, it resembled sometimes the thunder, and sometimes the music of the spheres. Like Murray, he did not conduct the understanding through the painful subtility of argumentation; nor was he, like Townsend, for ever on the rack(1) of exertion; but rather lightened(2) upon the subject, and reached the point by the flashings of the mind, which like those of his eye, were felt, but could not be followed. Upon the whole, there was in this man something that could create, subvert, or reform; an understanding, a spirit and an eloquence to summon mankind to society, or to break the bonds of slavery asunder, and to rule the wilderness of free minds with unbounded authority; something that could establish or overwhelm empire, and strike a blow in the world that should resound through the universe.

Shakspeare.—He was the man who of all modern, and perhaps ancient poets, had the largest and most comprehensive soul. All the images of nature were still present to him, and he drew them not laboriously, but luckily(3): when he describes any thing, you more than see it, you feel it. Those who accuse him to have wanted learning give him the greater commendation: he was naturally learned: he needed not the spectacles(4) of books to read nature; he looked inwards, and found her there. I cannot say he is every where alike; were he so, I should do him injury to compare him with the greatest of mankind. He is many times flat, insipid; his comic wit degenerating into clenches(5), his serious swelling into bombast(6). But he is always great, when some great occasion is presented to him; no man can say that he ever had a fit subject for his wit, and did not then raise himself as high above the rest of the poets, —

Quantum lenta solent inter viburna.

The consideration of this made Mr. Hales of Eton, say, that there was no subject of which any poet ever wrote, but he would produce it much better done in Shakspeare.

If ever any author deserved the name of an original, it was Shakspeare: Homer himself drew not his art so immediately from the fountains of nature; it proceeded through Egyptian strainers(7) and channels, and came to him not without some tincture of the learning, or some cast of the models of those before him. The poetry of Shakspeare was inspiration indeed: he is not so much an imitator as an instrument of nature; and it is not so just to say that he speaks from her, as that she speaks through him.

His characters are so much nature herself, that it is a sort of

(1) Tortura; sforzo. (2) Lampeggiava; flashings, lampi, fulguri. (3) Luck, ventura: luckily, fortunatamente, felicemente. (4) Occhiali. (5) Concetti. (6) Ampollosità. (7) Colatoj.

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injury to call them by so distant a name as copies of her. Those of other poets have a constant resemblance, which shows that they received them from one another, and were but multipliers of the same image; each picture, like a mock(1) rainbow(2), is but the reflection of a reflection. But every single character in Shakspeare is as much an individual, as those in life itself; it is as impossible to find any two alike; and such as from their relation and affinity in any respect appear most to be twins (3), will, upon comparison, be found remarkably distinct. To this life and variety of character, we must add the wonderful preservation of it; which is such throughout his plays, that had all the speeches been printed without the names of the persons, I believe one might have applied them with certainty to every speaker.

The power over our passions was never possessed in a more eminent degree, or displayed in so different instances. Yet still there is seen no labour, no pains, to raise them; no preparation to guide to or guess the effect, or to be perceived to lead towards it: but the heart swells, and the tears burst out (341), just at the proper places: we are surprised the moment we weep; and yet upon reflection; find the passion so just, that we should be surprised if we had not wept, and wept at that very moment. How astonishing is it again, that the passions directly opposite to these, laughter and spleen, are no less at his command; that he is not more a master of the great than the ridiculous in human nature: of our noblest tendernesses, than of our vainest foibles; of our strongest emotions, than of our idlest sensations!

Nor does he excel only in the passions: in the coolness of reflection and reasoning he is full as admirable. His sentiments are not only in general the most pertinent and judicious upon every subject, but by a talent very peculiar, something between penetration and felicity, he hits upon (4) that particular point on which the bent (5) of each argument turns, or the force of each motive depends. This is perfectly amazing, from a man of no education or experience in those great and public scenes of life which are usually the subject of his thoughts, so that he seemed to have known the world by intuition, to have looked through human nature at one glance (6), and to be the only author that gives ground (7) for a very new opinion, that the philosopher, and even the man of the world, may be *born*, as well as the poet.

It must be owned, that with all these great excellencies, he has almost as great defects; and that as he has certainly written better, so he has perhaps written worse, than any other. But I

(1) Finto, contraffatto. (2) Arco baleno. (3) Gemelli. (4) Coglie. (5) Piega, perno, cardine. (6) Colpo d'occhio, occhiata. (7) Cagione. motivo, fondamento.

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think I can in some measure account (341) for these defects, from several causes and accidents, without which it is hard to imagine that so large and so enlightened a mind could ever have been susceptible of them. That all these contingencies should unite to his disadvantage seems to me almost as singularly unlucky, as that so many various nay (1) contrary talents, should meet in one man, was happy and extraordinary.

THE GREAT HISTORIANS OF ENGLAND.

Among the prodigious improvements, which, during the last half century, have taken place in British literature, none is more conspicuous than the appearance of three historians, the least of whom may be entitled to rank with the first writers of antiquity. This island, though from the spirit, the vigour and intelligence of its inhabitants, ever fruitful in memorable events, and, from the mixed nature of its government, ever prone to those civil commotions, which more agitate the passions, and call for the powers of eloquent and impassioned narrative, than transactions with foreign enemies, had been distinguished rather by the number and the bulk (2) than by the elegance and finished compositions of the volumes which constitute its historical library. The noble historian, indeed, of one most interesting period, will never be read by any man of taste and feeling, without the most lively emotions: more than intimately acquainted, even identified, with the transactions which he records; of the clearest head, the warmest heart, the sincerest probity, the most unaffected piety, with an intuition into the views of men never surpassed, and a faculty of delineating characters perhaps never equalled, Lord Clarendon will always remain the pride and delight of Englishmen, who « love the language of the heart ». But the narrow period which his history embraces, the peculiar and fugitive, though picturesque system of manners which he describes; and, above all, that air of an advocate which, in despite of his integrity and himself, the irresistible bias (3) of party compelled him to wear, while they leave him in possession of all, and more than all, the praise which belonged to his archetype, Thucydides, would, perhaps, even by his own suffrage, permit the describers of entire dynasties and empires, when illuminated by genius, and informed by elaborate investigation, to assume higher niches in the temple of historic fame.

After an interval of little less than a century, when the written dialect of the northern and southern parts of this island had been nearly assimilated, we have had the satisfaction of beholding from those opposite quarters, the rise and full splendour of three historical luminaries, who, in different ways, and on different subjects,

(1) Nay, anzi. (2) Massa, mole. (3) Pendenza, propensione, inclinazione, parzialità.

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have at least attained to an equality with their greatest rivals in antiquity. Of these, Hume, the most contracted in his subject, is the most finished in execution; — the nameless, numberless graces of his style; the apparent absence of elaboration, yet the real effect produced by efforts the most elaborate; the simplicity of his sentences, the perspicuity of his ideas, the purity of his expression, entitle him to the name and the praises of another Xenophon. Robertson never attained to the same graceful ease, or the same unbounded variety of expression. With a fine ear and exact judgment in the construction of his sentences, and with an absence of Scotticisms truly wonderful in one who had never ceased to converse with Scotsmen, there is in the sentences of this historian something resembling the pace of an animal disciplined by assiduous practice to the curb (1), and never moving but in conformity to the rules of the manege. The taste of Hume was Greek, Attic Greek: he had, as far as the genius of the two languages would permit, connected the very juice (2) and flavour (3) of their style, and transfused (4) it into his own. Robertson, we suspect, though a good, was never a profound scholar; from the peculiar nature of his education, and his early engagement in the duties of his profession, he had little leisure to be learned. Both, in their several ways, were men of the world; but Hume, polished by long intercourse with the best society in France, as well as his own country, transferred some portion of easy high-breeding from his manners to his writings; while his friend, though no man was ever more completely emancipated from the bigotry of a Scots minister, or from the pedantry of the head of a college, in his intercourse (which he assiduously courted) with the great, did not catch (5) that last grace and polish, which intercourse without equality will never produce, and which, for that reason, mere *sçavans* rarely acquire from society more liberal or more dignified than what is found in their own rank. Mr. Hume, in the best company, was treated alike as a man of birth and of letters.

In the meridian of the reputation of the two former, and without forming himself upon either of their models, arose a young Englishman, of feeble frame (6), and of irregular and neglected education, who, with the defect of a style less chaste and simple, surpassed both of them, and all preceding historians in the extent and variety of his researches, and produced a work, which, from the dignity of its subject, the amplitude of its range (7), and the lofty (8) tone assumed and maintained by its author, has no rival in ancient or modern times. Great indeed would have been the pride of Britain

(1) Morso, freno. (2) Sugo. (3) Flavour, odore, sapore, (gusto gradevole del vino). (4) Travasato. (5) Carpire, cogliere, pervenire a... (6) Complessione, struttura. (7) Cerchio, estensione, raggio, compasso, giro, scopo. (8) Elevato, sublime.

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in such a constellation, had its brightness beamed (1) with a benignant aspect on the best interests of mankind! But to the unspeakable (46) grief of the friends of revealed religion, the event has been far otherwise; and the posthumous publication of some free and confidential correspondence has disclosed a painful truth, long before suspected, that Hume and Gibbon were avowed infidels.

PARALLEL BETWEEN BYRON AND MOORE (*).

It is curious to see two writers, so very able, and so very different, both treating the same singular and (as one might be tempted to suppose) almost intractable subject. All things, however, are possible to genius, and come within the range of poetry. We may set the reader's mind at once easy by stating, that there is nothing (or next to nothing) of that speculative daring in Lord Byron's present production that gave such just offence in his MYSTERY of CAIN; and that Mr. Moore, in his new poem, has kept his amatory vein within the strict bounds of decorum. There is nothing equivocal in it but the title, and that may occasion some idle flutter (2) and some trifling disappointment. The first of these very extraordinary performances may be read without incurring a frown from the brow of piety, and the last without calling up (3) a blush in the cheek of modesty. Considering the nature of the subject, and the temper of the authors, this is a great and a rare merit. Perhaps they found themselves so near the edge of a precipice, that they were afraid, if they made one false step, of being hurled (4) down «ten thousand fathom (5) deep». To whatever cause we may attribute this cautious reserve and self-denial, we have to thank them for saving us *a world of moralising* — a tone in criticism we do not much affect, unless when it is forced upon us, and which we would gladly leave to the pulpit, or to the chairs (6) of moral philosophy.

Mr. Moore, in his *Preface*, informs us, that he had somewhat hastened his publication, to obviate the disadvantage of coming after his friend Lord Byron; or, as he ingeniously expresses it «By an earlier appearance in the literary horizon, to give himself the chance of what astronomers call an *heliacal rising*, before the luminary, in whose light he was to be (285) lost, should appear». This is an amiable, but by no means a reasonable, modesty. The light that plays round Mr. Moore's verses, tender, glancing (7) and brilliant, is in no danger of being extinguished even in the

(1) To beam, raggiare, splendere. (2) Turbamento, tremolio, agitazione. (3) Eccitare, cagionare. (4) Lanciati. (5) Fathom, misura di sei piedi. (6) Cattedre. (7) Lampeggiante, guizzante.

(*) A critique published in the Edinburg Review in Feb. 1823, on the publication of *the Loves of the Angels*, by T. Moore, and *Heaven and Earth*, by Lord Byron. The subject of both these poems was; «I figliuoli di Dio vedendo che le figliuole degli uomini erano belle, si presero per mogli quelle che si volessero d'infra tutte.» *Gen.*, cap. 6, v. 2.

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sullen glare (1) of Lord Byron's genius. An aurora borealis might as well think of being put out (341) by an eruption of Mount Vesuvius. They are both bright stars in the firmament of modern poetry, but as distant and unlike as Saturn and Mercury. Their rising may be at the same time, but they can never move in the same orb, nor meet or jostle (2) in «the wide pathless way» of fancy and invention. Let Mr. Moore then shine on (3), and fear no envious eclipse, unless it be from an excess of his own light!

We conceive, though these two celebrated writers in some measure divide the poetical public between them, that it is not the same public whose favour they severally enjoy in the highest degree. They are both read and admired, no doubt, in the same extended circle of taste and fashion; but each is the favourite of a totally different set (4) of readers. Thus a lover may pay the same outward attention to two different women: but he only means to flirt (5) with the one, while the other is the mistress of his heart. The gay, the fair, the witty, the happy, idolise Mr. Moore's delightful Muse, on her pedestal of airy smiles or transient tears. Lord Byron's severer verse is enshrined (6) in the breasts of those whose gaiety has been turned to gall (7), whose fair exterior has a canker within, whose mirth has received a rebuke (8) as if it were folly, from whom happiness has fled like a dream! If we compute the odds (9) upon the known chances of human life, his Lordship will bid fair to have (10) as numerous a class of votaries as his more agreeable rival! We are not going (216) to give a preference, but we beg leave to make a distinction on the present occasion. The poetry of Moore is essentially that of *Fancy;* the poetry of Byron that of *Passion.* If there is passion in the effusions of the one, the fancy by which it is expressed predominates over it; if fancy is called to the aid of the other, it is still subservient to the passion. Lord Byron's jests are downright earnest. Mr. Moore, when he is most serious, seems half in jest. The latter plays and trifles with his subject, caresses and grows enamoured of it: the former grasps it eagerly to his bosom (11), breathes death upon it, and turns from it with loathing or dismay! The fine aroma that is exhaled from the flowers of poesy every where lends its perfume to the verse of the Bard of Erin (12). The noble bard (less fortunate in his Muse) tries to extract poison from them. If Lord Byron flings (13) his own views or feelings upon outward objects (jaundicing (14) the sun), Mr. Moore seems to exist in the delights, the

(1) Bagliore. (2) Urtarsi. (3) Seguitare a splendere. (4) Classe, ordine, frotta. (5) Amoreggiare, folleggiare, piacevoleggiare. (6) Shrine, reliquiario, custodia; to enshrine, incassare, custodire come cosa sacra. (7) Fiele. (8) Riprensione. (9) Odds, disparità, disuguaglianza, differenza. (10) Will bid fair to have, avrà probabilmente. (11) Seno, petto. (12) L'Irlanda. (13) Scaglia. (14) Tingendo di giallo, oscurando.

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virgin fancies of nature. He is free of the Rosicrucian society and enjoys an ethereal existence among troops of sylphs and spirits, and in a perpetual vision of wings, flowers, rainbows, smiles, blushes, tears, and kisses. Every page of his works is a vignette, every line that he writes glows or sparkles; and it would seem (so some one said who knew him well and loved him much) «as if his airy spirit, drawn from the sun, continually fluttered (1) with fond aspirations to regain that native source of light and heat». The worst is, our author's mind is too vivid, too active, to suffer a moment's repose. We are cloyed (2) with sweetness, and dazzled with splendour. Every image must «blush celestial rosy red, love's proper hue» — every syllable must breathe a sigh. A sentiment is lost in a simile — the simile is overloaded with an epithet. It is «like moon risen on mid-noon». No eventful story no powerful contrast, no *moral*, none of the sordid details of human life (all is ethereal), none of its sharp calamities, or, if they inevitably occur, his Muse throws a soft glittering veil over them,

«Like moonlight on a troubled sea, Brightening the storm it cannot calm».

We do not believe Mr. Moore ever writes a line, that in itself would not pass for poetry, that is not at least a vivid or harmonious commonplace. Lord Byron writes whole pages of sullen, crabbed (3) prose, like a long dreary road that, however, leads to doleful (4) shades or palaces of the blest. In short, Mr. Moore's Parnassus is a blooming Eden; Lord Byron's is a rugged wilderness of shame and sorrow. On the tree of knowledge of the first, you can see nothing but perpetual flowers and verdure: in the last, you see the naked stem (5) and rough bark (6): but it heaves (7) at intervals with inarticulate throes (8), and you hear the shrieks (9) of a human voice within.

LOVE OF COUNTRY; MILITARY DEVOTION. — WINKELRIED. — PIETRO MICCA.

Of the few illustrious names which history loves to point out, as stars of the first magnitude, to the admiration of ages, few have ever shone with as bright, none will ever shine with a brighter lustre than those of the Swiss citizen, Winkelried, and the Piedmontese miner, Pietro Micca.

WINKELRIED. — At the battle of Sembach, in the year 1139, the Austrians in complete armour, formed themselves into a solid phalanx, and, with their serried shields (10), and advanced spears (11), formed a wall of iron impenetrable to the attacks of the Swiss. Winkelried, seeing his countrymen beginning to be discouraged, conceived the generous design of sacrificing himself for the good

(1) To flutter, aleggiare, batter l'ali, agognare. (2) To cloy, satollare, saziare. (3) Sullen, burbero, tetro, duro; Crabbed, acerbo. (4) Dolenti, meste. (5) Nudo tronco. (6) Ruvida scorza. (7) To heave, lievitarsi, sollevarsi. (8) Throes, le doglie. (9) Strida. (10) Fitti scudi. (11) Lance.

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of his country, by opening them a way over his body into the Austrian phalanx. « Fellow citizens » said he « I will lay down my life to procure you victory » : all I request of you is to take care of my family. Follow me, and act as you will see me do ». He then drew (341) them up in the form of a triangle, of which he formed himself the point, and thus arrayed (1) they march upon the enemy. Arrived, he suddenly grasped in his hands and arms as many of their pikes as he could possibly lay hold of (2), and falling upon the ground, opened a gap (3) to those who followed him, to pierce into this otherwise impenetrable phalanx. This opening once effected, his countrymen, with their accustomed bravery, rushed into the midst of the column, threw the Austrians, encumbered by the weight of their arms, into disorder, and dispersed and routed them.

Pietro Micca. — In 1706 Turin was besieged by a numerous french army. Notwithstanding the most vigorous resistance, the outer fortifications fell one after another into the hands of the besiegers, till, at the end of three months, one only remained, which, if taken, would insure the immediate fall of the place, as it flanked one of the gates, and covered a subterranean passage that led directly into the city.

The French General had already opened a breach in this last bulwark of the besieged, when, on the 26th of August, intelligence reached him that prince Eugenius with an army of Austrians, was advancing by forced marches to the relief of the capital, and was then at Voghera, a city only seventy miles off. The General seeing that, if he did not get possession of the city at once, he must give up all hope of ever taking it, and thus lose the fruit of all his labour, ordered a general, and, as he hoped, a final attack to be made upon the place on the 30th. On the night of the 29th, he was however on the point of gaining by stratagem what he had not been able to effect by arms.

Availing themselves of the darkness of the night, a hundred french grenadiers found means to get into the ditch (4), unobserved by the sentinels upon the walls; and, having killed or dispersed the few guards whom they found stationed outside the little door of the curtain, took possession of this outward entry. The peril to the besieged was as grave as it was imminent. The place was lost if the enemy should succeed in getting through this passage. Under the spot (5) there was, however, a mine, and this mine had been previously charged: but, through a most blameworthy negligence, the sausage (6) had not been formed, the train of powder had not been laid, by which the miner might ignite it

(1) Schierati. (2) Abbrancare. (3) Apertura, breccia. (4) La fossa. (5) Sito. (6) Sausage rain), salsicciotto, traccia di polvere.

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in safety from the distance. This work Pietro Micca under the direction of an officer, was just then hastily executing. It was too late. He heard the noise of foosteps rapidly approaching. The french grenadiers were at hand. Increased in number and in ardour, they had entered this subterranean passage, had broken in the first grated door, or palisading, that they met, had arrived at the second, and were already engaged in breaking to pieces with hatchets, sledges and levers this last obstacle that opposed itself to their entrance into the city.

Not a moment was to be lost. Micca, with the quick eye of genius, immediately saw, that no choice was left him but either to blow up (1) the mine, that instant, and the grenadiers and himself with it, or to see the capital of his country, sunk in sleep, defenceless and unsuspecting, entered in the dead (2) of night by the enemy, — an enemy from whom, in consequence of the length of the siege, of the immense sums sunk in it, and of the slaughter (3) of so many of its finest troops, the besieged could not, and did not, expect any mercy. He chose the former course. Burning with a zeal, a patriotism, a devotion of which history affords few examples, and which have rendered him the just pride of his countrymen, and will ever make him the admiration of every man of every country who loves his fatherland (4), Pietro Micca at once lighted (5), the fatal match (6), and, holding it in his hand, said to his captain: «Fly: leave me alone: — I am going to sacrifice my life for the good of my country. All I have to request of you is, to recommend to the governor's protection my wife and children, who, in a few minutes, will have neither husband nor father.

The officer, struck with his heroic resolution, retired. As soon as Micca saw him out of danger, he applied the burning match to the powder, blew up the mine, and with it himself and four or five hundred french grenadiers, who had already succeeded in posting themselves upon the ground above it (*).

To this generous act of heroic devotion Turin owed its deliverance. It disheartened the troops, baffled the designs, and disconcerted the plans of the besiegers to such a degree as to cause them to relax or retard their operations sufficiently to give time to prince Eugenius to arrive with his army.

The memorable battle of Turin was fought a few days after, in which he obtained a decisive victory; and the French were obliged to raise the siege, and precipitately quit the country.

In 1826, the Royal Engineers had (263) a medal struck in honour

(1) To blow, soffiare; to blow up, far scoppiare, far saltare in aria. (2) (Morto) mezzo, fitto. (3) Uccisione. (4) Father-land, patr-ia; (dal *ted.* Fatter-land) voce moderna. (5) Accese. (6) Miccia.

(*) Dulce et decorum est pro patria mori.

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of Pietro Micca; and, in 1834, king CHARLES ALBERT caused a monument to be erected to his memory, in the Turin Arsenal, on which we find the following inscription.

PETRVS MICCA — DOMO ADORNO
BELLO GALLICO MILES CVNICVLARIVS CONFERTO IAM HOSTE IN ARCEM IRRVENTE CERTVS PRO COMMVNI SALVTE RELICTA CONIVGE ET PARVIS LIBERIS IN CASVM IRREVOCABILEM SE DARE SVBTERRANEO FORNICI IGNE ADMOTO SEQVE ET HOSTEM VNA RVINA OPPRESSIT IIII KAL. SEPTEMBR. AN. MDCCVI CVIVS VIRTVTE VRBS SERVATA AD EVM DIEM INCOLVMIS MANSIT QUO SVB IPSIS MOENIBVS A REGE VICT. AMEDEO II ET EVGENIO SABAVD. FELICITER DEBELLATVM EST. REX CAROLVS ALBERTVS MILITI SINGVLARIS EXEMPLI SAECVLO POST SIGNVM EX AERE DECREVIT SIMVL FRAMEAM HONOR. CAVSA A COHORTE BALLISTARIOR EIVS POSTERIS DATAM INTERMORTVA NVNC VIRI STIRPE IN ARMAMENTARIO IVSSIT ADSERVARI. A. MDCCCXXXIIII.

SELECT PROVERBS.

In every work begin and end with God. Proverbs bear age, and he who would do well may view himself in them as in a looking glass. A proverb is the child of experience. So much (1) of passion, so much of nothing to the purpose. Love thy neighbour, yet pull not down thy hedge (2). Cheer up (3); man! God is still where he was. Of little meddling comes great ease. Do well, and have well. Beware of «Had-I-wist (1)». Frost (3) and fraud have always foul ends. Heaven once named, all other things are trifles. Peace with heaven is the best friendship. The second meal makes the glutton, and the second blow or second ill word makes the quarrel. Pride goes before, and shame follows after. Think of ease, but work on. Living well is the best revenge we can take on our enemies. Better suffer a great evil than do a little one. When either side grows warm in arguing, the wisest man gives over (6) first. Take care to be what thou wouldst seem. Conversation makes a man what he is. The best bred have the best portion. Stay awhile, that we may make an end the sooner. Let us ride fair and softly, that we may get home (7) the sooner. Every sin brings its punishment along with it. Be reasonable and you will be happy. One ounce of discretion, or of wisdom, is worth two pounds of wit. To forget a wrong is the best revenge. Manners make the man. A wise man has more ballast (8) than sail (9). A fool and his money are soon parted. A man may be great by chance (10); but never wise or good without taking pains for it. What fools say does not much trouble wise men. Honour and ease are seldom bedfellows. He can want nothing who has God for his friend. An idle

(1) So much, tanto-altrettanto. (2) Siepe. (3) Coraggio! (4) Had I wist, if I had known; (wist, dal *wissen* dei Tedeschi, sapere, conoscere, non è più usitato). (5) Ghiaccio, gelo. (6) To give over, cedere. (7) To get home, giungere a casa. (8) Zavorra, (9) Vela. (10) Azzardo, caso.

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brain is the devil's workshop (1). Wit once bought, is worth twice taught. A wise head makes a close mouth. The charitable man gives out at the door, and God puts in at the window. One hour's sleep before midnight, is worth two hours' sleep after it. Fly pleasure, and it will follow thee. Much better lose a jest (2) than a friend. Use legs and have legs. Keep your shop, and your shop will keep you. Let my friend tell my tale. Anger dies soon with a wise and good man. He who will not be counselled, cannot be helped. All vice infatuates and corrupts the judgment. Afflictions are sent us from God for our good. Live so as you mean to die. Better unborn than untaught. Better untaught than ill-taught.

A man may say even his prayers out of time. A hasty man never wants woe. A true reformation must begin at the upper end. A stumble (3) may prevent a fall. A man may buy gold too dear. A rolling stone gathers no moss (4). A stroke at every tree but without felling any. A whetstone can't itself cut, yet it makes tools (5) cut. Better keep the devil out, than turn (341) him out. Better one's house too little one day, than too big (6) all the year. Bold and shameless men are masters of the world. Do not say you cannot be worse. Every man is the architect of his own fortune. Faint heart never won a fair lady. Fair and softly goes far in a day. God defend you from the devil, the eye of a harlot (7), and the turn of a die (8). God help the poor, for the rich can help themselves. God tempers the wind to the shorn lamb (9). He that would (100) know what shall be, must consider what has been. He that will not look before him, must look behind him. He that reckons without his host must reckon again. He that does you an ill turn will never forgive you. He who at twenty does not understand, at thirty does not know, and at forty is poor, will have a wretched old age. He who is well and seeks ill, if it comes God help him. If you trust before you try, you may (98) repent before you die. If things were to be done twice, all would be wise. If it can be no better, it is well it is no worse. If you lie upon roses when young, you'll (342) lie upon thorns (10) when old. In the forehead (11) and the eye, the lecture of the mind doth lie. It is good to fear the worst, the best will save itself. You cannot sell the cow (12) and have the milk (13). Keep yourself from the anger of a great man, from the tumult of a mob, from a man of ill fame, from a widow that has been thrice (14) married, from a wind that comes in at a hole (15), and from a reconciled enemy. Keep your purse and your mouth close. Keep no more cats than will catch mice. Kindness will

(1) Fucina, lavoratojo, (bottega). (2) Scherzo. (3) Inciampo, intoppo. (4) Musco. (5) Ordigni, stromenti. (6) Grande (grosso). (7) Donna di mal affare. (8) Dado. (9) Tosato-agnello. (10) Spino. (11) Fronte. (12) Vacca. (13) Latte. (14) Tre volte. (15) Buco.

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creep where it cannot go. Let not your tongue cut your throat. Learning makes a man fit company for himself. Leave a jest when it pleases you best. Praise the bridge that carries you over. Little said is soon mended, and a little gear (1) is soon spended. Look before you leap, for snakes among sweet flowers do creep. Much would have more, and lost all. Nothing venture, nothing win. No alchemy equal to saving. Of young men die many; of old men escape not any. Oil and truth will get (341) uppermost at last. One might as well be out of the world, as be beloved by nobody in it. One half of the world, knows not how the other half lives. Opportunity makes the thief. Patience is a plaister for all sores (2). Proffered service stinks (3). Put not a naked sword in a madman's hand. Raise no more spirits than you can conjure down. Silence is consent. Sudden trust brings sudden repentance. That must be true which all men say. There is no fishing for trout in dry breeches. The first of the nine orders of knaves is he that tells his errand before he goes it. The hog (4) never looks up to him that threshes (5) down the acorns (6). The submitting to one wrong brings on another. The mouse (7) that has but one hole is easily taken. The whole ocean is made up (8) of single drops. The way to Babylon will never bring you to Jerusalem. The disease a man dreads, that he dies of. The master's eye makes the horse fat. The last drop makes the cup run over (9). The worth of a thing is best known by the want of it. The best thing in the world is to live above it. Two things a man should never be angry at; — what he can help (10), and what he cannot help. Water run by (11), will not turn a mill (12). We are all Adam's children, but silk makes the difference. We think lawyers to be wise men, and they know us to be fools. Well lathered (13) is half shaven (14). What cannot be cured must be endured. What a man desires he easily believes. « What pretty things men will make for money », said the old woman when she saw a monkey. When the horse is stolen (182), the stable door (145) is shut. Every ditch is full of your after-wits. When the heart is full of lust (15), the mouth is full of lies. Who hunts two hares (16), leaves one and loses the other. « Who can help sickness? » said the drunken wife, when she fell into the gutter (17). With latin, a horse, and money, thou wilt pass through the world. Winter finds out (341) what summer conceals. Your main fault is, you are good for nothing. You will never be revenged on a man of cool and regular habits. Arrogance is a weed that grows mostly on a dunghill) 18). Anger is often more hurtful (19) than the injury that caused

(1) Roba, arnese. (2) Ulcere, piaghe. (3) Puzza. (4) Majale, porco. (5) Batte. (6) Ghiande. (7) Sorcio. (8) Composto. (9) Traboccare. (10) Aiutare, evitare. porre rimedio. (11) Appresso, da vicino. (13) Mulino. (13) Insaponato. (14) Raso. (15) Concupiscenza. (16) Chi caccia due lepri. (17) Canale, fogna. (18) Letamajo. (19) Dannosa.

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it. After praying to God not to lead you into temptation, do not throw yourself into it. A wicked man is his own hell; and his passions and lusts the fiends that torment him. Death has nothing terrible in it but what life has made so. Do not trust nor contend, nor borrow nor lend, and you will live in quiet. Dying is as natural as living. Experience without learning does more good than learning without experience. Faults of ignorance are excusable only where the ignorance itself is so (178). For ill do well, then fear not hell. He is the best gentleman who is the son of his own desert(1). Hell is paved(2) with good intentions. Hypocrites are a sort of creature that God never made. Knavery may serve a turn, but honesty is best at long run(3). Knowledge directs practice, and practice increases knowledge. Knowledge without practice makes but half an artist. Life is half spent before we know what it is. Make the night night, and the day day, and you will live happily. Neither praise nor dispraise thyself, let thine actions serve the turn. One ill word asketh another. Passionate men, like fleet hounds (4), overrun (309) the scent(5). Solitude makes us love ourselves, conversation others. Solitude dulls the thought; too much society dissipates it. The thief is sorry he is to be hanged, but not that he is a thief. The Muses love the morning. The best remedy against an ill man is much ground between both. The longest life is but a parcel of moments. The timid and weak are the most revengeful and implacable. The noblest remedy for injuries is oblivion. We ought not to do evil that good may come. Too much fear is an enemy to good deliberation. Vice is its own punishment, and sometimes its own cure. What soberness conceals drunkenness reveals. He who has one foot in a brothel, has the other in the hospital. Where reason rules, appetite obeys. Wise men have their mouth in their heart, fools their heart in their mouth. Wise men learn by others' harm(6), fools by their own. Where the heart is past hope, the face is past shame. Beggars(7) fear no rebellion. The fear of death is worse than death itself. Ask thy purse what thou shouldst buy. A sluggard takes a hundred steps, because he would not take one in due time. A man without ceremony had need of great merit in its place. A man in a passion(8) rides a horse that runs away with him. An oak(9) is not felled(10) at one stroke. Anger and haste hinder good counsel. A man without money is a bow without an arrow. A thread-bare(11) coat is armour proof(12) against a highwayman(13). A lean (14) dog gets nothing but fleas(15). Care will kill a cat; yet

(1) Merito. (2) Selciato, lastricato. (3) A lungo andare. (4) Cane da caccia. (5) Pesta, fiuto. (6) Danno, male. (7) I mendicanti. (8) In collera. (9) Quercia. (10) Abbattuto. (11) Pelo-nudo, spelato, logoro. (12) Fatata, a prova di. (13) Ladrone. (14) Magro. (15) Pulci.

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there is no living without it. Conversation teaches more than meditation. Crows are never the whiter for washing themselves. Cautious men live drudges to die wretches. Dependence is a poor trade. Despair has ruined some, but presumption multitudes. Do not buy of a huckster (1), nor be negligent at an inn. Drinking water neither makes a man sick, nor in debt, nor his wife a widow. Dumb folks (2) get no lands. Every one thinks he has more than his share of brains. Fine dressing, is a fine house swept before the windows. Forecast (3) is better than Work-hard. Fortune can take nothing from us but what she gave. Fortune knocks (4) once at every man's door. « God send us some money, for they are little thought of that want it », said the Earl of Engleton at Prayer. God makes and apparel shapes, but money makes the man. Grieving for misfortunes is adding gall to wormwood (5). Have not the cloak (6) to make when it begins to rain.

He has made a good progress in a business, who has thought well of it beforehand. He who stumbles (7) twice over one stone, it is no wonder if he break his neck (8). Honey in the mouth saves the purse. If you would be Pope, you must think of nothing else. If you would succeed in any pursuit or undertaking of importance, you must devote all your mind and attention to it: the rays must converge to a point in order to glow intensely. Keep out of a hasty man's way for a while; out of a sullen (9) man's all the days of your life. Keep your thoughts to yourself; let your mien (10) be free and open. Keep something for a sore (11) foot. Let your letter stay for the post, not the post for your letter. Never sign a writing till you have read it, nor drink wine till you have seen it. Provide for the worst, the best will save itself. Praise a fair day at night. Setting down in writing is a lasting memory. All is but lip-wisdom that wants experience. Beware of a silent dog and still water. Charity begins at home. Changing of words is lighting of hearts. Lost credit is like a broken looking-glass. Every ass thinks himself worthy to stand with the king's horses. He only who wears the shoe (12), knows where it pinches. Fair words and foul (13) play cheat both young and old. Fair words break no bones, but foul words many a one (12b). Forewarned, fore-armed: Fools' haste is no speed. He that stays in the valley will never get over the hill. If you cannot bite don't shew your teeth. Ill got, ill spent. Live and let live. Never scald your lips in other people's broth. Old young, old long. Say well is good, but do well is better.

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(1) Rivenditore. (2) Muta gente. (3) La previdenza. (4) Batte, picchia. (5) Gall, fiele, wormwood, assenzio. (6) Tabarro, mantello. (7) Inciampa, intoppa. (8) Collo. (9) Tristo, tetro, cupo. (10) Contegno, aria. (11) Doloroso, piagato. (12) Scarpa. (13) Fair, bello, schietto; foul, brutto, sozzo, sleale, ingiusto.

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Set a beggar on horseback and he will gallop. When every one takes care of himself, care is taken of all.

Reckless (1) youth makes rueful (2) age. Short pleasure, long lament. Truth may be blamed, but cannot be shamed. In teaching others one learns one's-self. The receiver is as bad as the thief. Tale bearers are as bad as tale makers. Law makers should not be law breakers. All covet (3), all lose. Catching at the shadow (4) he lost the substance. All is fine that is fit. A good word for a bad one, is worth much and costs little. A full purse never lacks (5) friends. A civil denial is better than a rude grant. A stitch (6) in time saves nine. Business is the salt of life. Better half a loaf (7) than no bread. Give neither counsel nor salt till you are asked for it. He that died half a year ago is as dead as Adam. He plays well that wins. It is a poor art that maintains not the artisan. Out of debt, out of danger. Past labour is pleasant. Quarrelling dogs come halting (8) home. The more you court a mean man, the statelier (9) he grows. The best is the cheapest. When a man is not liked, whatever he does is amiss. When gold speaks all tongues are silent.

Who buys has need of a hundred eyes; who sells has enough of one. After dinner sit awhile; after supper walk a mile. Sickness is felt, but health not at all. The poor man walks to get meat for his stomach; the rich to get a stomach for his meat. Forget not that the all seeing eye is upon you, and you will never know what anger is. No man is so old as not to think he may live another year. Help yourself, and your friends will like you the better. One cannot touch coals without blacking one's-self. Prayers and provender (10) hinder no man's journey. Think of yourself and let me alone. Courage and industry break ill luck to pieces. Fear nothing but sin. Do not say I will never drink of this water, however dirty it is. The clown was angry, and he paid dear for it. Wit without discretion is a sword in a fool's hand. Other virtues without prudence are a blind beauty. There is no more faithful or agreeable friend than a good book. A good man has ever good luck. Follow, but do not run after, good fortune. No old age is agreeable but that of a wise and good man. Improve rather by other men's errors than find fault with them. An ill blow, or an ill word is all you can get from a fool. Women, wind, and fortune are ever changing. When the fox preaches (11), mind your geese. When a man speaks you fair take care of your purse. Begin your web (12); God will supply you with yarn (13). If you would place your son above the caprices of fortune, teach him some useful

(1) Stordita, spensierata. (2) Miserabile, dolorosa. (3) Bramate. (4) Procurando di afferrare l'ombra. (5) Manca di... (6) Punto. (7) Pagnotta. (8) Zoppicando. (9) Più altero. (10) Vettovaglia, profenda. (11) Volpe predica. (12) Tela sul telajo. (13) Strame, filazzo.

trade. Some are very busy, and yet do nothing. That which is well done is twice done. The stone (1) that lies not in your way, need not offend you. The fox's wiles (2) will never enter into the lion's head. The fool wonders (3), the wise man travels. Three things only are well done in haste; flying from the plague, escaping quarrels, and catching fleas. The study of vain things is laborious idleness. The true art of making gold, is to have a good estate, and spend little of it. To believe a business impossible, is the way to make it so. The man is cheaply bought who costs but a salutation. Too much familiarity breeds contempt. Wealth is best known by want. Who spends more than he should (101), shall not have to spend when he would (100). Wrinkled purses make wrinkled faces. When a fool has bethought himself, the market is over (117). When you have any business with a man, give him title enough. Write down the advice of him who loves you, though you like it not at present. When a man's coat is thread-bare, it is easy to pick a hole in it. Diet cures more than the lancet. Eat little at dinner, less at supper, sleep aloft (4), and you will live long. Enough is as good as a feast. Go to bed with the lamb, and rise with the lark (5). Health and mirth create beauty. The best physicians are Dr. Diet, Dr. Quiet, and Dr. Merryman. 'Tis good to walk till the blood appears on the cheek, but not the sweat (6) on the brow (7). You can't eat your cake (8), and have your cake.

A bird in the hand is worth two in the bush (9). Make hay (10) while the sun shines. Strike the iron while it is hot (11). It is an ill wind that blows nobody good. A friend in need is a friend indeed. All is not gold that glitters (12). Man proposes and God disposes. Opportunity lost can never be recalled. As you make your bed so you must lie. Time is my estate, *Tempus ager meus*. Walk with the wise and you shall be wise, but a companion of fools shall (222) be destroyed.

DIALOGUES.

On Criticism. — And how did Garrick speak the soliloquy last night? Oh, against all rule, my Lord, most ungrammatically! Between the substantive and the adjective, which should agree together in number, case, and gender; he made a breach thus—— stopping as if the point wanted settling; —— and betwixt the nominative case, which your Lordship knows should govern the verb, he suspended his voice in the epilogue a dozen times, three seconds and three fifths by a stop-watch, my lord, each time.— Admirable grammarian!

(1) Pietra. (2) Astuzie, scaltrezze. (3) Trasecola, si stupisce. (4) Aloft, in alto. (5) Lodola. (6) Sweat (*meglio*, transpiration) sudore. (7) Ciglio, fronte. (8) Focaccia. (9) Cespuglio, buscione. (10) Il fieno. (11) Caldo. (12) Riluce, splende.

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— But in suspending his voice — was the sense suspended likewise? did no expression of attitude or countenance fill up the chasm (1)? — was the eye silent? — did you narrowly look? — I looked only at the stop-watch, my lord. — Excellent observer.

And what of this new book the whole world makes such a rout (2) about? — Oh 'tis (342) out of all plumb, my Lord — quite an irregular thing; not one of the angles at the four corners was a right angle. — I had my rule and compasses, etc. my Lord, in my pocket. — Excellent critic!

And for the epic poem your Lordship bid me look at (171); — upon taking the length, breadth, height and depth of it, and trying them at home upon an exact scale of Bossus — 'tis out, my lord, in every one of its dimensions. — Admirable connoisseur!

— And did you step in (3), to look at the grand picture in your way back? — 'Tis a melancholy daub (4)! my lord: not one principle of the pyramid in any one group! — and what a price! — for there is nothing of the colouring of Titian — the expression of Rubens — the grace of Raphael — the purity of Dominichino — the corregiscity of Corregio — the learning of the Poussin — the airs of Guido — the taste of the Carracci or the grand contour of Michael Angelo.

Grant me patience, just Heaven! —— Of all the cants (5) which are canted in this canting world — though the cant of hypocrites may be the worst — the cant of criticism is the most tormenting!

I would go fifty miles on foot to kiss the hand of that man, whose generous heart will give up (171) the reins of his imagination into his author's hands — be pleased he knows not why, and cares not wherefore.

ON NEGROES. — When Tom, an' (6) please your honour, got to (7) the shop, there was nobody in it, but a poor negro girl, with a bunch (8) of white feathers slightly tied to the end of a long cane, flapping away (9) flies — not killing them. — 'Tis a pretty picture! said my uncle Toby — she had suffered persecution, Trim, and had learnt mercy. ——

— She was good, please your honour, from nature, as well as from hardships: and there are circumstances in the story of that poor friendless slut (10) that would melt a heart of stone, said Trim; and some dismal (11) winter's evening, when your honour is in the humour, they shall (90) be told you, with the rest of Tom's story which makes a part of it —

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(1) Vano, vuoto, apertura. (2) Rout, chiasso, fracasso (rotta, sconfitta). (3) Entrare. (4) Pittoraccio, da to daub, imbrattare. (5) Gerghi, bacchettonerie. (6) An', invece di *and may it*. (7) Giunse a... (8) Mazzo, fascio, pennacchio. (9) Flapping-away, scacciando. (10) Donna sporca o grossolana. (11) Tristo, cupo, tetro, lugubre.

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Then do not forget (112), Trim, said my uncle Toby.

A negro has a soul, an' please your honour, said the corporal (doubtingly.)

I am not much versed, corporal, quoth (1) my uncle Toby, in things of that kind; but I suppose God would not leave him without one, any more than thee or me.

— It would be putting one sadly over the head of another, quoth the corporal.

It would so, said my uncle Toby. What then, an' please your honour, is a black wench (2) to be used worse than a white one. I can give no reason, said my uncle Toby.

— Only, cried the corporal, shaking his head, because she has no one to stand up for her (3).

— 'Tis that very thing, Trim, quoth my uncle Toby, which recommends her to protection, and her brethren (4) with her; — 'tis the fortune of war which has put the whip (5) into our hands now —— where it may be hereafter, Heaven knows! but be it where it will, the brave, Trim, will not use it unkindly.

— God forbid (6), said the corporal.

Amen, responded my uncle Toby, laying his hand upon his heart.

RIVERS AND SIR HARRY.

Sir Har. Colonel, your most obedient; I am come upon the old business; for unless I am allowed to entertain hopes of Miss Rivers, I shall (89) be the most miserable of human beings.

Riv. Sir Harry, I have already told you by letter, and I now tell you personally, I cannot listen to your proposals.

Sir Har. No, Sir?

Riv. No, Sir; I have promised my daughter to Mr. Sidney; do you know that, Sir?

Sir Har. I do, but what then? Engagements of this kind you know ——

Riv. So then, you do (213) know that I have promised her to Mr. Sidney?

Sir Har. I do; but I also know that matters are not finally settled between Mr. Sidney and you; and I moreover (7) know that his fortune is by no means equal to mine; therefore —

Riv. Sir Harry, let me ask you one question, before you make your consequence.

Sir Har. A thousand, if you please, Sir.

Riv. Why then, Sir, let me ask you, what you have ever observed in me or my conduct, that you desire me so familiarly to break my word (8)? I thought, Sir, you considered me a man of honour.

(1) Disse. (2) Zitella, ragazza; donnaccia. (3) Per spalleggiarla. (4) Confratelli. (5) Whip, frusta. (6) Dio vieti, Dio me ne guardi. (7) In oltre. (8) Mancare di parola.

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Sir Har. And so I do, Sir, a man of the nicest (1) honour.

Riv. And yet, Sir, you ask me to violate the sanctity of my word; and tell me directly, that it is my interest to be a rascal (2).

Sir Har. I really don't understand you, Colonel; I thought when I was talking to you, I was talking to a man who knew the world; and as you have not yet signed. ——

Riv. Why this is mending matters with a witness! (3) And so you think because I am not legally bound (4), I am under no necessity of keeping my word? Sir Harry, laws were never made for men of honour: they want no bond but the rectitude of their own sentiments, and laws are of no use but to bind the villains of society.

Sir Har. Well! but, my dear Colonel, if you have no regard for me, show some little regard for your daughter.

Riv. I show the greatest regard for my daughter, by giving her to a man of honour; and I must not be insulted with any farther repetition of your proposals.

Sir Har. Insult you, Colonel! Is the offer of my alliance an insult, is my readiness to make what settlements (5) you think proper. ——

Riv. Sir Harry, I should consider the offer of a kingdom an insult, if it was purchased by the violation of my word: besides, though my daughter shall (90) never go a beggar to the arms of her husband, I would (100) rather see her happy than rich, and if she has enough to provide handsomely for a young family, and something to spare for the exigences of a worthy friend, I shall think her as affluent as if she was mistress of Mexico.

Sir Har. Well, Colonel, I have done: but I believe. —

Riv. Well, Sir Harry, and as our conference is done, we will, if you please, retire to the ladies; I shall be always glad of your acquaintance, though I cannot receive you as a son-in-law (6); for a union of interest I look upon as a union of dishonour, and consider a marriage for money, at best, but a legal prostitution.

SIR JOHN MELVIL AND STERLING.

Sterl. What are your commands with me, Sir John?

Sir John. After having carried the negociation between our families to so great a length; after having assented so readily to all your proposals as well as received so many instances of your cheerful compliance with the demands made on our part, I am extremely concerned, Mr. Sterling, to be the involuntary cause of any uneasiness.

Sterl. Uneasiness! what uneasiness! Where business is transacted as it ought to (101) be, and the parties understand one another,

(1) Dilicato, squisito. (2) Birbante. (3) (Con un testimonio), daddovero. (4) Obbligato. (5) (Stabilimenti), assegnamenti. (6) (Figlio in legge), genero.

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there can be no uneasiness. You agree, on such and such conditions, to receive my daughter for a wife (123); on the same conditions I agree to receive you as a son-in-law: and as to all the rest, it follows of course, you know, as regularly as the payment of a bill after acceptance.

Sir John. Pardon me, Sir, more uneasiness has arisen than you are aware of. I am myself, at this instant, in a state of inexpressible embarrassment; Miss Sterling, I know, is extremely disconcerted too; and unless you will oblige me with the assistance of your friendship, I foresee the speedy progress of discontent and animosity, through the whole family.

Sterl. What the deuce (1) is all this! I do not understand a single syllable.

Sir John. In one word then, it will be absolutely impossible for me to fulfil my engagements in regard to Miss Sterling.

Sterl. How, Sir John? Do you mean to put an affront upon my family? What! refuse to —

Sir John. Be assured, Sir, that I neither mean to affront nor forsake your family. My only fear is, that you should (240) desert me; for the whole happiness of my life depends on my being connected with your family by the nearest and tenderest ties (2) in the world.

Sterl. Why, did not you tell me, but a moment ago (219) it was absolutely impossible for you to marry my daughter?

Sir John. True; but you have another daughter, Sir —

Sterl. Well!

Sir John. Who has obtained the most absolute dominion over my heart. I have already declared my passion to her; nay, Miss Sterling herself is also apprised (3) of it, and if you will but give a sanction to my present addresses (4), the uncommon merit of Miss Sterling will (89) no doubt recommend her to a person of equal, if not superior rank to myself; and our families may still be allied by my union with Miss Fanny.

Sterl. Mighty fine, truly! Why, what the plague do you make of us, Sir John? Do you come to market for my daughters like servants at a statute fair? Do you think that I will suffer you, or any man in the world to come into my house like the Grand Seigneur, and throw the handkerchief first to one and then to the other, just as he pleases? Do you think I drive a kind of African slave-trade with them? and —

Sir John. A moment's patience, Sir! Nothing but the excess of my passion for Miss Fanny should have induced me to take any step that had the least appearance of disrespect to any part of

(1) Diamine. (2) Vincoli. (3) Avvisata. (4) Domande, istanze, ricerche, corteggiamento.

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your family; and even now I am desirous to atone for (1) my transgression, by making the most adequate compensation that lies in my power.

Sterl. Compensation! what compensation can you possibly make in such a case as this, Sir John?

Sir John. Come, come, Mr. Sterling, I know you to be a man of sense, and a man of business, a man of the world. I will deal (90) frankly with you; and you shall (90) see that I do not desire a change of measures for my own gratification, without endeavouring to make it advantageous to you.

Sterl. What advantage can your inconstancy be to me, Sir John?

Sir John. I will tell you, Sir. You know that by the articles at present subsisting between us, on the day of my marriage with Miss Sterling, you agree to pay down (2) the gross sum of eighty thousand pounds.

Sterl. Well!

Sir John. Now if you will but consent to my waving (3) that marriage ——

Sterl. I agree to your waving that marriage? Impossible, Sir John.

Sir John. I hope not, Sir; as on my part, I will agree to wave my right to thirty thousand pounds of the fortune I was to receive (285) with her.

Sterl. Thirty thousand, do you say?

Sir John. Yes, Sir; and accept of Miss Fanny, with fifty thousand instead of eighty.

Sterl. Fifty thousand ——

Sir. John. Instead of eighty.

Sterl. Why, there may be something in that. Let me see; Fanny with fifty thousand instead of Betsey with eighty. But how can this be, Sir John? For you know I am to pay this money into the hands of Lord Ogleby; who I believe, betwixt you and me, Sir John, is not over-stocked (309) with ready money at present: and sixty thousand of it, you know, is to go to pay off the present incumbrances on the estate, Sir John.

Sir John. That objection is easily obviated. Ten of the twenty thousand, which would remain as a surplus of the eighty after paying (341) off the mortgage (4), was intended by his lordship for my use, that we might (239) set off with some little eclat on our marriage; and the other ten for his own. Ten thousand pounds therefore I shall be able (278) to pay you immediately; and for the remaining twenty thousand you shall (90) have a mortgage on that part of the estate which is to be made over (5) to me,

(1) Scontare, espiare. (2) Sborsare. (3) Rinunziare a. (4) Ipoteca. (5) Che deve essere ceduta.

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with whatever security you will require for the regular payment of the interest, till the principal is duly discharged.

STERL. Why, to do you justice, Sir John, there is something fair and open in your proposal; and since I find you do not mean to put an affront upon the family —

SIR JOHN. Nothing was ever farther from my thoughts, Mr. Sterling. And after all, the whole affair is nothing extraordinary; such things happen every day; and as the world had only heard generally of a treaty between the families, when this marriage takes place, nobody will (89) be the wiser, if we have but discretion enough (111) to keep our own counsel.

STERL. True, true; and since you only transfer from one girl to the other, it is no more than transferring so much stock, you know.

SIR JOHN. The very thing.

STERL. Odso! I had quite forgot. We are reckoning without our host here. — There is another difficulty —

SIR JOHN. You alarm me. What can that be?

STERL. I cannot stir a step in this business without consulting my sister Heidelberg. The family has very great expectations from her, and we must not give her any offence.

SIR JOHN. But if you come into this measure, surely she will be so kind as to consent —

STERL. I do not know that. Betsey is her darling (1), and I cannot tell how far she may resent any slight that seems to be offered to her favorite niece. However, I will (90) do the best I can for you. You shall (90) go and break the matter to her first, and by the time that I may suppose that your rhetoric has prevailed on (341) her to listen to (341) reason, I will step in to reinforce your arguments.

SIR JOHN. I will (90) fly to her immediately: you promise me your assistance?

STERL. I do.

SIR JOHN. Ten thousand thanks for it! and now success attend me!

STERL. Harkee (2), Sir John: — Not a word of the thirty thousand to my sister, Sir John.

SIR JOHN. O, I am dumb (3), I am dumb, Sir.

STERL. You remember, it is thirty thousand.

SIR JOHN. To be sure (4) I do.

STERL. But, Sir John, one thing more. My lord must know nothing of this stroke of friendship between us.

SIR JOHN. Not for the world. Let me alone (5)! let me alone!

STERL. And when every thing is agreed, we must give each other a bond (6) to be held fast to the bargain.

(1) Prediletta. (2) Harkee, ascoltate: (meglio, *hear me*). (3) Muto, mutolo. (4) Sicuro, sicuramente. (5) Lasciate fare a me, lasciatemi stare. (6) Scrittura, scritto d'obbligazione.

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Sir John. To be sure. A bond by all means! a bond, or whatever you please

Sterl. I should have thought of more conditions: he is in a humour to give me every thing. Why, what mere children are your fellows of quality; that cry for a play-thing one minute, and throw it by the next! as changeable as the weather, and as uncertain as the stocks. Special fellows to drive a bargain! and yet they are to take care of the interest of the nation, truly! Here does this whirligig (1) man of fashion offer to give up (2) thirty thousand pounds in hard money (3), with as much indifference as if it was a china orange. By this mortgage, I shall have a hold on his Terra Firma: and if he wants more money, as he certainly will, let him have children by my daughter or no, I shall have his whole estate in a net (4) for the benefit of my family. Well; thus it is, that the children of citizens who have acquired fortunes, prove (5) persons of fashion; and thus it is, that persons of fashion, who have ruined their fortunes, reduce the next generation to cits.

WHIMSICAL DIALOGUE. *between an Irish Innkeeper (6) and an Englishman.*

Englishman. Holloa, house!

Innkeeper. I don't know any one of that name.

Eng. Are you the master of the inn?

Inn. Yes, sir, please your honour, when my wife's (7) from home.

Eng. Have you a bill of fare (8)?

Inn. Yes, sir, the fairs (9) of Mollingar and Ballinasloe are next week.

Eng. I see — how are your beds?

Inn. Very well, I thank you, sir.

Eng. Have you any mountain (10)?

Inn. Yes, sir, this country is full of mountains.

Eng. I mean a kind of wine.

Inn. Yes, sir, all kinds — from Irish white wine (*buttermilk*) (11) to burgundy.

Eng. Have you any porter (12)?

Inn. Yes, sir, Pat is an excellent porter, he'll (342) go any where.

Eng. No, I mean porter to drink.

Inn. Oh, sir, he'll drink the ocean — never fear him for that.

Eng. Have you any fish?

Inn. They call *me* an odd fish.

Eng. I dare say. — I hope you are not a shark (13).

Inn. No, sir, indeed I'm not a lawyer.

Eng. Have you any soles (14)?

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(1) Girello, zurlo. (2) Dare su, cedere, rinunziare, a.... (3) Duro-danaro, oro. (4) Rete. (5) Riescono, diventano. (6) Locandiere. (7) Wife's, abbrev. di *wife is.* (8) Lista delle pietanze, carta. (9) Fiera. (10) Mountain, spezie di vino di Malaga. (11) Buttermilk, siero di latte. (12) Porter, un facchino; porter, birra nera e forte (da facchini). (13) Pesce-cane, scroccone. (14) Sole, soglia (pesce), la suola di una scarpa.

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Inn. For your boots or shoes (1), sir?
Eng. Pshaw (2)! have you any plaice (3)?
Inn. No, sir, but I was promised one, if I would vote for Mr. B.
Eng. Have you any wild fowl (4)?
Inn. They are tame enough, now, for they have been killed these three days (219).
Eng. I must see myself.
Inn. And welcome, sir; I'll fetch (5) you the looking-glass.

MATRIMONIAL DIALOGUE.

Mrs. *Souchong.* I wish you would take (6) me to Margate, *my dear.*
Mr. *Souchong.* I had much rather not, *my duck* (7).
But why not, *my love*?
Because I don't choose, *my sweet.*
Not choose it, *my darling?*
I can't afford it, *my precious.*
Why not afford it, Mr. *Souchong?*
Because it is very expensive, Mrs. *Souchong.*
Expensive! why there is neighbour Jenkins and his whole family there now, *man.*
Neighbour Jenkins is a fool, and his wife no better than she should (101) be, *woman.*
I think, however, you need not go to abuse (8) my friends, *sir.*
I shall not imitate the example of your friends, *ma'am.*
Then if *you* won't (342) go, *I will;* that's (342) poz (9), *husband!*
And if *you* go, you don't have a penny from me; that's poz, *wife!*
The force of language could *no further* go!

EXTRACTS FROM THE EDINBURGH REVIEW: *continued*

Crabbe's (1754-1832) characteristic, certainly, is force, and truth of description, joined for the most part to great selection and condensation of expression; that kind of strength (10) and originality which we meet with (11) in Cowper, and that sort of diction and versification which we admire in Goldsmith. — Although most of Delille's writings recall to us (12) the general manner of English poetry, we shall be but seldom reminded of the loftier (13) flights of Milton, the luxuriant tenderness ot Thomson, or the fairy (14) fancy and magical facility of Shakspeare. We shall find more of the pointed polish (15) and elaborate elegance of Pope, the dignified and correct tenderness of Goldsmith, and the dazzling amplifications of Darwin. — *Burns* (1759-1796)

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(1) Stivali o scarpe. (2) Pshaw! via via! (3) *Plaice,* passera, spezie di rombo; *place,* impiego. (4) Wild fowl, salvatici uccelli, selvaggiume, cacciagione. (5) Vi porterò. (6) To take, prendere, condurre. (7) Duck, anitra. (8) To abuse (abusarsi), ingiuriare, sparlare di.., (9) Poz, abbreviatura di *positive.* (10) Forza. (11) Incontriamo, troviamo. (12) Ci ricordano. (13) Più sublimi. (14) Incantevole, da fata. (15) Forbitezza, pulitezza.

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(the celebrated Scotch poet) found himself in the deepest obscurity, without instruction, without model; or with models only of the meanest sort. An educated man stands, as it were, in the midst of a boundless arsenal and magazine, filled with all the weapons (1) and engines which man's skill has been able to devise from the earliest time; and he works, accordingly, with a strength borrowed (2) from all past ages. How different is *his* state who stands on the outside of that storehouse (3), and feels that its gates must be stormed (4), or remain for ever shut against him! His means are the commonest and rudest: the mere work done is no measure of his strength. A dwarf (5) behind his steam engine may remove mountains; but no dwarfs will hew (6) them down with the pickaxe (7); and he must be a Titan that hurls (8) them abroad with his arms.

....And so did our peasant show himself among us; «a soul like an Æolian harp, in whose strings (9) the vulgar wind, as it passed through them, changed itself into articulate melody». — This is the grand secret for finding readers and retaining them; let him who would move and convince others, be first moved and convinced himself. Horace's rule, *Si vis me flere,* is applicable in a wider (10) sense than the literal one. To every poet, to every writer, we might say: «Be true, if you would be believed». Let a man but speak forth with genuine earnestness (11) the thought, the emotion, the actual condition, of his own heart, and other men, so strangely are we all knit (12) together by the tie of sympathy, must and will give heed (13) to him. — With what tenderness he sings, yet with what vehemence and entireness! There is a piercing wail (14) in his sorrow, the purest rapture in his joy; he burns with the sternest (15) ire, or laughs with the loudest or slyest (16) mirth; and yet he is sweet and soft, «sweet as the smile when fond (17) lovers meet, and soft as their parting tear!» — It is on his songs, as we believe, that Burns's chief influence as an author will ultimately be found to depend; nor, if our Fletcher's aphorism is true, shall we account this a small influence. «Let me make the songs (18) of a people,» said he, «and you shall (90) make its laws». Surely, if ever any poet might have equalled himself with legislators, on this ground, it was Burns. His songs are already part of the mother-tongue not of Scotland only but of Britain, and of the millions that in all the ends of the earth speak a British language. — If the finest poetry be that which leaves the deepest

(1) Armi. (2) Tratta (presa ad imprestito). (3) Magazzino, magona. (4) Presi per assalto. (5) Nano. (6) Taglia. (7) Mazza, piccone. (8) Lancia, scaglia. (9) Corde. (10) Più largo. (11) Veemenza. (12) Collegati, stretti. (13) Attenzione. (14) Lamento, piagnisteo. (15) Più intensa. (16) Più maliziosa, più fina. (17) Teneri, appassionati. (18) Canzone.

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impression on the minds of its readers, and this is not the worst test (1) of its excellence, Lord Byron, we think, must be allowed to take precedence of all his distinguished contemporaries. He has not the variety of Scott—nor the delicacy of Campbell—nor the absolute truth of Crabbe—nor the polished sparkling (2) of Moore; but in force of diction, and inextinguishable energy of sentiment, he clearly surpasses them all. «Words that breathe, and thoughts that burn,» are not merely the ornaments, but the common staple (3) of his poetry; and he is not inspired or impressive only in some happy passages, but through the whole body and tissue of his composition. —Even the mighty intellect, the eloquent morality and lofty diction of Johnson, which gave too tragic and magnificent a tone to his ordinary discourse, failed altogether to support him in his attempt to write actual tragedy; and Irene is not only unworthy of the imitator of Juvenal and the author of Rasselas and the Lives ot the Poets, but is absolutely, and in itself, nothing better than a tissue of wearisome (4) and unimpassioned declamations.

—There is nothing in Sir Walter Scott (1771-1832) (5) of the severe and majestic style of Milton, or of the terse and fine composition of Pope, or of the elaborate elegance and melody of Campbell, or even of the flowing (6) and redundant diction of Southey; but there is a medley (7) of bright images and glowing (8) words, set carelessly and loosely (9) together, a diction, tinged successively with the careless richness of Shakspeare, the harshness and antique simplicity of the old romances, the homeliness (10) of vulgar ballads and anecdotes, and the sentimental glitter (11) of the most modern poetry, passing from the borders (12) of the ludicrous (13) to those of the sublime, alternately minute and energetic, sometimes artificial, and frequently negligent, but always full of spirit and vivacity, abounding in images, that are striking, at first sight, to minds of every contexture, and never expressing a sentiment which it can cost the most ordinary reader an exertion to comprehend.

Argument from authority is, in general, the weakest and the most tedious of all arguments; and learning, we are inclined to believe, has more frequently played the part of a bully (14) than of a fair auxiliary, and been oftener used to frighten (15) people than to convince them, to dazzle and overawe (16), rather

(1) Prova, pietra di paragone. (2) Scintillare, splendore. (3) Materia, stoffa. (4) Noiosa, seccante. (5) Born in 1771, died in 1832. (6) Scorrevole, fluida. (7) Miscuglio, guazzabuglio. (8) Roventi, focose. (9) Bislaccamente. (10) Rozzezza. (11) Luccicore. (12) Confine, orlo. (13) Ridicolo, ridevole. (14) Rodomonte, vigliacco. (15) Spaventare. (16) Incutere paura.

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than to guide and enlighten. A modern writer would not, if he could, reason as Barrow and Cudworth often reason; and every reader, even of Warburton, must have felt that his learning often encumbers rather than assists his progress, and, like shining armour, adds more to his terrors than to his strength. Scholars who are capable of reasoning, have ceased to make a parade of their scholarship (1); while those who have nothing else, must continue to set it forward, just as gentlemen now-a-days (2) keep their gold in their pockets, instead of wearing (3) it on their clothes, while the fashion of laced suits (4) still prevails among their domestics.

Alison's Sermons. 1814. — The style of these Sermons is something new, we think, in the literature of this country. It is more uniformly elevated, more profusely figured, and, above all, more curiously modulated, and balanced upon a more exact and delicate rhythm, than any English composition in mere prose with which we are acquainted. In these, as well as in some more substantial characteristics, it reminds us more of the beautiful moral harangues that occur in the *Telemaque* of Fenelon, or of the celebrated *Oraisons Funebres* of Bossuet, than of any thing of British growth and manufacture. Nor do we hesitate at all to set Mr. Alison fairly down by the side of the last named of those illustrious Prelates. He is less lofty, perhaps; but more tender and more varied, less splendid, but less theatrical, and, with fewer striking reflections on particular occurrences, has unquestionably more of the broad light of philosophy, and the milder glow (5) of religion. In polish and dignity we do not think him at all (6) inferior, though he has not the advantage of enhancing (7) the simple majesty of Christianity by appeals to listening monarchs, and apostrophes to departed princes. —

It is a fine thing to compose a learned commentary on the prophet Hosea, or a profound dissertation on the intermediate state of the soul; — but we would prefer doing what Mr. Alison has done in the volume before us: and can hardly help (8) envying (284) the talents by which he has clothed (9) so much wisdom in so much beauty, and made us find, in the same work, the highest gratifications of taste, and the noblest lessons of virtue. — In all physical inquiries; in almost all questions of particular and immediate policy; and in much of what relates to the practical wisdom and the happiness of private life, Franklin's views will be found to be admirable, and

(1) Erudizione. (2) Oggigiorno. (3) Portare. (4) Gallonati abiti. (5) Più mite ardore. (6) Per niente, (del tutto). (7) Dar risalto a. (8) Non possiamo a meno di. (9) Rivestito

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the reasoning by which they are supported most masterly (1) and convincing. But upon subjects of general politics, of abstract morality, and political economy, his notions appear to be more unsatisfactory and incomplete. — His life affords a striking example of the irresistible force with which talents and industry bear upwards (2) in society; as well as an impressive illustration of the substantial wisdom and good policy of invariable integrity and candour. We should think it a very useful reading for all young persons of unsteady principle, who have their fortunes to make or to mend in the world. — In one part of eloquence, and only in one, could Pitt be deemed (3) an orator of the highest genius. His sarcasm was at once keen (4) and splendid; it was brilliant, and it was concise. In the rest of his speaking he resembled the Italian prose writers. In this he came nearer Dante; and could dispose of an adversary by a sentence or a single phrase; or, without stepping aside, get (341) rid of him in a parenthesis and then go forward to his object, thus increasing the contemptuousness of the expression by its brevity and indifference, as if his victim had been too insignificant to give him any trouble. — How much soever (200) men may differ as to the soundness of Mr. Burke's doctrine, or the purity of his public conduct, there can be no hesitation in according to him a station among the most extraordinary men that have ever appeared; and we think there is now but little diversity of opinion as to (5) the kind of place which it is fit to assign him. He was a writer of the first class, and excelled in almost every kind of prose composition — No speaker has approached so nearly, in general resemblance and manner, to Demosthenes, as Mr. Fox. No politician, we believe, and few scholars, understood and admired the old master more perfectly. Many striking properties and qualities were the same in both. A certain sincerity and openheartedness (6) of manner, an apparently entire and thorough conviction of being in the right, an everlasting pursuit of, and entire devotion to the subject, to the seeming neglect and forgetfulness of every thing else, an abrupt tone of vehemence and indignation, a steadfast love of freedom, and corresponding hatred of oppression in all its forms, a natural and idiomatic style, vigour, argument, power; these were charateristics equally of the Greek and English orator. Even in the details; in their hurried and hasty transitions, in their use of parentheses to get rid of minor topics as they proceed, and in the general structure

(1) Maestrevole, da maestro. (2) Portano su. (3) Stimato. (4) Pungente, pentrante, caustico, frizzante. (5) Quanto a. (6) Franchezza, schiettezza.

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of sentences, it would not be difficult to point out frequent similarity...

It is delightful to turn to the opulent and enlightened states of Italy — to the vast and magnificent cities, the ports, the arsenals, the villas, the museums, the libraries, the marts (1) filled with every article of comfort or luxury, the manufactories swarming (2) with artisans, the Apennines covered with rich cultivation up to their very summits, the Po wafting (3) the harvests (4) of Lombardy to the granaries of Venice; and carrying back the silks of Bengal and the furs (5) of Siberia to the palaces of Milan. With peculiar pleasure, every cultivated mind must repose on the fair (6), the happy, the glorious Florence — on the halls which rung (7) with the mirth of Pulci, the cell where twinkled (8) the midnight lamp of Politian, the statues on which the young eye of Michael Angelo glared with the frenzy of a kindred inspiration, the gardens in which Lorenzo meditated some sparkling song for the May-day dance of the Etrurian virgins....

No writers have injured the Comedy of England so deeply as Congreve and Sheridan. Both were men of splendid wit and polished taste. Unhappily they made all their characters in their own likeness. Their works bear the same relation to the legitimate drama which a transparency bears to a painting (9): no delicate touches: no hues imperceptibly fading into each other: the whole is lighted up with an universal glare (10). Outlines and tints are forgotten in the common blaze which illuminates all. The flowers and fruits of the intellect abound; but it is the abundance of a jungle (11), not of a garden, unwholesome, bewildering (12), unprofitable from its very plenty (13), rank (14) from its very fragrance. Every fop, every boor (15), every valet, is a man of wit. The very butts (16) and dupes (17), Tattle, Urkwould, Puff, Acres, outshine the whole Hotel de Rambouillet.

History, it has been said, is philosophy teaching by examples. Unhappily, what the philosophy gains in soundness and depth, the examples generally lose in vividness.—The faults of Herodotus are the faults of a simple and imaginative mind. If an educated man were giving an account of the late change of administration, he would say; «Lord Goderich resigned; and the King, in consequence, sent for the Duke of Wellington». A porter (18) tells

(1) Emporj. (2) Formicolanti, traboccanti. (3) To waft, trasportare per l'aria o sull'acqua. (4) Raccolti. (5) Le sete e le pelliccie. (6) Vaga, bella. (7) Sale che echeggiavano. (8) Sfavillava, scintillava. (9) Dipinto, quadro. (10) Glare, bagliore; blaze, vampa, fiamma. (11) Macchia grande nell'Indostano. (12) Insalubre, imbarazzante. (13) Stessa abbondanza. (14) Troppo rigoglioso, troppo forte. (15) Gingillo, bifolco. (16) Stenterelli, zimbelli. (17) Gonzi, minchioni. (18) Facchino, portinajo.

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the story as if he had been hid (1) behind the curtains of the royal bed (2) at Windsor: So Lord Goderich says, « I cannot manage this business; I must go out » So the King says, says he, « Well, then, I must send for the Duke of Wellington, that's all (342) » This is in the very manner of the father of history. — In fiction, the principles are given to find the facts: in history, the facts are given to find the principles: and the writer who does not explain the phenomena as well as state them, performs only one half of his office. Facts are the mere dross (3) of history. It is from the abstract truth which interpenetrates them, and lies latent among them, like gold in the ore (4), that the mass derives its whole value: and the precious particles are generally combined with the baser in such a manner that the separation is a task of the utmost difficulty. — We have classical associations and great names of our own, which we can confidently oppose to the most splendid of ancient times. Senate has not to our ears a sound so venerable as Parliament. We respect the Great Charter more than the laws of Solon. The Capitol and the Forum impress us with less awe (5) than our own Westminster Hall and Westminster Abbey, the place where the great men of twenty generations have contended, the place were they sleep together! The list of warriors and statesmen by whom our constitution was founded and preserved, from De-Montfort down to Fox, may well stand a comparison with the Fasti of Rome. The dying thanksgiving of Sidney is as noble as the libation which Thrasea poured to Liberating Jove: and we think with far less pleasure of Cato tearing out his entrails (6), than of Russell saying, as he turned away from his wife, that the bitterness (7) of death was past. Even those parts of our history, over which, on some accounts, we would gladly throw a veil, may be proudly opposed to those on which the moralists of antiquity loved most to dwell. The enemy of English liberty was not murdered by men whom he had pardoned and loaded with benefits. He was not stabbed (8) in the back by those who smiled and cringed (9) before his face. He was vanquished on fields of stricken battle (10); he was arraigned (11), sentenced, and executed in the face of heaven and earth. Our liberty is neither Greek nor Roman; but essentially English. It has a character of its own, a character which has taken a tinge from the sentiments of the chivalrous ages, and which accords with the peculiarities of our manners and of our insular situation. It has a language, too, of its own, and a language singularly

(1) Nascosto. (2) Letto. (3) Scoria. (4) Oro, metallo, tal quale esce dalla miniera. (5) Venerazione. (6) Viscere. (7) Amarezza. (8) Pugnalato. (9) P. di to cringe, fare il cane, essere vilmente ossequioso. (10) Battaglie campali. (11) Accusato, processato.

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idiomatic, full of meaning to ourselves, scarcely intelligible to strangers. — In generalization, the writers of modern times have far surpassed those of antiquity. The historians of our own country are unequalled in depth and precision of reason; and even in the works of our mere compilers, we often meet with speculations beyond the reach (1) of Thucydides or Tacitus. — Fielding's (1707-1754) novels are thoroughly (2) English. What they are most remarkable for, is, neither sentiment, nor imagination, nor wit, nor humour, though there is a great deal of this last quality; but profound knowledge of human nature, at least of English nature, and masterly pictures of the characters of men as he saw them existing. This quality distinguishes all his works (*), and is shown almost equally in all of them. As a painter of real life, he was equal to Hogarth: as a mere observer of human nature, he was little inferior to Shakspeare, though without any of the genius and poetical qualities of his mind. His humour is less rich and laughable than Smollett's (**); his wit as often misses as hits (3); he has none of the fine pathos of Richardson or Sterne: but he has brought together a greater variety of characters in common life, marked with more distinct peculiarities and without an atom of caricature, than any other novel writer whatever (201).

What is it that gives the superiority to Fielding over Smollett? It is the superior insight (4) into the springs of human character, and the constant development of that character through every change of circumstance. Smollett's humour often arises from the situation of the persons, or the peculiarity of their external appearance, as, from Roderick Random's carrotty locks (5) which hung down over his shoulders like a pound of candles, or Strap's ignorance of London, and the blunders (6) that follow from it. There is a tone of vulgarity about all his productions. — It is not, in our opinion, a very difficult attempt to class Fielding or Smollett: the one as an observer of the characters of human life; the other as a describer of its various eccentricities. But it is by no means so easy to dispose of Richardson (***), who was neither an observer of the one, nor a describer of the other; but who seemed to spin (7) his materials entirely out of his own brain, as if there had been nothing existing in the world beyond the little shop in which he sat writing. There is an artificial reality about his works, which is nowhere to be met with. They have

(1) Oltre la portata. (2) Perfettamente. (3) Sbaglia che coglie (nel segno). (4) Chiaroveggenza. (5) Ric i di colore di carota. (6) Sbagli. (7) Filare, produrre.

(*) Tom Jones, Joseph Andrews, and Amelia. (**) Smollett (1721-1771), author of Roderick Random, Peregrine Pickle, Humphry Clinker, and Sir Launcelot Greaves. (***) Richardson (1689-1761), author of Pamela, Clarissa Harlowe, and Sir Charles Grandison.

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the romantic air of a pure fiction, with the literal minuteness of a common diary. The author had the strangest matter of fact imagination that ever existed, and wrote the oddest mixture of poetry and prose. — Dr. Johnson seems to have preferred this truth of reflection to the truth of nature, when he said that there was more knowledge of the human heart in a page of Richardson than in all Fielding. Fielding, however, saw more of the practical results, and understood the principles as well; but he had not the same power of speculating upon their possible results, and combining them in certain ideal forms of passion and imagination, which was Richardson's real excellence. — We should suppose that never sympathy more deep or sincere was excited than by the heroine of Richardson's romance (*), except by the calamities of real life. The links (1) in this wonderful chain of interest are not more finely wrought (2), than their whole weight is overwhelming (3) and irresistible. Who can forget the exquisite gradations of her long dying scene, or the closing of the coffin-lid (4), when Miss Howe comes to take her last leave of her friend; or the heartbreaking reflection that Clarissa makes on what was to have been (286) her wedding-day? Well does a modern writer exclaim —

> « Books are a real world, both pure (**) and good,
> Round which, with tendrils (5) strong as flesh and blood,
> Our pastime and our happiness may grow! »

It remains to speak of Sterne (***); — and we shall do it in few words. There is more of *mannerism* and affectation in him, and a more immediate reference to preceding authors; but his excellences, where he is excellent, are of the first order. His characters are intellectual and inventive, like Richardson's, but totally opposite in the execution. The one are made out (6) by continuity and patient repetition of touches; the others, by rapid and masterly strokes, and graceful opposition. His style is equally different from Richardson's: — it is at times the most rapid, the most happy, the most idiomatic of any of our novel writers'. It is the pure essence of English conversational style. His works consist only of *morceaux*, — of brilliant passages. His wit is poignant (7) though artificial; — and his characters (though the groundwork (8) has been laid before) have yet invaluable original differences; and the spirit of the execution, the master-strokes constantly thrown into them, are not to be surpassed. It is suf-

(1) Anelli. (2) Lavorati. (3) Peso è opprimente (*fr.* accablant). (4) Coperchio della cassa da morto. (5) Viticci. (6) Eseguiti, prodotti. (7) Pungente, frizzante. (8) Fondamento.

(*) Clarissa Harlowe. (**) Richardson's Novels are as moral as they are entertaining. (***) Author of Tristram Shandy, a Sentimental Journey through France and Italy, and a Collection of Sermons in 3 vols.

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ficient to name them — Yorick, Dr. Slop, Mr. Shandy, my Uncle Toby, Trim, Susanna; and the Widow Wadman; and in these he has contrived to oppose, with equal felicity and originality, two characters, — one of pure intellect, and the other of pure good-nature, in my Father and my Uncle Toby. There appears to have been in Sterne a vein of dry (1), sarcastic humour, and of extreme tenderness of feeling; the latter sometimes carried to affectation, as in the tale of Maria; and the apostrophe to the recording angel; but at other times pure, and without blemish. The story of Le Fevre is perhaps the finest in the English language. My Father's restlessness, both of body and mind, is inimitable. It is the model from which all those despicable performances against modern philosophy ought to have been copied, if their authors had known any thing of the subject they were writing about. My Uncle Toby is one of the finest compliments ever paid to human nature. He is the most unoffending of God's creatures; or, as the French express it, *un petit bon homme!* Of his bowling-green (2), his sieges, and his amours, who would say or think any thing amiss (3).

Henry Mackenzie (1745-1831) author of *the Man of Feeling, the Man of the World,* and *Julia de Roubigné*, is distinguished by refined sensibility and by exquisite taste. With more delicacy (*) he possesses much of Sterne's peculiar pathos. — *The Vicar of Wakefield,* by Oliver Goldsmith, is perhaps the very happiest, as it is certainly one of the least exceptionable, of the novels of the last century. It narrates, in the first person, the history of an amiable and simple-minded (149) clergyman, during a series of domestic misfortunes, that severely try, but never subdue, his moral courage, and over which he is finally triumphant. With some defects in point of probability, it is a singularly beautiful and interesting picture of the middle class of English rural society; combining great knowledge of human nature and of the world, with the mildness of one who is too sensible of his own weaknesses to treat those of his neighbours with undue severity.

Translators are the same faithless and stolid race that they have ever been: the particle of gold they bring us over (341) is hidden, from all but the most patient eye, among ship-loads of yellow sand (4) and sulphur. — As a poet, a critic, philosopher, or controversialist, the style of Lessing, will be found precisely such as we of England are accustomed to admire most: brief, nervous, vivid; yet quiet, without glitter (5) or antithesis; idio-

(1) Secco. (2) Prato dove si giuoca alle bocce. (3) Male. (4) Gialla sabbia. (5) Luccicore.

(*) The novels of Sterne and of Smollett are lamentably defective in this respect; so much so as to exclude them from most private families, and from all educational establishments.

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matic, pure without purism; transparent, yet full of character and reflex hues (1) of meaning. « Every sentence, » says Horn, and justly, « is like a phalanx; » not a word wrong placed, not a word that could be spared; and it forms itself so calmly and lightly, and stands in its completeness, so gay, yet so impregnable! — However it may be with individual nations, whatever melancholic speculators may assert, it seems a well-ascertained fact, that, in all times, reckoning even from those of the Heraclides and Pelasgi, the happiness and greatness of mankind at large has been continually progressive. Doubtless this age also is advancing. Its very unrest, its ceaseless activity, its discontent, contains matter of promise. Knowledge, education, are opening the eyes of the humblest — are increasing the number of thinking minds without limit. This is as it should be; for, not in turning back, not in resting, but only in resolutely struggling forward (2), does our life consist. — Mr. Southey does not even pretend to maintain that the people in the sixteenth century were better lodged or clothed (3) than at present. He seems to admit that in these respects there has been some little improvement. It is indeed a matter about which scarcely any doubt can exist in the most perverse mind, that the improvements of machinery have lowered (4) the price of manufactured articles, and have brought within the reach of the poorest some conveniences which Sir Thomas More or his master could not have obtained at any price.— The term of human life is now decidedly longer in England than in any former age, respecting which we possess any information on which we can rely (5). All the rants (6) in the world about picturesque cottages and temples of Mammon will not shake (7) this argument. No test of the state of society can be named so decisive as that which is furnished by bills of mortality. That the lives of the people of this country have been gradually lengthening during the course of several generations, is as certain as any fact in statistics, and that the lives of men should become longer and longer, while their physical condition, during life, is becoming worse and worse, is utterly incredible. — We have already adverted to Mr. Southey's amusing doctrine about national wealth. A state, says he, cannot be too rich; but a people may be too rich. His reason for thinking this is extremely curious:

« A people may be too rich, because it is the tendency of the commercial, and more especially of the manufacturing system, to collect wealth rather than to diffuse it. Where wealth is necessarily employed in any of the speculations of trade, its

(1) Tinti, colori. (2) Ficcarsi avanti. (3) Vestiti. (4) Abbassato. (5) Fidarci. (6) Frasi ampolloso, gergo. (7) Smuovere.

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increase is in proportion to its amount. Great capitalists become like pikes in a fish-pond (1), who devour the weaker fish; and it is but too certain, the poverty of one part of the people seems to increase in the same ratio as the riches of another. There are examples of this in history. In Portugal, when the high tide (2) of wealth flowed in from the conquests in Africa and the East, the effect of that great influx was not more visible in the augmented splendour of the court, and the luxury of the higher ranks, than in the distress (3) of the people ».

Mr. Southey's instance (4) is not a very fortunate one. The wealth which did so little for the Portuguese was not the fruit, either of manufactures or of commerce carried on (341) by private individuals. It was the wealth, not of the people, but of the government and its creatures, of those who, as Mr. Southey thinks, can never be too rich. The fact is, that Mr. Southey's proposition is opposed to all history, and to the phenomena which surround us on every side. England is the richest country in Europe, the most commercial, and the most manufacturing. Russia and Poland are the poorest countries in Europe. They have scarcely any trade, and none but the rudest manufactures. Is wealth more diffused in Russia and Poland than in England? There are individuals in Russia and Poland whose incomes are probably equal to those of our richest countrymen. It may be doubted, whether there are not, in those countries, as many fortunes of eighty thousand a-year as here. But are there as many fortunes of five thousand a-year, or of one thousand a-year? There are parishes in England which contain more people of between five hundred and three thousand pounds a-year, than could be found in all the dominions of the Emperor Nicholas. The neat and commodious houses which have been built in London and its vicinity, for people of this class, within the last thirty years, would of themselves form a city larger than the capitals of some European kingdoms. And this is the state of society in which the great proprietors have devoured the smaller!

If we were to prophesy that, in 1930, a population of fifty millions, better fed, clad, and lodged than the English of our time, will cover these islands, that Sussex and Huntingdonshire will be wealthier than the wealthiest parts of the West Riding of Yorkshire now are, that cultivation rich as that of a flower garden, will be carried up to the very tops of (the mountains) Ben Nevis and Helwellyn, that machines, constructed on principles yet undiscovered, will be in every house, that there will be

(1) Lucci in un vivajo. (2) Marea, flusso, piena. (3) Miseria. strettezza. (4) Esempio.

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no highways (1) but railroads (2), no travelling but by steam, that our debt, vast as it seems to us, will appear to our great-grandchildren a trifling (3) encumbrance, which might easily be paid off in a year or two, many people would think us insane. We prophesy nothing; but this we say: if any person had told the Parliament which met in perplexity and terror after the crash (4) in 1720, that in 1830 the wealth of England would surpass all their wildest dreams, that the annual revenue would equal the principal of that debt which they considered as an intolerable burthen, that for one man of 10,000*l.*, then living, there would be five men of 50,000*l.*, that London would be twice as large and twice as populous, and that, nevertheless, the mortality would have diminished to one half what it then was, that the post-office would bring more into the exchequer than the excise and customs (5) had brought in together under Charles II, — that stage coaches would run from London to York in twenty-four hours, — that men would sail (6) without wind, and would be beginning to ride (7) without horses, — our ancestors would have given as much credit to the prediction as they gave to Guliver's Travels. Yet the prediction would have been true; and they would have perceived that it was not altogether absurd, if they had considered that the country was then raising (8) every year a sum which would have purchased the fee-simple (9) of the revenue (10) of the Plantagenets, ten times what supported the government of Elizabeth, three times what, in the time of Oliver Cromwell, had been thought intolerably oppressive. To almost all men the state of things under which they have been used to live seems to be the necessary state of things.—

This word *wit* has, indeed, in the course of two centuries, passed through more significations than most others in our language. Without going farther back than the reign of James I., *wit* is used by Sir I. Davies as the most general name for the intellectual faculties, of which reason, judgment, wisdom, etc. are subdivisions. In the time of Cowley and Hobbes, it came to denote a superior degree of understanding, and more particularly a quick and brilliant reason. In the famous description of facetiousness by Barrow, the greatest proof of mastery (11) over language ever given by an English writer, *wit* seems to have retained the acceptation of intellectual superiority. In Dryden's character of Lord Shaftesbury, it has the same signification; and is very nearly synonimous with the modern words *talent* or *ability*. But in the course of forty years, from the publication of Hobbes

(1) Strade, stradoni. (2) Strade ferrate. (3) Lieve, (triviale). (4) Scroscio, rovina. (5) Dazi d'entrata e dazi di consumo. (6) Veleggiare, vogare. (7) Cavalcare. (8) Levava, pagava. (9) Feudo assoluto, fondo, capitale. (10) Rendita. (11) Padronanza.

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to that of Locke, it had come to denote that particular talent which consists in lively and ingenious combinations of thought.

«Among the divines who appeared at this era, it is impossible to pass over in silence the name of Barrow, whose theological works (adorned throughout by classical erudition, and by a vigorous though unpolished eloquence), exhibit in every page marks of the same inventive genius which, in mathematics, has secured to him a rank second alone to that of Newton. As a writer, he is equally distinguished by the redundancy of his matter, and by the pregnant brevity of his expression; but what more peculiarly characterises his manner, is a certain air of powerful and of conscious facility in the execution of whatever he undertakes (1).

The «Treatise on the Law of War and Peace,» the «Essay on the Human Understanding,» the «Spirit of Laws,» and the «Inquiry into the Causes of the Wealth of Nations,» are the works which have most directly influenced the general opinion of Europe during the two last centuries.

All who, from whatever motive, either of narrow (5) faction or political jealousy, regard America with unfriendly eyes, are strangely forgetful (3) of the honour which redounds to their country from that monument of the genius and courage of Englishmen. — The glory of England is the establishment of her institutions in a great empire. To her belong the great moral discoveries of *Habeas Corpus* and Trial by Jury (4), of a Popular Representation and a Free Press (5). These institutions she sent forth with her colonies into the Wilderness. By these institutions they have grown into a mighty nation. The more they multiply and spread, the more splendid will the name of that nation become, which has bestowed (6) these blessings on the world. The laws of England are still, in substance, the code of America. Our writers, our statutes, the most modern decisions of our judges, are quoted (7) in every court of justice from the St. Lawrence to the Mississipi. English law is the foundation on which the legislation of America is founded. The authority of our jurisprudence may survive the power of our government for as many ages as the laws of Rome commanded the reverence of Europe, after the subversion of her empire.

Is it unreasonable, then, to hope that these ties of birth, of liberty, of laws, of language, and of literature, may in time prevail over vulgar, ignoble, and ruinous prejudices? Their ancestors were as much the countrymen (8) of Bacon and Newton, of Hampden and Sidney, as ours. They are entitled to their full share of that inheritance of glory which has descended from our common fore-

(1) Intraprende. (2) Stretta, gretta. (3) Dimenticheveli, immemori. (4) Giurati, giurì. (5) Libera stampa. (6) Regalata. (7) Citati, allegati. (8) Compatriotti, compaesani.

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fathers. — Mr. Jouffroy, by his recent translation of the works of Dr. Reid, and by the excellent preface to his version of Mr. Dugald Stewart's *Outlines of Moral Philosophy*, has powerfully cooperated to the establishment, in France, of a philosophy equally opposed to the exclusive Sensualism of Condillac, and to the exclusive Rationalism of the new German school.

We should deem it of the utmost importance, that the student's attention was directed to the true principles of legislation,—what effect laws can produce upon opinions, and opinions upon laws,—what subjects are fit for legislative interference, and when men may be left to the management of their own interests; — the mischief occasioned by bad laws, and the perplexity which arises from numerous laws, the causes of national wealth, — the relations of foreign trade, the encouragement of manufactures and agriculture,—the fictitious wealth occasioned by paper credit, the laws of population, the management of poverty and mendicity, the use and abuse of monopoly, the theory of taxation, the consequences of the public debt. — It is of great importance to a country, that there should be (241) as many understandings as possible actively employed within it. Mankind are (147) much happier for the discovery of barometers, thermometers, steam-engines, and all the innumerable inventions in the arts and sciences. We are every day and every hour reaping the benefit of such talent and ingenuity. The same observation is true of such works as those of Dryden, Pope, Milton, and Shakspeare. Mankind are much happier that such individuals have lived and written; they add every day to the stock (1) of public enjoyment and perpetually gladden (2) and embellish life. — It was justly said by the Emperor Charles the Fifth, that to learn a new language was to acquire a new soul. He who is acquainted only with the writers of his native tongue is in perpetual danger of confounding what is accidental with what is essential, and of supposing that tastes and habits of thought, which belong only to his own age and country, are inseparable from the nature of man.

A man who never heard it asserted that memory depends upon attention, yet attends with uncommon care to any thing that he wishes to remember; and accounts for (341) his forgetfulness, by acknowledging that he had paid no attention. A groom (3), who never heard of the association of ideas, feeds the young war-horse to the sound of a drum (4); and the unphilosophical artists that tame (5) elephants and train (6) dancing dogs proceed upon the same obvious and admitted principle. From the experience and consciousness of all men, in all ages, we learn that when two or more objects are

(1) Fondo, massa. (2) Rallegrano, deliziano. (3) Mozzo di stalla. (4) Tamburo. (5) Addimesticano. (6) Ammaestrano.

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frequently presented together, the mind passes spontaneously from one to the other, and invests both with something of the colouring which belongs to the most important. This is the law of association, developed by Mr. Stewart in his *Philosophy*. — The end and aim of all that philosophy is to make education rational and effective, and to train men to such sagacity and force of judgment, as to induce them to cast off the bondage (1) of prejudices, and to follow happiness and virtue with assured and steady steps (2)— Those who have had the good fortune to be so initiated by the writings of Mr. Stewart, will be delighted to add, that they are blended with so many lessons of gentle and of ennobling virtue, so many striking precepts and bright examples of liberality, high-mindedness (3), and pure taste, as to be calculated, in an eminent degree, to make men love goodness and aspire to elegance, and to improve at once the understanding, the imagination, and the heart. — Had Bacon lived till now, he must have viewed with complacency those inventions which demonstrate to the most ignorant that « Knowledge is Power ». In the pursuit of knowledge, he always proposed to himself a practical end, and an end (even in the modern acceptation of the word) of unquestionable utility. He taught, as he tells us the means, not of the « amplification of the power of one man over his country, nor of the amplification of the power of that country over other nations; but the amplification of the power and kingdom of mankind over the world ». « A restitution of man to the sovereignty of nature ». (*Of the Interpretation of Nature.*) The enlarging the bounds (4) of human empire to the effecting all things possible ». (*New Atlantis*). From the enlargement of reason, he did not separate the growth of virtue; for he thought that « truth and goodness were one (119), differing but as the seal and the print (5), for truth prints goodness ».

End of the Extracts from the Edinburgh Review.

CRITICAL REMARKS on such of the STANDARD BRITISH AUTHORS as have not been alluded to in the foregoing extracts; by *J. Millhouse.*

Chaucer. — Contemporary with Petrarch, and not long after the time of Dante, arose Geoffry Chaucer (1328-1400), the father of English Poetry. He flourished at the courts of Edward III, and Richard II, and not only possessed an original genius of the first order, but had improved himself by foreign travel and by all the learning of his time. His principal work is *The Canterbury*

(1) Servaggio, schiavitù. (2) Passi fermi. (3) Dirittura, elevatezza di spirito. (4) Limite, confine. (5) Il sigillo e l' impressione; to print, stampare, imprimere.

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Tales (1), a series of sportive (2) and pathetic narratives, supposed to have been related by a miscellaneous company in the course of a pilgrimage to the city of Canterbury. These sketches (3) are allowed (4) by all critics to display (5) extraordinary talent. Few poets present you with more vivid pictures than Chaucer, and none stamps his heroes with stronger individuality. You know them each and all as if you had supped with them.

The changes which the English language has undergone within the last five centuries, having rendered the Canterbury Tales (like the Divina Commedia) hard to be understood by the common people, it was found necessary to modernize them. This has been recently effected; and in such a manner as bids fair (6) to renew their former popularity. — Vide Clarke's *Riches of Chaucer*, 2 vols., London, 1835.

Contemporary with Chaucer was *John Gower*, who wrote moral poetry of considerable merit. The same age produced the first two writers of English prose, Sir John Mandeville, a celebrated traveller, and John Wicliffe, the first Protestant Reformer. *The Faery Queen* by Edmund Spenser (1553-1598), one of the greatest, is also one of the most important, compositions in English Poetry. Its object is, under the form of allegorical figures, to describe and recommend the different virtues: and this it does with a profusion of imagery, and a gorgeousness (7) of colouring not to be found in any other English author.

Quarles's *Emblems* (1592-1644), and his *Enchiridion* contain original imagery, striking sentiment, fertility of invention, riches of expression, and happy combinations. — Richard Hooker (1554-1600) is the author of a work of great learning and eloquence, entitled *The Laws of Ecclesiastical Polity*. — Sir Philip Sidney (1554-1586), the most popular and accomplished man of his times, wrote an allegorical prose Romance, called the *Arcadia*, which formed the favourite light reading of the ladies of the court of queen Elizabeth, but which is now considered dull (8) and antiquated. — Next to Sir Philip, the greatest favourite of the day was Sir Walter Raleigh, born in 1552 and beheaded (9) in 1618, who was alike (10) distinguished as a soldier, a courtier, a poet, an historian and an intrepid planter of Colonies in distant and barbarous countries. The *Anatomy of Melancholy* by Burton (1576-1640), a valuable repertory of amusement and instruction, has gone through many editions, and is still a favourite with many. The works of Edmund Cowley (1618-1667), the chief of the metaphysical poets, con-

(1) Novelli. (2) Giocose. (3) Schizzi, sbozzi. (4) Confessati, riconosciuti. (5) Spiegare, mostrare, sfoggiare. (6) Promette. (7) Magnificenza, splendore. (8) Uggiosa, insulsa. (9) Decapitato. (10) Del pari.

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sist of *Anacreontics, Elegiac Epistles,* the *Davideis* an epic poem, and a long poem descriptive of Plants. Though the Poetry of Cowley displays surprising shrewdness (1), ingenuity and learning, yet, from its deficiency in natural sentiment, and from the quaint (2) affectedness of the style, it is now read with little pleasure. The earlier Poetry of Waller (1605-1687), like that of his predecessor, is all over sprinkled (3) with the « concetti » and other far-fetched (4) ideas and expressions, then so much the fashion both in England and Italy. His amatory and complimentary poetry, written at a later period, is much more natural and beautiful. Some of his verses are remarkable for their tone of stateliness (5) and sustained harmony. Though inferior to Waller, Marvell (1620-1678) still attracts attention. Here and there in his poetry, which in general is very inferior, you meet with passages of exquisite beauty. Like his friend, Milton, Marvell was a decided liberal. When he was Member of Parliament for Hull, he had no other resources than a small annual allowance which he received for that duty. At this time a courtier called on (6) him and offered him a purse containing a thousand guineas, to buy him over to the government party. He calmly refused the bribe (7), pointing to a blade-bone (8) of mutton, which was to serve for his dinner the next day, as a proof that he was above necessity, and consequently beyond the reach of corruption. — Of Otway, Shakspeare, Bacon, Selden, Taylor and the other writers of this age, I have already spoken.

Milton. — Besides his poetical works, the principal of which are the *Paradise Lost, Paradise Regained* (*), *Samson Agonistes,* and *Comus,* Milton (1608-1674), wrote several essays on religious and political subjects. His political pamphlets, which, from their possessing a merely temporary interest, are now seldom read, are said to display as much beauty and vigour of style in prose, as his Paradise Lost does in poetry. — Sir W. Temple (1628-1698), a miscellaneous writer, is still much read. Dr. Thomas Burnet's (1680-1715) *Sacred History of the Earth,* and also his theological productions are almost forgotten. — Hudibras by Samuel Butler (1612-1680), is by far the wittiest poem in the English language; and one of the most correct pictures of human life and human passions ever drawn.

John Locke (1632-1704) published in 1690 his celebrated *Essay on the Human Understanding;* a work which produced a complete revolution in the systems of mental science. Though Locke

(1) Argutezza, acume, sagacità. (2) Strano, antiquato. (3) Sparso, picchiettato. (4) Ricercate. (5) Elevatezza, nobiltà, maestà. (6) Visitò. (7) Danaro (dato per corrompere). (8) Omoplatta.

(*) If the Paradise Regained is inferior to the Paradise Lost, it is so from the less poetical nature of the subject, rather than from any want of poetical power in the mode of treating it. — For Milton's character as a poet, see *ante.*

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proves that the greater part of our ideas are received by observation, yet he no where asserts (as he has been accused) that there is nothing in the understanding that has not been in the sense. On the contrary he distinctly states, that «many of our ideas are derived from reflection (*)». — Locke published also two *Treatises on Government*, in which he ably vindicated the principles of the Revolution; *Considerations on Money*, in which he anticipated some of the leading doctrines of the political economists; *the Reasonableness of Christianity*, an able defence of revealed religion; a *Letter on Toleration;* and *Thoughts concerning Education*, the best work that has yet appeared on the subject. «No body (he says) is made any thing of by hearing of rules, or laying them up in his memory: practice (**) must settle (1) the habit of doing without reflecting on the rule; and you may as well hope to make a good painter or musician extempore by a lecture and instruction in the arts of music and painting, as a coherent thinker, or strict reasoner, by a set of rules, shewing him wherein right reasoning consists». — Voltaire says of Locke, that he was the Hercules who had fixed the bounds (2) of the human understanding.

Between 1630 and 1716 flourished, in the church of England, the five celebrated divines, *Barrow, Tillotson, Stillingfleet, Sherlock* and *South*, whose sermons and other theological works are yet considered of the first order. None of them however are so much read at present as those of the eloquent Nonconformist Preacher, *Richard Baxter* (1615-1691), whose devotional writings, especially *The Saint's Everlasting Rest*, and *The Call to the Unconverted*, are in the hands of most serious people. Another great favourite with these is the *Pilgrim's Progress*, by John Bunyan (1628-1688), one of the most remarkable books in the english language, and the longest and best allegory in any language. Its object is, to give an allegorical account of the life of a Christian, his difficulties temptations and ultimate triumph; and this is done with such skill and poetical effect, that the book, though upon the most serious of subjects, possesses all the fascination of a first rate novel (3). Among Bunyan's other works, his *Holy War*, and *Grace Abounding to the Chief of Sinners*, are the most distinguished. Bunyan was originally a tinker (4); and wrote these works while lying in prison (twelve years) for having

(1) Fissare, stabilire. (2) Confine, limite. (3) Romanzo de' più eccellenti. (4) Calderajo ambulante.

(*) Tho French atheistical writers of the last century, it would seem, understood Locke much better than he understood himself. For, notwithstanding this distinct assertion, and though he is known to have firmly believed in the immortality of the soul, and to have even written a treatise to prove it, still they insist that he was a decided Atheist, boast of him as the patriarch, apostle and champion of their doctrines, and make use of his Essay as the ground-work of their whole system of materialism. (**) Vedasi la prefazione de' miei *Temi Scenoggiati*, quinta edizione.

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been found preaching without a licence. *The History of the Worthies* (1) *of England* by Thomas Fuller (1608-1661), contains some most valuable biographical information. The *Complete Angler* by Isaac Walton (1593-1683), is still a good deal read. The first noted political Pamphleteer, or Newspaper writer in England, was Sir Roger l'Estrange (1616-1704). The Honorable Robert Boyle, the *father of modern chemistry*, and founder of the Royal Society (1626-1691), wrote several philosophical works, and among these, a description of the *Air-Pump*, of which he was the inventor. Among Boyle's associates, the most eminent was Dr. Isaac Barrow, whose works in science would have rendered him famous though he had never been known as a divine (2). Sir Isaac Newton (1642-1727), who outshone (3) all that went before and all that have come after him, was only a young student at the time when Boyle and Barrow were in the zenith of their reputation.

It was the fortune of Newton to erect, upon the basis of Geometry, a new system of philosophy, by which the operations of Nature were for the first time properly explained; the motions of the vast orbs composing the solar system being shown by him to depend upon laws that are equally applicable to the smallest particles of matter viz, the principle of gravitation (attraction and repulsion). He published his discoveries in his *Principia*, his *Universal Arithmetic*, and his *Treatise on Light*. He wrote also *Observations on the Prophecies of Daniel and on the Apocalypse*.—A new and well-written life of Sir Isaac was published in 1843 by Sir David Brewster, L. L. D., F. R. S. (4) — Clarendon's (1608-1674) *History of the Civil War* (Rebellion) is one of the liveliest, most readable and best historical works in the Language. The events that occurred between the civil war and the Peace of Utrecht, in the reign of Queen Anne, are scarce less ably recorded by Gilbert (Bishop) Burnet (1643-1715) in his *History of my own Times*.—Matthew Prior (1664-1721) wrote some good poetry, in a style of neatness (5) hitherto unknown in England. His *Henry and Emma*, and some other minor pieces of his are still read and admired. Garth's *Dispensary* (1697) still holds its place in our popular literature, on account of its wit and neatness of expression. Blackmore's Heroic Poems (1650-1723), *Prince Arthur*, and *King Arthur* are nearly forgotten, from their inelegance and want of interest. Joseph Addison (1672-1719), so eminent as a prose writer, was less successful as a poet. His principal poems are congratulatory pieces on the triumphs of the British Army abroad (6), translations from the Roman Poets, and

(1) Uomini distinti. (2) Teologo. (3) Sorpassò, eclissò. (4) Doctor of Laws, Fellow of the Royal Society. (5) Lindezza, eleganza. (6) All'estero.

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devotional pieces. In these last his correct, pious, and amiable character are conspicuous; put they are not distinguished by many of the higher qualities of poetry. His tragedy of Cato, though somewhat cold, was at first the most successful, as it is still one of the most classic dramas, that ever appeared on the British stage. Addison's best writings are his numerous contributions to the periodical literary journals, *the Spectator, the Tatler*, and *the Guardian.*

The 38 years embraced by the reigns of William III, Anne and George I, produced a class of writers in prose and poetry, who, during the whole of the eighteenth century, were considered the best, or nearly the best, that the country had ever known. This opinion has not however been followed or confirmed in the present age. The praise due to good sense, and a correct and polished style, is allowed (1) to the prose-writers, and that due to felicity in painting artificial life, is awarded (2) to the poets; but modern critics seem to have agreed to regard these qualities as only of secondary importance, and to hold in greater estimation the writings of the times anterior to the Restoration (*) and those of our own day, as being more boldly original both in style and thought, more imaginative, more glowing (3) more sentimental. The Edinburgh Review states it to be their chief praise that « they corrected the indecency, and polished the pleasantry and sarcasm of the vicious school which had been introduced from France at the Restoration ». Though this is generally true, yet it must be observed that the age in question produced several writers, who, each in his own line (4) may be called extraordinary. Satire, couched (5) in forcible and copious language, was certainly carried to its highest pitch (6) of excellence by *Swift*. The poetry of elegant and artificial life was exhibited, in a perfection never since attained, by *Pope*. The art of describing the manners, and discussing the morals of the passing age, was practised for the first

(1) Concediuto. (2) Accordata. (3) Focosi. (4) Genere, sfera. (5) Espressa, rivestita. (6) Grado, segno, colmo.

(*) The Edinburgh Reviewers consider this era as «by far the mightiest in the history of English literature, or indeed of human intellect and capacity. «There never was any thing,» say they, «like the sixty or seventy years that elapsed from the middle of Elizabeth's reign to the period of the Restoration. In point of real force and originality of genius, neither the age of Pericles, nor the age of Augustus, nor the times of Leo X, nor of Louis XIV, can come at all into comparison: for in that period, we shall find the names of almost all the very great men that this nation has ever produced; the names of Shakspeare, and Bacon, and Spenser, and Sydney, and Hooker, and Taylor, and Barrow, and Raleigh, and Napier, and Hobbes, and many others; men, all of them, not merely of great talents and accomplishments, but of vast compass and reach of understanding, and of minds truly creative and original, not perfecting art by the delicacy of their taste, or digesting knowledge by the justness of their reasonings, but making vast and substantial additions to the materials upon which taste and reason must hereafter be employed, and enlarging to an incredible and unparalleled extent both the stores and the resources of the human faculties». Edinburgh Review, XVIII, 275.

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time, and with unrivalled felicity, by *Addison*. And, with all the licentiousness of *Congreve* and *Farquhar*, it may fairly be said that English Comedy was in their hands what it had never been before, and has scarcely in any instance been since.

The reign of William, though it includes the declining years of Dryden, was a short and dull period of transition between the style of that great Poet and the style of Pope (1688-1744) who followed him. At the age of sixteen Pope published his *Pastorals*, afterwards his *Essay* on *Criticism*, *Elegy on the Death of an Unfortunate Young Lady*, and *Rape* (1) *of the Lock* (2), an humorous poem founded on a trifling incident in high life. These and some other pieces established his fame as the greatest poet of his age. — Pope's *Homer* is not considered a faithful version of the original: that of Cowper approaches much nearer to the simple majesty and unaffected grandeur of the heathen poet. Yet such is the fascination of Pope's brilliant diction, and elaborate elegance of description, that his translation, except among the learned, finds many more readers than the more faithful, but less splendid one of his rival. *The Epistle from Eloisa to Abelard* and the above *Elegy* are the only poems of Pope which exhibit much passion or deep feeling. His other works are; *The Dunciad*, a satirical poem, and a number of *Satires*, *Epistles* and *Moral Essays* in verse. His letters, though elegant and sprightly (3), are too evidently written for parade, to be adopted as models of epistolary correspondence.

The *Fables* of John Gay (1688-1732), in liveliness and point (4) have never been matched (5): his *Beggar's Opera*, which is still popular, was acted at first sixty three nights successively. — Parnell's *Hermit* is still much admired. Allan Ramsay's (1686-1758) *Gentle Shepherd* is considered the best pastoral drama extant. Lillo's *George Barnwell*, and Rowe's *Tamerlane*, *Fair* (6) *penitent*, and *Jane Shore*, are still considered as acting plays. Of the two best comic dramatists of this age, *Congreve* and *Farquhar* I have already spoken. Their best plays are: Congreve; *The Double Dealer*, *Love for Love*, *The Way of the World*, and the tragedy of *The Mourning Bride:* Farquhar; The *Beaux' Stratagem*, *The Recruiting Officer*, and *The Inconstant Couple*. Most of the Personages of Farquhar's plays being profligates, they are now seldom read, and, except with considerable corrections, almost never acted. *The Provoked Husband* by Vanburgh, *The Careless Husband*, by Colly Cibber, and *a Bold Stroke for a Wife*, the *Busy Body*, and *The Wonder* a *Woman Keeps a Secret*, by Mrs. Centlivre, are good comedies and often represented.

Though newspapers had been established, in England, and con-

(1) Ratto. (2) Riccio. (3) Giocose, briose. (4) Brio ed acume. (5) Uguagliate. (6) Bella.

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tinued to be published with increasing circulation ever since the time of the Civil War, yet till the latter part of the Reign of Queen Anne the idea of establishing a regular moral, literary and political periodical had never struck any one, either in England or elsewhere (1). The credit of projecting and commencing this so important branch of literature is due to Sir Richard Steele (1660-1729), a native of Ireland, then a conspicuous Whig (2) member of the House of Commons. His *Tatler* (3) was begun on the 12th. April 1709, and appeared regularly three times a week till the 2d, January 1711. His object, he states (4) was « To expose the false arts of life, to pull off the disguises of cunning (5), vanity and affectation, and to recommend a general simplicity in our dress, our discourse and our behaviour ». This witty and highly entertaining journal was relinquished in 1711 for the more celebrated one, *the Spectator*, which Steele published in conjunction with his friend Adddison. Steele wrote most of the lighter and more humorous articles, and Addison the more philosophical and sentimental. The *Spectator*, which extends to 635 numbers or 8 vols., is not only greatly superior to the *Tatler*, but also to all the works of the same kind that have since been produced; and as a miscellany of polite literature it has no equal. This work has gone through innumerable editions, and after a century and a quarter is still read with avidity. The *Rambler*, which ranks in merit between the *Spectator* and the *Tatler*, was published by Steele, assisted by Tickill, Budgell and some others who had likewise contributed articles to the former publications. In point of style Addison was the first prose writer of his age. Next to him came Jonathan Swift (1667 1745), who, though inferior in harmony and elegance, was yet much superior in strength and precision. Admired and redoubted as the best satirist of his own age, Swift is little known to ours, except as the Author of that singular work, the *Tale of a Tub* (6), and that still more singular and extraordinary one, *Gulliver's Travels*. The former he is said to have written as a burlesque of the disputes then existing between the Church of England and the Church of Scotland, and the latter as a satire on mankind in general, and on most of the institutions of civilized society. No book in our language is so great a favourite with youth (and with all who take delight in contemplating the imperfections of humanity) as *Gulliver's Travels*, except perhaps Defoe's *Robinson Crusoe* (1663-1731), the delight of the youth not only of England but of all the civilized world. — Like the Duke of Marlborough, Swift fell into a state of idiotcy, and died in an hospital for lunatics which he himself had founded.

(1) Altrove. (2) Liberale. (3) Ciarliera, chiacchierone. (4) Dice. (5) Strappar via la maschera dell'astuzia. (6) Novella da dire a vegghia.

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Arbuthnot, the intimate friend of Swift, Pope and Gay, is little known at present, except as the author, or one of the authors, of *The Memoirs of Martinus Scriblerus*, a satire on human learning, and *The History of John Bull*. Lady Mary Wortley Montague (1690-1762), the lady of the British Ambassador at Constantinople, in 1717, wrote from that capital to her Friends in England a series of lively letters descriptive of the country, which were long considered as models of epistolary composition, but whose style is now considered as somewhat familiar and antiquated. — Bishop Berkeley (1684-1753) was the first to render popular the now universally received theory of vision, that the connection between sight and touch (1) is the effect of habit, so that a person born blind (2) and suddenly made to see, would at first be utterly (3) unable to foretell how the objects of sight would affect the sense of touch, whether the objects were near or distant, and whether they could he touched at all; that light is not a simple substance (as Newton had previously discovered), but is composed of the seven primary or prismatic colours; that no object has colour in itself but appears to us to be green, yellow (4) orange, red etc. according to the rays of light which, from the nature of its substance, it absorbs or throws off, retains or rejects (*). Having thus succeeded in demonstrating that our eyes deceive us as it respects colours, the learned Doctor attempted to prove, in his *Principles of human Knowledge*, that all our other organs and senses deceive us equally; that when we touch, taste, smell (5) or hear any thing, we only imagine that we touch, taste, smell, or hear it; or rather that these impressions are made on our minds by the immediate act of the Deity. In a word he tried to prove that the visible and material world has no real existence. After having thus (as he thought) demolished the edifice of materialism by carrying away its foundation, he wrote his *Minute Philosopher* to rear the Christian religion in its stead (6). — The writings of this singularly amiable and ingenious man are still held in esteem, though their influence on the opinions and actions of men, if they ever had any, has long since ceased to exist.

The Characteristics of the Earl of Shaftesbury (1671-1713), con-

(1) La vista e il tatto. (2) Nato cieco. (3) Affatto. (4) Verde, giallo. (5) Odoriamo, fiutiamo. (6) Vece.

(*) Colour is no more a substance than shape is. — Cloth of a certain texture or surface absorbs all the rays except the green which it reflects to the eye, and is therefore called green cloth. Cloth of a different surface absorbs all but the blue rays, which it reflects, and is therefore called blue cloth. White is occasioned by the body reflecting all the seven primary colours (those of the rainbow). Black is occasioned by their absorbtion, and may be called the absence of all colour. Hence (in summer), white is the coolest dress, and black the warmest. Spread a piece of black cloth on the snow, and a piece of white cloth beside it: the former will melt the snow and sink into it, the latter will remain on the surface.

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tain much acute remark and much fine sentiment, mixed up however with a good deal of what is odd and fantastic, more especially when he treats of religion, in which he was a sceptic. His style like his sense (though elegant and lofty (1)) is often too *recherché*, and bears too many marks of labour to be agreeable. A still less favourable view must be taken of the metaphysical writings of Henry St. John, Viscount Bolingbroke (1672-1751), a man of brilliant and versatile powers, but without principle, and disposed to write rather for effect than for truth. For the time in which Bollingbroke wrote, his style was singularly eloquent and highly polished. Dr. Samuel Clarke's theological works (1675-1729), though displaying great learning and genius, are not now much read, from their being in some respects defective in orthodoxy. *The Vindication of the Divine Authority and Inspiration of the Scripture* by William Lowth (1661-1732), and his other religious works have acquired him a permanent celebrity. Bishop Hoadly (1676-1761) was also an eminent writer in this department.

The 50 years between 1730 and 1780, produced more men of letters, as well as more men of science, than any other epoch of similar extent in the literary history of England. And yet, if we keep out of view the rise of that species of fiction called the *Novel* (2), the age was not by any means marked by such striking (3) features of originality or vigour as some of the preceding. It was rather remarkable for polishing former styles, and improving the external figure of knowledge, than for creating much that was new. — Its first poets were: Young, Thomson, Goldsmith, Beattie, Gray, Collins, and Akenside. It has been customary to place Young, the first poet of this age, lower in the scale of poetical excellence than Pope, the first of the preceding. In taste, correctness and classical elegance he is inferior; but in nothing else. In force, variety and imagination he is greatly his superior. His *Revenge* was the best tragedy of the age; his *Universal Passion* (*Satires*) made him three thousand pounds; and his principal work, his *Night Thoughts*, is now much more read than any of Pope's works, except his translation of the Iliad. Johnson, in his Lives of the poets, says «No poet of any age had a stronger imagination than Young;» and, « his *Universal Passion* is indeed a very great performance. It is said to be a series of epigrams; but if it be, it is what the Author intended: his endeavour (4) was at the production of striking distichs and pointed sentences, and his distichs have the weight of solid sentiment, and his points the sharpness (5) of resistless truth». « In his *Night Thoughts* he has exhibited a very wide display of original poetry variegated with deep reflections and striking al-

(1) Elevato. (2) Il romanzo. (3) Rimarcheveli, notabili. (4) Sforzo. (5) Acutezza, acume.

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lusions, a wilderness of thought, in which the fertility of fancy scatters flowers of every hue and of every odour. This is one of the few poems in which blank (1) verse could not be changed for rhyme but with disadvantage. The wild diffusion of the sentiments, and the digressive sallies (2) of imagination, would have been compressed and restrained by confinement to rhyme. The excellence of this work is not exactness, but copiousness; particular lines are not to be regarded; the power is in the whole; and in the whole there is a magnificence like that ascribed to Chinese plantation, the magnificence of vast extent and endless variety ». *Johnson.*

Of *The Seasons,* a poem by James Thomson (1700-1748), Johnson says « The poet leads us through the appearances of things, as they are successively varied by the vicissitudes of the year, and imparts to us so much of his own enthusiasm, that our thoughts expand with his imagery and kindle (3) with his sentiments... His diction is in the highest degree florid and luxuriant, such as may be said to be to his images and thoughts « both their lustre and their shade » — Thomson is also the author of some good tragedies, and of *The Castle of Indolence,* a poem which by some is preferred to any of his other works. Thomson's works contain « No line which, dying, he could wish to blot (4) ». — The chief Poems of Oliver Goldsmith (1728-1774) are *The Traveller* and *The Deserted Village;* the former is a descriptive poem of the highest merit, while the latter contains some of the happiest pictures of rural life and character in the English language. — These poems as well as all the Author's other poetical productions, are characterished by a delightful combination of freedom and simplicity, of elegance and Pathos. Goldsmith's charming novel *The Vicar of Wakefield,* and his other productions have already been noticed. Beattie's (1736-1803) celebrated poem, *The Minstrel,* is characterised by a peculiar meditative pathos. It is written in the difficult stanza of Spenser, and describes the progress of the feelings and imagination of a youthful rustic poet. Beattie's philosophical and controversial works attracted much attention fifty years ago, and are still esteemed. Gray (1716-1771) and Collins (1720-1756), wrote nothing but lyric poetry. Their best compositions are; — Grey « *An Elegy written in a country Church-yard:* and Collins; *An Ode on the Passions. The Pleasures of the Imagination* by Mark Akenside (1721-1770), though abounding in fine imagery is rather cold and tame, and is now little read. Falconer's *Shipwreck* (5) has been always, and justly, considered as a valuable part of the Stock of English Poetry. *The Grave* by Robert Blair (1700-1748) is one of the

(1) Sciolti. (2) Slanci. (3) Si accendono. (4) Cancellare. (5) Naufragio.

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most solemn and impressive pictures of mortal affairs ever drawn (1). Sommerville's *Chase* (2), Armstrong's *Art of Preserving Health*, and Churchill's *Satires* are almost forgotten. *Thomas Warton* (1728-1790), so much admired in his time for his powers of description, is now little read, his Father and Brother still less. Dr. Isaac Watts (1674-1748), besides several works in divinity and morals, wrote a large mass of *devotional lyric poetry*, which still continues as popular as ever. His *Improvement of the Mind*, by far his most popular prose work, is found in almost ever family. Johnson says; « Few books have been perused by me with greater pleasure than his (Watts') *Improvement of the Mind*. Whoever has the care of instructing others may be charged with deficience in his duty if this book is not recommended ». The best tragedies written during this period (between 1730 and 1780) are; *The Revenge*, by Young, *Sophonisba* and *Agamemnon* by Thomson, *Gustavus Vasa* by Brooke, *Barbarossa* by Brown, *The Grecian Daughter* by Murphy, *Caractacus* by Mason; *The Gamester* by Ed. Moore, *Douglas* by Home, and *The Mysterious Mother* by Horace Walpole. The chief Comedies and other comic productions are: *The Jealous Wife*, and *the Clandestine Marriage*, by G. Colman; *She Stoops* (3) *to Conquer*, and *The Goodnatured Man*, by Goldsmith; *The Suspicious Husband* (the least delicate of all) by Hoadly, and *The False Delicacy* and *School for Wives* by Kelly. — Bickerstaff's *Maid* (4) *of the Mill*, and his *Love in a Village*, written in imitation of the *Beggar's Opera*, already adverted to, are the best english operas we have.

Though the essays of Steele and Addison were immediately imitated by many writers, yet no work of the kind obtained a classical reputation until after the lapse of 40 years, when several excellent seria were produced. The first and best of these was the *Rambler* (5), published twice a week by Dr. Samuel Johnson, from March 1750 till March 1752. Though not without some light and sportive articles, this miscellany is much less varied and amusing than its predecessors of Queen Anne's reign. It is however more philosophical and profound; and both in tone and style much more dignified and elevated. Resembling the *Rambler* in tone and manner, but surpassing it in sprightliness and sentiment, arose in 1753 and continued till 1754 the *Adventurer*, by Dr. Hawkesworth, the translater of Fenelon and the friend of Johnson. The *World* (1753-1756) by Moore, Chesterfield, Walpole and Jenyns, a rather satirical paper, was

(1) Disegnata. (2) Caccia. (3) S'inchina, s'abbassa. (4) Ragazza, verginella. (5) Il girovago, il vagabondo.

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inferior to the Adventurer. The *Connoisseur*, by Colman and Thornton (1754-1756) resembles the *Tatler* in Gaiety and Smartness (1) — Johnson's *Idler* (1758) is a lighter and more playful (2) work than his *Rambler*. In 1779-80 Mr. Henry Mackenzie, the famous novelist, published in Edinburgh his *Mirror*, and in 1785-6 his *Lounger*, both talented imitations of the London periodicals. Knox's *Essays Moral and Literary*, were not published at first in any regular form. They have since been collected in 4 vols. and have gone through several editions. — The style of most of these Essayists, though smoother (3) and more correct, was much less vigorous, graphic and straightforward than that of the prose writers of the present age.

Our three principal historians, Hume, Robertson and Gibbon have been already mentioned: vide page 279. The *History of England* by Hume has been continued down to our time by Smollett and Hughes. By the former to 1763, and thence to 1830 by the latter. Though greatly inferior to Hume, these continuations are now bound up with him in one large folio volume; the punishment of Mezentius, the dead chained to the living.

Robertson's *History of America*, perhaps from the nature of the subject, is more entertaining than his *History of Scotland*. His *History of Charles the Fifth* is his best work. Gibbon would probably be read much more than either Hume or Robertson, were not his history (that of the *Decline and Fall of the Roman Empire*) so very voluminous, and did it not contain so many insidious attacks on all that is dear to humanity. — Goldsmith's larger *History of England* in 4 vols., is now little read: but his *abridgment* of this history, and his short *histories of Greece and Rome*, from their clearness and from the simple homeliness of their style, are still the standard works for schools.

Should the second part of *the History of England*, by Thomas Babington Macaulay (now in the press), be equal to the first, of which seven editions have been sold in two years, it will supersede all the other works of the kind in the language. It is considered by most Critics as by far the best history of England we possess, and as perhaps the best historical work that has appeared in Europe since the time of Tacitus and Livy. The style of the Author is pure, harmonious, elevated, nervous, straightforward, often eloquent always perspicuous; the arrangement of his materials is luminous, his mode of narrative rapid and distinct, and his descriptions highly graphical. Sprinkled with anecdotes of court and camp in all bygone ages, and variegated with pencillings of domestic life in all grades of society, this his-

(1) Svegliatezza, brio, frizzo. (2) Scherzevole, allegro. (3) Più levigato, più liscio.

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tory has much of the fascination of a first-rate novel. Few English authors are read with greater delight by those who are studying the language than Macaulay, and, notwithstanding the brilliancy of his style, none with greater facility. Price of the work, when complete; in London 100 francs, in Paris 16. Russel's *History of Modern Europe* continued by Coote from 1763 to 1825 (5 vols.), brief, comprehensive and entertaining, is the view of Modern European history most proper for the persusal of young persons.

The Analogy of Religion, Natural and Revealed, to the Constitution and Course of Nature, by Bishop Butler (1692-1752), is a Masterpiece of reasoning in behalf (1) of Christianity, and is almost universally recommended to youth (1 vol., 5s.). William Warburton, Bishop of Gloucester (1698-1779), besides other productions, is the author of *The Divine Legation of Moses*, one of the most learned and most extraordinary works in the language. He was a man of vigorous faculties, indefatigable research, and vast compass of learning; but was personally harsh (2), arrogant and overbearing(3); and his writings are all strongly tinctured with these qualities. — Robert Lowth (1710-1787) wrote *Lectures on the sacred Poetry of the Jews*, and *a Commentary on Isaiah*. He is likewise the Author of an admired work on *English Grammar*. John Wesley, the Founder of Methodism (1703-1791), wrote 8 volumes of *Sermons*, which in England have gone through 18 editions, and in America 23. His *Philosophy* in 3 vols. is still the standard work for schools. His brother, Charles Wesley, is the author of a volume of *Devotional Lyric Poetry*, which, in poetic fire is equal to that of Dr. Watts, and in harmony and elegance much superior. The *Olney Hymns*, published by John Newton, are also very popular, as likewise his prose work, *Omicron. Hervey's Meditations*, published between 1740 and 1750, are much read, notwithstanding the defect of a style too flowery and diffuse.

David Hartley in his celebrated *Observations on Man*, etc., attempted to explain all the phenomena of mind by the simple principle of the association of ideas, and to account for this principle by vibrations in the substance of the brain (*). David Hume, less celebrated as a philosopher than as an historian, tried in all his *Philosophical Works* to prove and set forth that

(1) Favore. (2) Duro, aspro. (3) Prepotente.

(*) «These materialists look upon man as a mere machine. Yes, they consider mind as a reflex of matter, thought as a secretion of the brain. Don't they say that the brain secretes thought, just in the same manner as the liver secretes bile? Precisely; and, acting on this idea, the Nuremburgers, who made the famous wooden chess-player, undertook to make a wood and leather man, who should reason as well as most country lawyers....». Vide *Temi Sceneggiati*, fifth edition, Part I, theme XXXV

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through the fallaciousness of the human faculties, and even of the senses, it is impossible to ascertain or believe any thing. While Hume, by these doubtful explanations of doubtful facts, left us in doubt whether he or we existed or not, the English and French materialists and immaterialists came in and proved to us beyond the shadow of a doubt that in point of fact neither we nor they have any existence. The former, with Hartley and D'Alembert at their head, proved that « Mind exists not; » the latter, headed(1) by Berkeley and Company, as incontrovertibly proved that matter is not, thus between them leaving us without either body or soul. Fortunately, however, while we thus remained deprived of both, though without any sensible detriment to either, Dr. Reid (1764) stepped in(2) with his *Inquiry*(3) *into the Human Mind on the Principles of Common Sense,* and at once restored to us both the one and the other. In this justly celebrated work, he proves that both the spiritual and material world do really exist. That through the medium of the senses we have, as we instinctively believe we have, an immediate knowledge of the material reality of outward things (*), and that through the faculties of the mind, turned in on itself and on the intellectual and spiritual world, we have, as we believe we have, a knowledge of spirit. This work was completed in 1784 by his *Essays on the Intellectual and Active Powers of Man.*

The system of Dr. Reid, which proceeded upon the assumption that there are certain innate powers in the mind, such as perception, memory, conception, abstraction, judgment, reason, taste, moral perception, and consciousness; and which expounded(4) these faculties without asserting that they formed the whole of our mental constitution; was first zealously adopted and afterwards eloquently delucidated by his pupil, Mr Dugald Stewart(1753-1828), professor of moral Philosophy in the University of Edinburgh. This most interesting and accomplished writer, who is the Author of *The Elements of the Philosophy of the Human Mind, Philosophical Essays,* and *Outlines of Moral Philosophy,* has done more, say the Edinburgh Reviewers, for the Philosophy of the human mind than all the philosophers that France has ever produced. It is certain

(1) Capitanati. (2) Entrò. (3) Ricerca. (4) Esponeva, spiegava.

(*) Of things as they exist, but not of things as it regards their primary cause. The chemical properties of bodies are merely appearances, which we may perfectly understand as *facts,* but which the most skilful examination can only enable us to resolve into other more general appearances; leaving us with respect to *causation,* in the same obscurity (*a*). Every science has its ultimate principles, and every ultimate principle brings us at once to God. This truth is the language of every thing within us and around us.

(*a*) Newton discovered the principle of gravitation, and by it explained the mechanism of the universe; but he did not explain, nor has any one since explained, the *cause* of gravitation.

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that his writings, coupled with those of his predecessor, Reid, have had more influence in sweeping (1) Materialism from England and perhaps from France itself, than those of any other writer or writers whatever. Moreover (2), his observations and reasonings upon the powers of *attention, conception, abstraction, association* (of ideas), *memory* and *imagination* are most invaluable, and entitle him (3) to the deep gratitude of every student who proposes to carve (4) his way to fame or fortune by his abilities... Stewart was of opinion that the Powers of the imagination, instead of diminishing while we advance in life, become stronger and stronger as the judgment improves, and as our knowledge becomes more extensive. — Cicero thinks that the decay (5) of memory in old age is only the consequence of inactivity. The Edinburgh Review says; « Mr. Stewart's Style is remarkable for clearness, elegance and comprehension. We think him on the whole the finest writer that Scotland has produced, and the first philosophical writer in the English language ».

Dr. Thomas Brown (1778-1820), assistant to Stewart in the Chair of moral philosophy, taught, in his *Philosophical Lectures,* published in 1812, that all our sentiments and thoughts are the mind itself, existing in certain conditions, and that consciousness is not a distinct faculty but a general term for all the states of the intellect. While Brown was thus endeavouring to analyze the mind into its primitive powers, the same task was undertaken by a class of enquirers, originating in Germany, and afterwards extended into France, Britain and America, who asserted that each of these powers resides in a distinct portion of the brain, the extent or volume of which, ordinarily indicates the comparative energy of the faculty. The most eminent of these new Philosophers, the Phrenologists, is Mr. G. Combe of Edinburgh, author of a system of Phrenology, an Essay on the constitution of man, and some other works. — Hutchinson's Philosophy, published in 1760, went to prove that all our ideas of morality are derived from a *moral sense* implanted in our natures, and which, independently of all consideration as to the advantage of any good action, leads us to perform such ourselves, and to approve of them in others. — Henry Home (1696-1782) wrote *Essays on the Principles of Morality and Natural Religion,* to shew there were not one but several general principles of human action. His *Art of Thinking,* and his *Elements of Criticism* are much superior to his *Essays,* and are still much read. The *Sketches of the History of Man* by Lord Kames, is a work of ingenuity and entertainment. Dr. Beattie, author of the Minstrel, wrote an *Essay on Truth* in 1774, as a reply to the

(1) Spazzar via. (2) In oltre. (3) Gli danno diritto. (4) Trinciare, aprire. (5) Decadimento.

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Philosophy of Hume. This Essay, which was much applauded, is based on the assumption of an instinctive Perception of Truth in the human mind (that truth is made for the mind as light for the eye). Dr. Priestly, one of the principal Founders of the Unitarians, replied to this Essay and to Reid, by *An Examination of the Doctrine of Common Sense*, and at the same time attempted to repopularize the doctrines of Hartley.—By the way, all these speculators and Philosophers, except Hartley, Priestley and Hutchinson, were Scotchmen.

Middleton (1683-1752), Jorton (1698-1770), Jebb (1736-1786), Newton (Bishop), Secker, Law, Horne, Hurd and Kennicot were good theological writers; but the works of none of these can be compared in laboriousness and utility to those of Dr. Nathaniel Lardner (1684-1768), and more especially his celebrated work in 18 vols, *The Credibility of the Gospel History*. Leland's *View of the principal Deistical Writers, with some Account of the Answers that have been written to them*, is a book of high reputation. The *Lectures on Rhethoric and Belles Lettres* by Dr. Hugh Blair (1718-1800) are known and esteemed throughout Europe. His *Sermons* are, in England, yet more popular than his Lectures. Till the time of Alison, Blair's sermons were considered as the most eloquent that we possessed. Those of Alison, published in 1812-16, surpassed them in copiousness of diction, vigour of style, manliness of feeling, and richness of poetic imagery. Both of them have latterly been eclipsed by Mr. Robert Hall, Dr. Hamilton, and Dr. Chalmers, who are by many considered as the most eloquent writers of sermons that England has produced.

The *Dictionary of the English Language* by Dr. Samuel Johnson (1709-1784), 2 quarto vols., though a work of great value for its admirable definitions; and for the aptness, copiousness, variety and beauty of its illustrations, is beginning to be considered defective in etymology, and too limited in the number of its words. As a poet Johnson is much less esteemed than as a prose-writer. His *London*, and the *Vanity* of *Human Wishes* are little read at present. His *Rambler* and his *Journey to the Western Islands*, find still a number of readers, as also his Rasselas. His *Lives of the Poets* is his best work. Notwithstanding its defects, in giving importance at times to writers hardly worthy (1) of being mentioned, of giving but stinted (2) praise to others now of the highest or of almost the highest celebrity (Young, for instance (3)), of not mentioning our earliest poets, Chaucer, Gower and Spenser; and not-

(1) Appena degni. (2) Stentato, scarso, tenue. (3) Per esempio.

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withstanding the defect, which it has in common with all his writings, of being written in a style too elevated and figurative, still it is, and will probably continue to be, a great favourite. The Lives of the Poets come down only to that of Lord Lyttleton in 1773. They are however continued till 1830 in Campbell's *Critical Notices of the British Poets,* his *Essays on English Poetry,* and his *Lectures on English Poetry,* first published in *The new Monthly Magazine.* Dr. Aikin's *Letters to a Young Lady on a Course of English Poetry,* will also be found an useful guide to the appreciation of the various merits of the British Poets. *Boswell's Life of Johnson,* one of the most popular works in the language, is the most complete and minute account of a human being ever written. *Blackstone's Commentaries on the Laws of England,* in 18 volumes (1765) explain the Laws and Constitution of England with an union of research, accuracy, and elegance worthy of the highest praise. The Honorable Horace Walpole (1718-1797), son of the celebrated minister, and afterwards Earl of Orford, wrote *the Castle of Otranto,* the first of that species of Fiction called the *Romance,* that appeared in our language. He is also the Author of *A Catalogue of Royal and Noble Authors, Anecdotes of Painting in England, a History of the last ten years of the Reign of George II,* and several seria of letters. The value of many of his writings as historic sketches, and the easy brilliancy of his style, will long keep them before the public eye, in spite of their many moral defects. The so called *Letters of Junius,* a series of attacks and invectives on the ministry of George III, first published under this name in a London Paper, in 1769, 1770 and 1771, and afterwards published in two small volumes, have run through a number of editions.

The secret of the authorship of these inimitable letters was kept for more than sixty years. They are now however known (or believed) to have been written by the two brothers, William and Andrew Maclean. They displayed such extraordinary powers of keen (1) yet delicate sarcasm, such dexterity in parrying (2) and retorting the attacks of all adversaries, and so profound a knowledge of the English Constitution, and of the hidden springs (3) of human action, as joined to the unequalled polish and brilliancy of the style have stamped them as a first rate standard work, notwithstanding the merely temporary interest of the subjects they treat of. The Earl of Chesterfield's *Letters to his Son on Men and Manners* (1694-1773) in six volumes, contain much excel-

(1) Acuto, pungente, frizzante. (2) Parare, riparare, ribattere, schermire. (3) Moventi, molle.

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lent advice for getting on(1) in the world, with much that is pernicious and immoral. I have condensed nearly all the former into thirty pages of this book; the whole of the latter I have omitted(*). At page 232 will be found the *Way to Wealth,* by Dr. Benjamin Franklin (1706-1790), by far the best work he has written. The *Cyclopedia,* published by E. Chambers in 1728, has since by Dr. Ress been extended to forty volumes in quarto. Dr. John Campbell (1708-1775), the author of the *Lives of the British Admirals,* and one of the principal compilers of the *Universal History,* is also the Author of the *Biographia Britannica.* These works, though not of the very first order, are still popular.

Percy's *Reliques of Ancient Poetry,* published in 1765, and Walter Scott's *Minstrelsy of the Scottish Border* (2), published in 1800, are and have been always very popular. The romantic incidents which these ballads commemorate, the strong natural pathos with which they abound, the simple and natural flow of their versification, and the rich and fervid glow (3) of their diction, cast the more polished but cold and formal verses of Pope and followers into the shade, and prepared the way for the modern school of poetry, at the head of which are Cowper, Burns, Wordsworth, Shelley and Byron. — Cowper (1731-1800) wrote nothing till he was fifty years of age. His *Table Talk, Hope, Progress of Error;* a long poem, *The Task; John Gilpin,* and in fact all his works (3 volumes) were written between 1780 and 1792. Without descending to personalities, Cowper was a great moral satirist; and among his other characteristics, is a rich chastened humour, which pervades most of his writings, and constitutes the entire merit of his celebrated tale of *John Gilpin.* No other English Poet excels so much in descriptions of the calm felicity of domestic life, and this apparently, because he himself so greatly enjoyed its pleasures. The greater part of his poetry, like Milton's and Thomson's, is in blank verse.

The Edinburgh Review says; «Akenside attempted a sort of classical and philosophical rapture which no elegance of language could easily have rendered popular, but which had merits of no vulgar order for those who could study it. Goldsmith wrote with perfect elegance and beauty, in a style of mellow (4) tenderness and elaborate simplicity. He had the harmony of Pope without his quaintness, and his selectness (5) of diction without his coldness and eternal vivacity. And last of all came Cowper, with a style of complete originality, and for the first time, made it apparent to

(1) Riuscire, ficcarsi avanti. (2) Confine, frontiera. (3) Ardore, energia. (4) Mellow, maturo, stagionato, mezzo, squisito, casto. (5) Sceltezza, ricercatezza.

(*) See page 200 *ante.*

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readers of all descriptions, that Pope and Addison were no longer to be the models of English Poetry». I have already stated that Cowper's *Version* of Homer is, at least by the learned, preferred to Pope's. — Of all our classic poets, Cowper is the most easily understood by foreigners. — As models of epistolary correspondence his letters are equalled by none in the language, except perhaps by those contained in the recently published *Memoirs of Sir W. Knighton,* Keeper of the Privy Purse to George IV. Darwin (1732-1802), the most picturesque and one of the most polished of our poets, is, from his monotony and his defect in all human interest, beginning to be forgotten. His *Botanic Garden* is his best poem. — Crabb's *Dictionary of Synonimes* (1754-1832) is his best work. It is at once the most profound and the most readable work of the kind in Europe. His poetry (if that can be called poetry which is absolute truth, which is without either fiction or figure) is much less popular than it was. Burns (1759-1796) is the best lyric poet that Scotland has produced. His *Cottager's Saturday Night,* is his best long poem in English. Most of his songs are in the Scottish dialect. Some of them are unequalled in delicacy and pathos. Rogers since 1822 has published nothing. *The Pleasures of Memory* is his best poem; his next is *Italy.* He wrote also *The Voyage of Columbus, Human life,* and *Jacqueline, a Tale.* The power of touching the finer feelings, and of describing both visible and mental objects with truth and effect, a happy choice of expression, and a melodious but sometimes languid flow of verse, are the distinguishing characteristics of this author.

Campbell (1777-1846). — From the *Pleasures* of Memory, Campbell took the idea of his *Pleasures of Hope.* It was published in 1799 when the author was only twenty two. Equal to the Pleasures of Memory in polish, it is greatly superior in force and poetic fire. It contains some of the most spirited sketches, and at the same time some of the tenderest scenes in the whole compass of English literature. Its greatest defect is, it is wanting in unity. It is rather a succession of detached *sketches* than one well combined whole. In this respect, the Author's *Gertrude of Wyoming* is far superior. Both however have taken their place among our classics. While Southey and Coleridge are almost forgotten, and while Scott, as a poet, and even Byron begin to be neglected, Campbell's fame goes on steadily increasing. Scott was a strictly narrative poet. He did not attempt to melt(1) the feelings like Campbell, or to awaken(2) meditative thought like Wordsworth, or to lead,

(1) Intenerire, struggere. (2) Ridestare. (3) Strane, salvatiche.

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the mind into wild (3) and supernatural regions like Southey; he merely endeavoured to entertain the great bulk (1) of mankind with such a relation of probable though romantic events, as they might be supposed capable of appreciating. His prose works are infinitely superior to his poetry.

The poetry of Lord Byron may be generally described as an embodyment of his own turbid feelings; and each poem as a new phase of himself. « He delights in the delineation of a certain morbid exaltation of character and of feeling, a sort of demoniacal sublimity. He is haunted (2) almost perpetually with the image of a being feeding upon and fed by violent passions, and the recollections of the catastrophes they have occasioned; and though worn out (3) by their indulgence, unable to sustain the burden of an existence which they do not continue to animate; full of pride and revenge and obstinacy, disdaining life and death, and mankind and himself, and trampling (4) in his scorn not only upon the falsehood and formality of polished life, but upon its tame virtues; yet envying, by fits (5), the selfish beings he despises, and melting into mere softness and compassion when the helplessness (6) of childhood, or the frailty of woman, make an appeal to his generosity ». Beings of this stamp are Childe Harold, and Lara, and Manfred, and Conrad. Almost all his heroes are so many incarnations of himself. Whenever he attempts to describe any other character he comparatively fails; hence the dulness of his tragedies. But though limited in his range (7) of character he is not limited in any of the other elements of poetry. We find in him «a perpetual stream of quick-coming fancies an eternal spring of fresh-blown images, which seem called into existence by the sudden flash of those glowing thoughts and overwhelming emotions, that struggle (8) for expression through the whole flow of his poetry, and impart to a diction that is often abrupt and irregular, a force and a charm which seem frequently to realize all that is said of inspiration. » The other merits of Byron's composition are; an unparalleled rapidity of narrative, and condensation of thoughts and images, a style always vigorous and original, though sometimes quaint and affected, and more frequently strained (9), harsh (10) and abrupt; a diction and versification invariably spirited, and almost always harmonious and emphatic; nothing diluted in short, or diffused into weakness, but full of life, and nerve, and activity, expanding only in the eloquent expression of strong and

(1) Massa, monto, comuno. (2) Frequentato, inseguito, perseguitato. (3) Logorato. (4) Calpestando. (5) A quando a quando. (6) Debilezza, miseria. (7) Raggio, numero e varietà. (8) To struggle, lottare, agognare, dimenarsi. (9) Sforzato, violentato, sgangherato. (10) Aspro.

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favourite affections, and every where else concise, energetic, and impetuous, hurrying on with a disdain of little ornaments and inaccuracies, and not always very solicitous about being comprehended by readers of inferior capacity. Lord Byron has clear titles to applause in the spirit and beauty of his diction and versification, and the splendour of many of his descriptions; but it is to his pictures of the stronger passions that he is indebted for the fulness of his fame. The reading of Milton, it has been said, fills the mind like the sea in a calm: it may be said with equal truth that the reading of Byron agitates it like the sea in a storm, and also that it unfits it(1) for all the more serious concerns of life.

The Excursion by William Wordsworth (1770-1852), is justly considered one of the noblest philosophical and moral poems in our language; containing views at once profound, comprehensive and simple, of man, nature and society, and combining the finest and deepest sensibility with the richest and most powerful fancy. Wordsworth is likewise the author of an immense mass of minor poems and sonnets, several of which are exquisitely beautiful. *The Fountain, Ruth, The Complaint of the Indian,* and *We are Seven,* are among the most touching sentimental poems in the language. — The principal publications of Henry Bysshe Shelley (1792-1822) are *Queen Mab, The Revolt of Islam, Alaster,* or the spirit of solitude; *The Cenci,* a tragedy; *Adonais a Lament for the death of Mr John Keats* (the young poet); *Hellas; Prometheus Unbound...* A selection of his works in 3 vols. has been published by Mrs. Shelley, who is likewise a poetess and a novelist. The greater part of Shelley's poetry has a mystical, ethereal grandeur, which while it recommends it to many of the more enthusiastic lovers of verse, renders it unfit for giving general pleasure. Shelley, like his friend Byron, was a sceptic in religion. — Speaking of Shelley and Wordsworth Bulwer says... — « Wordsworth is the apostle, the spiritualizer of those who cling to the most idealized part of things that are, Religion and her houses, Loyalty and her monuments, the tokens of the sanctity that overshadows(2) the Past; these are of him and he of them. Shelley, on the other hand, in his more impetuous but equally intellectual and unworldly mind, is the spiritualizer of all who forsake the past and the present, and with lofty hopes and a bold philantrophy, rush forward(3) into the future, attaching themselves not only to things unborn,(4) but to speculations on unborn things.

(1) Lo rende disadatto, inetto. (2) Adombra, ombreggia. (3) S'avventano. (4) Non nate, non esistenti.

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Both are representatives of a class of thought, refined, remote, belonging to the age, but not to the louder wranglers (1) of the age. Scott and Byron are poets representing a Philosophy resulting from the passions, or at least the action of life: Shelley and Wordsworth represent that which arises from the intellect, and belongs to the Contemplative and the Ideal. Shelley's influence, both poetical and moral, has been far less chastening and less salutary than Wordsworth's. But both are men of a purer, perhaps a higher, intellectual order than either Byron or Scott... If the vice of the time leans (2) to the material and produces a low-born taste and appetite for coarse (3) excitement, Wordsworth's poetry is of all existing in the world the most calculated to refine, to etherialize, to exalt; to offer the most correspondent counterpoise to the scale (4) that inclines to earth. His poetry has repaired to us the want of an immaterial philosophy; nay it *is* philosophy, and it is of the immaterial school. No writer more unvulgarizes the mind ».

The only two long poems that Thomas Moore (1780-1852), has written are, the *Loves of the Angels,* and *Lalla Rookh;* the former of which is little read at present, and the latter much less than it was at first. It was received with great favour on its publication in 1817, and produced the Author three thousand pounds. It is an Oriental tale, or rather a series of tales, conceived in the voluptuous spirit of Asiatic poetry, and replete (5) with the richest Asiatic imagery. Moore's Irish Melodies are his best work. The distinguishing characteristics of this poet are, fancy, wit, and a lively and pointed expression. « His *Irish Melodies,* a thousand times more valuable and more perfect than the *Lalla Rookh,* form the noblest monument that any modern poet has reared (6) to the minstrelsy of his nation. It is perfectly national, formed for all time, but fitted to the character of one land. You read in those beautiful poems the very soul of the Irish people: their fancy, their patriotism, their high sense of honour, their melancholy pride of wrong (7), their tenderness of heart, and their exaggeration of language are all depicted in the words which illustrate and immortalise their muse ». « His *Epicurean* (a prose fiction), like his farce of *The Blue-Stocking* (8) » proves his deficiency in dramatic genius; the story fails in interest; it evinces (9) considerable talent, but talent in Fiction is wasted (10) when it neither touches the passions, nor improves the mind: *merely* to amuse is unworthy (11) the efforts of a great writer; yet the Epicurean scarcely attains (12) that object—short as it is, it wearies (13) ». *Bulwer.* The first of the

(1) Disputanti. (2) Pende, s' inclina. (3) Grossolano. (4) Guscio, bacino della bilancia. (5) Ripieno, zeppo. (6) Innalzato. (7) Torto. (8) Calza azzurra; salamistra, saccentella. (9) Mostra. (10) Sciupato. (11) Indegno. (12) Consegue. (13) Annoia.

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second class of our modern Poets is James Montgomery (1771-1855); who is characterised by purity and elevation of thought, a harmonious versification, and a fine strain (1) of devotional feeling. His best works are *The World before the Flood* (2), *The Wanderers of Switzerland, The West Indies* and *The Pelican Island*. Mr. John Wilson is the author of *The Isle of Palms*, and *The City of the Plague*. His characteristics are tenderness, pathos, and purity both of thought and language. Hogg's *Queen's Wake* (1814), and *Pilgrims of the Sun*, (1815), are still read by some, notwithstanding their want of delicacy. In 1820 Mr. Bryan Proctor, under the fictitious name of Barry Cornwall, published *Marcian Colonna, an Italian Tale, and other Poems*. Since which time he has given the public several other volumes of dramatic, lyric and other poetry. He is characterised by «a beautiful fancy and a beautiful diction; a fine ear for the music of verse, and great tenderness and delicacy of feeling ».

The Endymion by John Keats (1796-1820), and his *Lancia* have found many admirers, notwithstanding their defects. His *Eve* (3) *of St. Agnes* is a tale full of rich description and romantic interest. Mr. Leigh Hunt published in 1814 his *Feast of the Poets*, and in 1816 his *Story of Rimini*. Hunt's descriptions of natural scenery and external nature are the most pleasing portions of his works; they are marked by a peculiar clearness and freshness, which affect the mind like a picture. The poetry of Mrs. Hemans (1782-1839) is distinguished by polish of style, harmony of versification, brilliancy of imagery, and great tenderness and delicacy of feeling. Her long dramatic poems *The Forest Sanctuary*, and the *Vespers of Palermo*, are much less admired than her (numerous) shorter pieces. In this last sort of composition she stands pre-eminent. She is by far the most touching (4) writer of occasional poetry that our literature has yet produced. Miss L. E. Landon; her rival twenty years ago in the affections of the ladies, is now much less read. Dr. John Bowring, M. P. (5) has given since 1821 translations of the best poems in the Russian, Dutch, Polish, Servian, Hungarian and old Spanish languages. The Rev. H. Milman, Professor of Poetry in the University of Oxford, is the Author of several dramatic and other poems of great merit. Sir E. L. Bulwer has also written a volume of poetry, which evinces that he may, if he choose, soon be the first poet, as he now is the first Novelist of the age. But the most successful, if not the most talented, of all the new aspi-

(1) Stile, genere (metro, concento). (2) Diluvio. (3) Veglia, vigilia. (4) Toccante, commovente. (5) Member of Parliament.

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rants to poetic fame is Robert Montgomery, the Author of *The Universal Prayer, Satan, The Omnipresence of the Deity,* etc. Some of these poems have run through (1) twelve or fourteen editions in as many (2) years; a success which they owe (3) quite as much to their devotional, as to their poetic fervour, to the religious sentiments which they embody (4) as to the poetical talent which they display (5). William and Mary Howitt, Thomas Hood, A. A. Watts, and Messers. Moir, Malcolm, Kennedy, Tennyson and Moxon, with the Honourable Mrs. Norton, and Lady E. S. Wortley may be mentioned among the numerous writers of occasional pieces who promise to rise to distinction in this department of literature.

The Drama. — During the last forty or fifty years, dramatic literature in England has undergone (6) a change corresponding with that which has taken place in all other departments of the belles lettres. The taste for regular tragedies and comedies has declined with the taste for Pope and Richardson; and in their place have come plays of a less formal kind, displaying the pathos and humour of human life in that mixed state in which they are found in real life, and generally with much liveliness and rapidity of action. The new species of dramatic representation also, the *Melodrama,* corresponds in some manner with that branch of fictitious literature which, originating with Walpole, has been carried to perfection by Radcliffe, Scott and others. The literature of the drama has greatly declined of late (7). It is now far from being what it was in the days of Elizabeth, when the greatest geniuses of the age wrote for the stage. In its present fallen state few first rate writers would condescend to do so. Almost all our good dramatic performances are designed for the cabinet, not for the scene. Hence the stage no longer holds up the mirror to nature. The influence which it formerly exercised has passed into new directions. Novels now represent manners, and periodicals opinions.

The *Plays on the Passions,* and the other tragedies and comedies written by Miss Baillie between 1798 and 1810, have considerable merit. There is in most of them great vigour, great variety of situation and character, a vehement eloquence, and a rich flow of elevated thought and feeling. The dramatic works of Byron, Scott, Proctor and Coleridge are among their least esteemed performances. *Evadne* and *The Apostate* by R. L. Shiel, *Fazio,* by H. Milman; and *Julian, Rienzi,* and *The Vespers of Palermo* by Miss Mitford have had some success on the Stage. *Bertram* by

(1) Hanno avuto. (2) Altrettanti. (3) Debbono. (4) Incorporano. (5) Sfoggiano. (6) Subito. (7) Di recente.

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R. Maturin, was, at its first appearance, represented forty nights successively; and, but for its immoral tendency, would continue to be a favourite. In condensed vigour of style, in richness of poetic diction, and in moral sublimity and impressiveness it is equal to some of the best tragedies of Shakspeare. Our first dramatic writer is at present Mr. J. S. Knowles. His *Virginius* is the best tragedy of the age, and his *Caius Gracchus, The Wife,* and *The Hunchback* (1) are likewise often represented. *Ion*, a Tragedy by Mr. Sergeant Talfourd, though greatly admired, has met with less success than Virginius. It is an eminently chaste and poetical creation, graceful and polished in its style, pure and elevated in its sentiments, full of thoughts which, without being forced, appear original, and adorned with images of great beauty. — The genteel comedy of the last century terminated with R. B. Sheridan (1751-1816), whose best performances (2) are *The School for Scandal* (3) and *The Rivals.* In individuality of character, and in moral aims these two comedies have been surpassed; but in polish of composition, in sustained humour, and in inextinguishable liveliness of dialogue they have never been equalled. They are allowed by all to be the best comedies of the English stage (4). — The most popular comedies at present are *The Agreeable Surprise, Wild Oats, Modern Antiques, The Highland Reel,* and *The Poor Soldier* by O'Keefe; *The Mountaineers, The Poor Gentleman, John Bull, The Heir at Law, and Inkle and Yarico* by Colman; *The Dramatist, Laugh when you Can,* and *The Will,* by Reynolds; *The Honey Moon*, by Tobin; *Speed the Plough* and *The School for Reform* by Martin; *Paul Pry,* by Poole: *A School for Grown Children,* by an *anonymous* author; and *Money* by Bulwer. — *Farces; Bon Ton,* Garrick: *High Life below Stairs,* Townly; *The Apprentice,* Murphy; *The Spectre Bridegroom,* Moncriff; *William Thomson,* Booden; *The Sleeping Draught*, Penley; *The Mayor of Garrat,* Foote; and *The Blue Stocking*, T. Moore.

Novels and Romances. — From the times of Richardson, Fielding and Sterne (1760 to 1790) no first rate novel appeared in England. Those most read were *Evelina* (1777), *Cecilia* (1782), *Camilla,* for which the authoress received three thousand pounds sterling, and *The Wanderer of Norway,* by Miss Burney, afterwards (5) Madame d'Arblay (whose memoirs have lately been published), *The Recess* (1783) by Miss H. Lee; *Emmiline, Celestina* and *The Old English Manor House* by Mrs. C. Smith. — Dr. J. Moore's *Zeluco* (1789) acquired him much celebrity: his *Edward* (1796) and *Mor-*

(1) Il Gobbo. (2) Opere. (3) La Scuola della maldicenza. (4) I have published an edition of these two Comedies with explanatory Notes: price 1 franc. (5) Indi, di poi.

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daunt (1800), are likewise (1) works of considerable merit, although inferior to the first in moral painting, and in description of the workings of human passion.

To these, two other works may be added: *The Simple Story*, and *Nature and Art*, by Mrs. Inchbald (1753-1821), the first of which, in the Paris edition, is bound up (2) with that charming Novel, *The Vicar of Wakefield* (1760). Mrs. Ann Radcliffe's Romances (1764-1823), *The Castles of Athlin and Dumbayne*, *The Sicilian Romance*, *The Romance of the Forest*, *The Mysteries of Udolpho* (1797) and *The Italian*, powerfully arrested public attention at the time of their publication, but notwithstanding the undisputed talent which they display they are little read at present, except by the lovers of the marvellous in the mountains of Wales, Scotland or Ireland. Among the thousand and one imitators of this extraordinary woman may be distinguished Matthew Lewis, whose Monk and other Tales (1804) are however disgraced by their licentiousness, and M. R. Maturin, the author of the tragedy of Bertram, whose *Fatal Revenge* (1807), *Women* (1818), and *Melmoth* (1820), notwithstanding some irregularities of plot (3) and defects of taste, exhibit great powers of imagination and great command of language; as also Lady Morgan, well known as the Authoress of *a Tour* (4) *in Italy*, *The Princess*, *The Book without a Name* etc., who with still greater faults than those of Maturin, cannot be denied the possession of much brilliancy of fancy and great command over the feelings of her reader.

Mention has already been made of Godwin's celebrated novel *Caleb Williams* (1794), to which his *St. Leon* 1799 is said to be not much inferior. It professes to be the Autobiography of an individual possessed of inexhaustible wealth, incapable of mortality, and from these very causes the most miserable of beings. These two Novels were intended by the author as the sequel to his philosophical work, *An Inquiry into the Principles of Political Justice* (1793). Godwin, is also the author of *a History of the English Commonwealth* (5) *The Life of Chaucer* (1803), *The Lives of Edward and John Philips*, *Nephews and Pupils of Milton* (1815), and *the Lives of the Necromancers* (1834). — *The Canterbury Tales* by the Misses Lee (1797), *Octavia* by Miss Anna Maria Porter; and *Thaddeus of Warsaw* (1803), and *the Scottish Chiefs* (1810) by Miss Jane Porter, are all, especially the last two, performances of considerable merit. *The Father and Daughter* (1810), was the first of the long series

(1) Altresì, parimente. (2) Legata. (3) Intreccia. (4) Viaggio, giro. (5) Repubblica.

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of fictions by which Amelia Opie acquired her high reputation. Her principal works are *Simple Tales* (1806), and *Tales of Real Life* (1813), which, without much originality in incident or character, display a truth and delicacy of sentiment, a graceful simplicity of dialogue, and an art of engaging the sympathy and touching the heart of the reader, in which Mrs. Opie has no superior. — Miss Edgeworth began her literary career by the publication of *The Parent's Assistant,* a work conveying moral instruction to young people in a pleasing form. Her first novel, *Belinda* (1801) was designed to expose the heartlessness and misery which reign in certain departments of refined society, *Castle Rack-Rent* is a correct sketch of a regular Irish landord. *Moral Tales. Popular Tales, Tales of Fashionable Life, Patronage, Helen, The Modern Griselda* and various other works followed these in rapid succession, and established the reputation of the authoress. This Lady may be regarded as a moralist, employing fiction to convey her lessons and render them impressive. A Critic in the Edinburgh Review says; « Her works are not happy effusions of fancy, or casual inspirations of genius, but the mature and seasonable (1) fruits of powerful sense and nice (2) moral perception, joined to a rare and invaluable talent for the observation and display of human character. It is impossible to read ten pages of her writings without feeling that every part of them was intended to do good ». — There is hardly any good quality which Miss Edgeworth has not recommended by some pleasing example, or any vice or folly of which she has not illustrated the unhappy consequences. The influence of her writings has been and is as extended as it is salutary. You can hardly enter a house in the United Kingdom, or the United States, without meeting with some of her works. Designed by the Author for, they are read (with delight) by both sexes, and by all ages and classes, from the little girl of eight years old to the matron of eighty, from the servant maid to the Duchess, from the apprentice to the stock-holder (3), from the page to the King.

Self-Control and *Discipline* by Mrs. Branton, are sound moral lessons conveyed through the medium of fiction; as also *Pride and Prejudice, Mansfield Park,* and *Emma* by Miss Jane Austin. *The Cottagers of Glenbourne* (1808) by Mrs. E. Hamilton, has the merit of being the first of those just and lively pictures of scottish humble life, which have assumed so prominent a place in modern literature. In 1809 Mrs. Hannah More published her *Coelebs in Search of a Wife,* shewing the dispositions, manners, principles and attainments necessary to ensure domestic happiness.

(1) Stagionati, tempestivi. (2) Squisita. (3) Tenitore di fondi pubblici.

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— The views of life, of characters, and of manners, imparted by the works of these so distinguished female writers, are almost without exception consistent with truth, and cannot be perused without profit as well as amusement.

Such were the individuals who had been cultivating fiction in prose, when, in 1814, public attention was arrested by the appearance of an anonymous novel bearing the title of *Waverley*, giving a striking sketch of the events, which rendered the year 1745 so memorable in Scotland; together with descriptions of real and fictitious characters, connected, or supposed to be connected with those events, and sketches of contemporary manners and circumstances, which manifestly could have been produced by none but a master in fictitious literature, though no one could tell who that master was. The publication of the work in Edinburgh, and the skill (1) which it evinced; so little dissimilar to that displayed in the poems of Walter Scott, in awakening the associations connected with the history of by-gone (2) times, led to a general surmise (3) that Scott, having found his popularity as a poet on the wane (4), had secretly sent forth this composition as a trial (5) of the success he might hope to meet with in a new and different department of fiction. The experiment succeeded. Waverley was every where read with enthusiasm. And without disclosing his name, the Author proceeded to take advantage of the favour thus accorded to his first attempt, and early the next year published his *Guy Mannering*, a tale which, though unconnected with history, displayed the same skill in painting Scottish character and manners, and the same art in engaging the sympathy of the reader. To this succeeded in rapid succession *The Antiquary*, *Rob Roy*, *Tales of my Landlord*, *The Monastery* and *The Abbot;* all of which were designed to illustrate the state of society in Scotland at various important periods of her history. The graphic force with which he depicted historical personages, the vivid distinctness with which he brought both these and the creatures of his imagination before the mind of the reader; the singular interest which he gave to the acts, proceedings and relations of these personages; the humour, the pathos, the fine spirit of benevolence which pervaded every page, had, long ere the last of these works appeared, raised their unknown author to a celebrity not only surpassing that of Fielding and Smollett and the other masters of prose fiction but almost equalling that accorded to the highest names in the highest branches of English literature. After having thus in a maner exhausted Scottish history, in 1820 he commenced, in Ivanhoe, a

(1) Abilità, talento. (2) Passati. (3) Opinione, sospetto. (4) Scemando. (5) Sperimento.

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series of similar novels illustrative of the more interesting epochs of the history of England, and met with almost equal success. To this class belong *Kenilworth* (1821) *The Fortunes of Nigel* (1822), *Peveril of the Peak* (1823) and *Woodstock* (1826). — *The Pirate* (1822), *St. Ronan's Well*, and *Redgauntlet* (1824), *The Chronicles of the Canongate* (1827) and *Castle Dangerous* (1831) are tales of scottish life; while *Quentin Durward* (1823), *Tales of the Crusaders* (1825), *Anne of Geierstein* (1828), and *Count Robert of Paris* (1831), are descriptive of Foreign scenes, and illustrative of facts recorded in foreign history. Though the novels comprised in this last class do not equal in point of talent those of the first or second, still they all of them display in a greater or less degree some of the author's best qualities, and for the most part far transcend the best performances of most other novelists. — It was not till the year 1827 that Scott acknowledged himself the Author of these novels.

Of the descriptive powers of the author I have already spoken. Scott's style was not always pure. A scotchman, living in the capital of Scotland, and always conversing in the dialect of the country, it is not surprising that his works should exhibit some scotticisms. These, which are numerous in his earlier publications, almost disappear in his later. His style was however at no time remarkable for its polish. Indeed he seems to have hardly ever thought of it. For, though he wrote with wonderful rapidity, he never corrected a sentence, or altered a word he had written... As to his plots, they are generally wanting (1) in the completeness and the perfect development for which those of Fielding are remarkable; he often gives too much detail at the commencement, and winds up (2) the whole too abruptly in the conclusion: yet his story is always conducted in such a manner as to excite and keep awake (3) attention.

Our two most prominent and prolific writers since the time of Scott are R. P. James and Sir E. L. Bulwer. Each writes a novel every year, and each has already written about thirty. James, like Scott; is a mere narrator, « garrulous of the olden time; » Bulwer, like Richardson, is also a moralist and a philosopher. The former, like Scott, seeks to better (4) nobody and nothing but his rent-roll and himself; the latter, without forgetting number one, tries (5) also to be useful to others. The former describes men as they have been or as they are; the latter as they are and as they should be. The former, like an indifferent spectator, describes the car of time and of events as it approaches us or

(1) Difettosi. (2) Tira su, conchiude. (3) Tener svegliata. (4) Migliorare, perfezionare. (5) Cerca, si prova.

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passes; the latter while he does so puts his shoulder to the wheel(1) or throws coals on the steam-engine fire (2) and accelerates its movement. James by the wand (3) of his enchantment, carries us back (4) a hundred years, and shews us France or England as they were; Bulwer, after doing the same for England, Italy and Germany, rushes into the future, and shews us these countries as they will be. The one, a mere story-teller, relates things simply as they have been or as they are; the other, a philosopher, exhibits them also in connexion with their causes and effects, shewing how the present has resulted from the past, and how the future will be acted on by the present. James, an egotist and a worldling(5), attacks nobody and nothing, fearful lest his shafts should recoil(6) upon himself; Bulwer, an utilitarian and a philanthropist, boldly carries the war wherever there are wrongs to redress or abuses to rectify. Thus while the one remains a timid and inglorious neuter in all affairs and questions of public or national interest, the other exercises a powerful and salutary influence. In his *England and the English,* published in '33 and now at its ninth edition, Bulwer signalized several public abuses, two or three of which have since been corrected; and suggested other measures of national utility, some of which have lately passed into law. Besides this work and his *novels,* of which *Ernest Maltravers* and *the Caxtons* are the best, Bulwer has written several political Pamphlets, a volume of poetry, and some plays. James has also written some histories. — Bulwer and James have been rivalled in the public favour by two American writers of equal fertility of genius, Cooper and Irving. Of Mr. Cooper's twenty novels, the best are his tales of the sea, and those which describe the circumstances of savage and half civilized life in the wilder parts of America; while Washington Irving owes his high reputation chiefly to his correct and elegant delineations of old English manners and customs, to his humorous sketches of the first Dutch settlers(7) of New York, to his exquisite sentimental papers, and more recently to his History of Columbus. His *Sketch Book* is a great favourite with all, especially the ladies. His style in harmony and polish is equal to that of any writer of the last age. It is just the opposite of that of Bulwer, which in terseness and masculine (but sometimes harsh) vigour surpasses that of most other writers of the present day. Diffuse even to prolixity, the style of Cooper is generally loose and slovenly (8), often vulgar and sometimes incorrect.

The most popular, if not the best, female writers in England at

(1) Spalla alla ruota. (2) Getta carbone sul fuoco della macchina a vapore. (3) Bacchetta magica. (4) Indietro. (5) Mondano, uomo interessato. (6) Temendo che le sue frecce ritornassero di rimbalzo. (7) Coloni. (8) Slombato, bislacco, dozzinale.

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present are Mrs. Gore, and Mrs. Ellis. Mrs. Gore's last work, *Sketches of English Character,* published a year ago, is already a favourite both in England and France: while Mrs. Ellis's last, *Prevention better than Cure,* is by some of the reviews considered equal or superior to any of her other numerous productions. The principal of these are, *Family Secrets; The Women of England; the Daughters of England; the Wives of England; the Mothers of England, Temper and Temperament.*

The Lights and Shadows of Scottish *Life,* and *The Trials of Margaret Lindsay,* by John Wilson, delineate with great force and feeling the milder traits of the national character in Scotland. Galt's *Annals of the Parish, Ayrshire Legatees,* and *Entail* are now much less read, from their being tinged with provincial peculiarities. Among the best portraitures of Irish life may be mentioned, *Banim's Tales of the O'Hara Family, The Croppy, The Denounced;* Mrs. Hall's *Irish Stories,* Mrs. Carleton's *Traits and Stories of the Irish Peasantry,* Mr. Lever's Novels, and Mrs. Croker's *Fairy Legends of the South of Ireland.* Those who wish to get acquainted with high life in England, should read Miss Edgeworth's *Tales of Fashionable Life,* Lady Charlotte Bury's novels, Theodore Hook's *Sayings and Doings,* and the novels and other publications of Lady Blessington, Lady Fullerton, the Earl of Mulgrave, Mr. Warren, Mr. Thackeray, Mr. Lister, Mr. Ward, Mr. D'Israeli and Sir E. L. Bulwer. Many are the delineators of middle and low life in England, but none has acquired so much fame as Mr. Charles Dickens, who is both the most graphic describer and most amusing writer that our literature has yet produced. In a series of volumes entitled *Our Village,* Miss Mary Mitford has given some fine household Sketches, and excellent delineations of rustic life, and rural scenery. *The Barnabys in America, and Scenes on the Mississipi,* by Mrs. Trollope, *The Bubbles of Canada,* and the *Clock-maker* by Judge Marshall, and the novels, etc. of Cooper and Irving convey much interesting information on the state of society in America. While these and other writers of fiction were thus rendering the novel-reading public familiar with the past and present history of most of the more civilized countries of Europe and America, others were travelling in Asia and Africa and were sending us, embodied in their fictions, the results of their studies and their observations. The first of these in point of time (1821) and the most powerful in point of diction, the *Anastasius* of Thomas Hope, conveys much general information respecting the then state of society in Asiatic and European Turkey. In *Salathiel* by G. Croly, we have been presented with an historical Romance founded on the ancient manners and customs of Judea and the story of the Wandering Jew. Mr. James Fraser has

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displayed great skill and talent in the delineation of Oriental manners, in his *Kuzzilbash* and other tales; and Mr. I. Morier, in his *Hajji Baba, Zohrab* and his other excellent Novels, has depicted with equal fidelity and eloquence the present state of society in Persia. And we have just been favoured with a new novel, by the lady of an officer in the East India service, embodying a most animated account of the state of society both native and English in the different capitals of that country. Finally, in Captain Marryatt's most amusing novels (*) and in those of Messrs. Gleig, Neale, etc. we are familiarized with the ordinary and extraordinary adventures of a sea faring (1) and military life, both in the national and merchant navy (2), not only in the British Isles but throughout the world.

While the object of these novels is professedly to amuse, they are almost all adapted to improve both the mind and the morals of the reader; and, unlike the modern fictions of our neighbours, the French, not one of them in ten contains a word that could call a blush (3) into the most delicate cheek (4), an observation that could weaken the force of any important truth, or a thought or sentiment that could tend to foster (5) any dangerous illusion.

Gillies' *History of Greece* in 2 volumes, though for many years highly esteemed, has been recently superseded by the more complete and greatly superior one in 8 volumes by Mr. I Mitford. Ferguson's *History of the Roman Republic* (1784) has been laid aside in consequence of the new light thrown on the subject by the German historian, Niebuhr. Pinkerton's *History of Scotland*, is a work of considerable learning and research, but is defaced by unceasing impotent attempts after a swelling and elevated style such as that of Gibbon. — From the obscure situation of a Clerk or a Merchant in Liverpool, William Roscoe, by the publication of his *Life of Lorenzo de Medici*, in 1795, rose by one bold bound (6) into celebrity, and at once took his seat among our classical historians. To this his *Life and Pontificate of Leo X* (1805) is considerably inferior, chiefly from an undistinguishing minuteness of narration, giving almost as much space and importance to the most trivial matters as to the most momentous. *The History of the Anglo Saxons*, by Turner (1799), and his subsequent *History of England during the Middle Ages* and to the age of Elizabeth, 12 vols., are works that have gained the Author a highly respectable reputation. His *Sacred History of the World* offers to the young, in the narrow compass of two volumes, a condensed view of the chief facts and reasonings regarding the moral design and divine economy

(1) Di mare, per mare. (2) Marineria, marina. (3) Rossore. (4) Guancia. (5) Caldeggiare. (6) Balzo, slancio.

(*) Marryatt's best novel is his *Peter Simple*.

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of the world; the whole conceived and expressed according to the modern style of thought and argument in philosophical and historical subjects. The *Memoirs of the Life and Administration of Sir Robert Walpole*, by W. Coxe (1748-1838), and his *Memoirs of Horatio* Lord Walpole, exhibiting a view of the times between 1678 and 1757, are elaborate and valuable works. In 1807 he published the *History* of the *House of Austria*; in 1813 his *Memoirs of the Kings of Spain of the House of Bourbon*, and afterwards the *Life and select Works of B. Stillingfleet*, and the *Life and Papers of the Duke of Marlborough*. — The admirable *History of Mexico* by G. Bancroft, and his scarcely less excellent *History* of his own country, *the United States*, have lately procured for the Author the charge of American Ambassador at the court of London, and have placed him among the most distinguished standard writers of history in England.

The *History of the Rebellion of* 1688 by Sir James Mackintosh (1765-1834), during so many years a distinguished writer in the Edinburgh Review, and his *Discourse on the Progress of Ethical and Political Science*, are at present very popular works. His Sketch of English History is less a detailed narrative of events, than a rapid, clear, profound, and philosophical view of the state, and progress of society, law, government and civilization; in which the lessons of experience, the character of men and events, the circumstances, which have promoted, retarded, or modified the social and political improvement of the (British) nation, are unfolded(1) and judged with the acuteness of a Philosopher and the wisdom of a practical Statesman. His style though sometimes loose and slovenly(2) often rises into eloquence, especially when he is recording the advance of liberty, or the rise and growth(3) of generous institutions. — Besides an elaborate composition on the *Antiquities of the Anglo-Saxon Church* (1809), Dr. John Lingard, an English Catholic priest, has written a *History of England till the Revolution of* 1688, consisting of 14 vols. in octavo (1819-31). The Author « has shewn much judgment in his selection of materials; and though he has fallen short of the first rank among historians, he has fully attained the valuable qualities of acuteness, clearness, and a pleasing and agreeable style of narrative ».

Southey's *Book of the Church*, is an elegant summary of English ecclesiastical history. He wrote also a *History of Brazil* (1810), and a *History of the Peninsular War*, which last has however been eclipsed and superseded by the *chef d'œuvre* on the same subject (1828-31) by Colonel Napier, who, besides a superior skill(4) in the narration of events, has the still greater

(1) Svolti, esposti. (2) Bislacco e slombato. (3) Crescimento. (4) Abilità, perizia.

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advantage of having himself witnessed (1) and acted a conspicuous part in most of the actions which he details. Henry Hallam is the author of a valuable work on *The State of Europe during the Middle* Ages (2), and of a *Constitutional History of England from the Accession of Henry VII to the death of George II*, and of *the Literature of Europe in the fifteenth, sixteenth, and seventeenth* centuries.

Biography.—In 1803 Mr. William Hayley (1745-1820), who enjoyed a temporary fame as a poet, gave the first example, in his life of Cowper, of a species of biographical composition which seems to be now acknowledged as in some respects the best. In his *Life of Cowper*, the subject of the memoir was caused to display his own character, and to commemorate many biographical incidents by his letters, the biographer supplying only such a slender thread (3) of narrative, as sufficed to connect it together and render the whole intelligible. Another and better Biography of Cowper with a new edition of his works was published in 1835 by Dr. Southey, and another and still better Biography with another and more beautiful edition of the same, including his letters appeared a few months afterwards, edited by the Rev. T. Grimshaw, author of *The Life of the Rev. Leigh Richmond.* The Ed. Review begins its article on these works with: «The Life of William Cowper, the most Popular Poet of his generation, and the best of English letter-writers (to give Dr. Southey's short summary of his literary character) has been brought before the public in a great variety of forms»...—I have said elsewhere that Southey, as a Poet, is almost forgotten; as a biographer he will probably enjoy a lasting reputation. The extreme purity of his style, the rich simplicity of his diction, and the exceeding ease and naturalness of his composition, fit (4) him to succeed more than most others in a branch of literature in which we as a nation have been less distinguished than in any other. His *Life of Nelson*, published with the unambitious purpose of affording to common sailors a view of the actions of our Naval hero, is generally acknowledged to be the best biography of the age. It is in every page as accurate as a legal record, and yet as interesting as a modern novel. His *Lives of the British Admirals* is also admired. His *Life of Wesley* was a failure (5); not from any want of charm in the style or mode of narrative, but from a want of impartiality in the mind of the author.—In the Life of *John Knox* by T. Mac-Crie, and in his *Life of Andrew Melville*, the Author gives a history of the Reformation in Scotland, and of the progress of literature in that Country during most of the 16th. and 17th. centuries.

(1) Veduto. (2) Il Medio Evo (3) Filo (refe). (4) L'abilitano, l'adattano. (5) Aborto, fallo, cosa che non riuscì.

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Thomas Moore's *Life of Sheridan* (1825), his *Memoirs of Lord Edward Fitzgerald* (1825), his *Life of Captain Rock,* and his *Notices of the Life of Lord Byron,* are readable and popular works, and would be more so, were they less loaded (1) with needless unseasonable ornament. — Scott's *Lives of the British Novelists* is much admired: his life of Napoleon Bonaparte (1825) in 9 volumes is little read, from the two great lengthiness (2) of the work, and from the too evident partiality of the writer. From the first of these reasons The Life of Sir Walter himself (in-8 vols) is not much read, though written by his talented son-in-law, Mr. I. Lockhart, and though in part composed of his own (not uninteresting) letters. Lockhart's *Life of Burns* is popular, perhaps because it is short, and because it conveys (3) much information respecting the Scottish peasantry of the time. Among the other numerous contributions to biography may be mentioned, *The Lives of the Scottish Worthies, The Life of Sir Walter Raleigh,* and *The Life of the Admirable Crichton* by P. F. Tytler: *The Life of George Buchanan* by Dr. Irving; *The Life of Sir Humphry Davy,* by John Davy (1836): *A Memoir of the Life of T. R. Malthus* prefixed to his *Principles of Political Economy* (1836); *Memoirs of William Wilberforce* M. P. (4) by his Sons; *Memoirs of Henry Kirke White,* prefixed to his poems, by Dr. Southey; *Memoirs and letters of Sir William Knighton,* Keeper of the privy Purse to George the Fourth, 2 volumes (1838); *The Life and Travels of Bruce; The Life and Voyages of Captain Cook; The Life and Times of General Washington; The Life of Sir Isaac Newton,* by Dr. Brewster: *The Life and Poetical Works of Mrs. Hemans; The Lives and Characters of the Statesmen who flourished during the Reign of George II,* by Henry Lord Brougham; *The Life of Lord Byron* by Galt, the same by Bulwer; *The Life and Literary Remains of R. Hazlitt* by his son: *The lives of Eminent British Lawyers,* by Henry Roscoe, Bell's *Lives of Eminent British Poets;* Southey's *Lives of Eminent Naval Commanders;* Gleig's *Lives of Eminent British Military Commanders; The Lives of Eminent British Statesmen* (5) by John Forster; *The Lives of Eminent Foreign Statesmen,* by J. P. R. James; *The Lives of Individuals who have raised themselves from poverty to Eminence or Fortune.* Aikin's *General Biographical Dictionary,* 10 volumes in quarto (1799-1815); Chalmers *ditto,* 32 volumes in octavo (1816).—*The memoirs* which accompany Mr. Edmund Lodge's Collection of the Portraits of Illustrious Persons are distinguished by great research, and no less dignity and elegance. Priestley's. *Mental and Moral Excellence,* and the way to attain it; exhibited in the

(1) Carica. (2) Lunghezza. (3) Comunica, dà. (4) Member of Parliament. (5) Uomini di Stato.

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Memoirs of Mr. John Hessel (price one shilling), has been received with extraordinary favour by the English public.

Political Economy.—Dr. Adam Smith (1723-1790), already favourably known as the author of *A Theory of Moral Sentiments* (1769), published in 1776 his *Inquiry into the Nature and Causes of the Wealth of Nations;* the first work in which the science of Political Economy was fully and philosophically treated. In this celebrated work he shewed that the only source of the wealth of nations is *labour,* that the wish to augment our fortunes and rise in the world is the cause of riches being accumulated. He traced the various means by which labour may be rendered most effective; and gave a most admirable analysis and exposition of the prodigious addition made to its efficacy by its division among different individuals(*), and different countries, and by the employment of capital in industrious undertakings. He likewise demonstrated that it is in all cases sound policy to leave individuals to pursue their own interest in their own way, that in prosecuting branches of industry advantageous to themselves, they necessarily prosecute such as are, at the same time, advantageous to the public; and that every regulation intended to meddle with (1) industry, to force it into particular channels, or to determine the species of commercial intercourse(2) to be carried (341) on between different parts of the same country: or between distant and independent countries, is impolitic and pernicious.—All the works of Jeremy Bentham (1748-1832) go to prove or to enforce the principle, that the chief aim(3) of all government ought to be *The greatest Happiness of the greatest Number.* In 1776 he published his *Fragment on Government,* written to refute the views put forth (4) in Blackstone's Commentaries. In 1787 he published a *Defence of Usury,* showing the impolicy of the present legal restraints on pecuniary bargains(5). The first of his great theoretical works was an *Introduction to the principles of Morals and Legislation* (1789); the next entitled *Discourses on Civil and Penal Legislation,* appeared in 1802. His *Theory* of punishments and rewards was published in 1811; a *Treatise on Judicial Evidence* in 1813; a Paper relative to Codification and public Instruction in 1817; *The Book of (political) Fallacies* in 1824; and a *Constitutional Code* in 1828. In Political Economy, the science of civilization, the next who takes his place after Smith

(1) Immischiarsi di. (2) Rapporti, relazioni. (3) Mira. (4) Pubblicate. (5) Patti, contratti.

(*) In the pin manufacturies in England twenty persons are employed in making a single pin. One straightens the wire, another cuts it in lengths, a third sharpens the point, a fourth makes the head, a fifth puts it on, a sixth gives it its polish, a seventh its colour, etc., etc.; and demonstrates that these twenty persons, thus divided, make more pins in a day, and of better quality, than twenty five could make, were each of them to make the whole pin.

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and Bentham is Mr. David Ricardo(1772-1823), whose first work was his *Essay on Rent*(1814), but whose best is his *Principles of Political Economy*, a work giving a most luminous and masterly exposition of the origin and fluctuations of national wealth and expenditure. *The Elements of Political Economy* by Mr. James Mill; *The Principles of Political Economy*, by Mr. I. R. M'Culloch; and *Definitions in Political Economy*, by Mr. Malthus, author of the celebrated *Essay on Population*, are the most approved works from which a knowledge of the fundamental truths of this science is to be obtained. All these writers, as well as Dr. Whately, in his *Lectures on Political Economy*, and Mr. Cobden, in his most eloquent speeches(1) on the Corn-law Question, lean(2) to liberal views of the science and of general politics. For works in which the opposite opinions are advocated, reference may be made to the *Essay on the Distribution of Wealth and Sources of Taxation* by R. Jones; *Lectures on the Mercantile Theory of Wealth, and on Population* by W. Nassau senior, and *the Law of Population, a Treatise in disproof of the superfecundity of Human Beings*, written in answer to the doctrines of Malthus.

Besides these works, the quarterly critical journals have these last 40 years teemed (3) with articles and disquisitions on this the favourite philosophy of the age, which has lately been reduced to the level of understandings of all classes by Dr. Loudon's *Problem of Food and Population*, by Scrope's *Political Economy*, and more especially by Miss Harriet Martineau's Tales and popular fictions illustrative of the science.

But the most prominent of all these writers, the one who has most powerfully and radically influenced his age is certainly Jeremy Bentham, the founder of the philosophical school called the *Utilitarians*. Bulwer says of Bentham; «The spirit of examination and questioning has become through him, more than through any one person besides, the prevailing spirit of the age...» «He combined what had not been yet done, the spirit of the philanthropic with that of the practical. He did not declaim about abuses; he went at once to their root; he did not idly penetrate the sophistries of Corruption; he smote(4) corruption herself. He was the very Theseus of legislative reform, he not only pierced the labyrinth, he destroyed the monster ».

Theology. — Of the many clergymen and laymen who since 1780 have distinguished themselves by their writings on topics of religion, the following are the principal. Samuel Horsley (1733-1806), Bishop of St. Asaph, is celebrated as a keen and enthusiastic advocate of some of those tenets of the English church which in all

(1) Discorsi. (2) Pendono, inclinano. (3) Traboccarono. (4) Percosse, atterrì.

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ages have been exposed to controversy. His chief antagonist was the scarcely less celebrated Dr. Joseph Priestley (1733-1804), whose publications in favour of the Unitarian views of Christianity attracted more attention in his own time, than those scientific inquiries and discourses for which he is chiefly esteemed in ours. Another of Bishop Horsley's opponents was Gilbert Wakefield, who, besides his polemic writings, gave a *Translation of the New Testament* with notes. Dr. William Paley (1743-1805) published, in 1785, his *Principles of Moral and Political Philosophy*, in 1790 his *Horæ Paulinæ;* his *Evidences of Christianity* in 1794; and his *Natural Theology* in 1802. Paley's Evidences of Christianity are still considered the standard work on the subject; and his Natural Theology is a most ingenious, familiar and convincing demonstration of a Deity from his works. — Keith's Evidence of the truth of the Christian Religion, derived from the literal fulfilment of prophecy, is the best work that has ever appeared on the subject. It is now at its thirty-first edition, though the author is still living.

Voyages and Travels. — As no country sends forth so many voyagers and travellers as England, so no other country has produced so many books in this department of literature. Of the thousand and one that have appeared in our language, I shall stay to mention only two or three of the best. The *Travels of David Bruce* to the source of the Nile, published in 1790 in 5 vols., are still much read. The voyages of the celebrated circumnavigator, Captain Cook, from 1768 till within a few weeks of his death, continue to be read with as much pleasure as ever. Mungo Park's *Travels in the interior of Africa* in 1799 and 1805, which had for their object the discovery of the course, and if possible, the source of the Niger and the Senegal, and which terminated in the destruction of his own life and that of most of his companions, is a work of much interest; as is also the narrative of a journey undertaken with the same object in 1822, by Major Denman, Captain Clapperton and Dr. Audney. Of a Journey subsequently undertaken by Captain Clapperton in which he penetrated from the Coast of Guinea to Soccatoo, where he lost his life, an account was given to the world by his attendant, Richard Lander, who afterwards engaged in a similar expedition, and was successful in discovering the course of the Niger towards the sea. The latter journey was described in three volumes of the *Family Library*. The several voyages of Captain Ross and Captain Parry, between the years 1817 and 1828, for the discovery of a North-west passage to Asia, and the travels of Captain Franklin, undertaken in concert with the last of these nautical expeditions, have been all commemorated in large books

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adorned and illustrated with splendid appropriate engravings. Though the object of these expeditions was not attained (as every one knows), the works which narrate them are extremely interesting, both from the new and singular forms of nature which they bring before us, and from the variety of ingenious devices resorted to in order to overcome the obstacles which nature opposed to the accomplishment of the object, and to sustain life under the extreme cold of an arctic climate. — The best and most celebrated of all our writers of Travels is Dr. Edward Daniel Clarke (1767-1822), of whom honourable mention has been so often made by Lord Byron. His travels, published between 1810 and'23, embrace the greater part of Europe, and the most interesting parts of Asia. Those in the Countries around the head of the Mediteranean are the most esteemed. Next to Clarke comes Captain Basil Hall of the British Navy. In 1818 he published his *Account of a Voyage of Discovery to the West Coast of Corea, and the Great Loo Choo Island;* the great charm of which consisted in the moral interest which he gave to the account of a primitive nation of Chinese, who inhabit that distant portion of the earth. In 1824 appeared his *Extracts from a Journal written on the Coasts of Chili, Peru and Mexico,* which met with a much more favourable reception than his subsequent *Travels in the United States.* His Fragments of Voyages and Travels published in 1840 are his most admired work.

Since our affair with the Pacha of Egypt in 1842 on the coast of Palestine, about thirty books of travels have appeared in England descriptive of those countries, and not fewer have been published descriptive of China and India since our war with the Punjaub and the Celestial Empire. Of these, however, and of several others in Australia, Tahiti, New Zeland, etc. I can say nothing, having seen nothing of the books but the title page, and knowing nothing of the countries they describe but by hearsay. But of one book of travels, and that the most remarkable that has recently appeared, I can give an opinion, having both seen the book and the country it portrays. While Dickens's *American Notes for general Circulation* form the most entertaining book of travels that I ever read in any language, I think they give, with few exceptions, the most correct and impartial (though not the most profound or philosophical) view of the state of society in the United States that has yet appeared either in England or Europe. *Dr. Layard's Ruins of Nineveh* published in 1850 in two splendid volumes with steel plates; and *Vaux's Researches in Nineveh and Persepolis,* 1851 (one vol., 3 frs.), have met with unprecedented success. *India as it is, by William Arthur,* (4 franks), is also a great favourite with the public; as also

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Sketches of Southern Africa by Thornley Smith, and *Adventures in Australia, by Mrs. Lee.*

Of the Collections of voyages and travels published in England that of Pinkerton in 19 quarto volumes, and that of Kerr in 18 octavo, are the most voluminous; but the best is Condor's *Modern Traveller*, published in a number of small volumes, and giving a summary description of each country, condensed from the various and voluminous accounts of the different travellers who have visited it.

Miscellaneous Writers.—In 1791 Mr. D'Israeli the Elder published his *Curiosities of Literature*, which is one of the most voluminous and most agreeable miscellanies that we possess. He is also the author of *The Quarrels of Authors*, *Calamities of Authors*, and *an Essay on the Literary Character*, which last is the best work that this first of literary gossips has produced. That which particularly distinguishes D'Israeli is his deep and keen sympathy with the literary character in all its intricate mazes and multiplied varieties of colour. His son, Mr. D'Israeli the Younger, late Home Minister, now (1854) a distinguished Tory Member of Parliament, is the Author of a number of Novels and Romances, some of which are readable enough, but none of which can be called first rate. The principal are, Coningsby, Vivian Grey, Sybil, and Contarini Fleming.—Millar's *Origin of the Distinction of Ranks* (1771), and his *Historical View of the English Government* (1788), are works which, though they offer few attractions of style, convey much sound and useful information. Fosbrooke's *Encyclopedia of Antiquities* (1824) is a work of the highest value. — By his *Censura Literaria* (1805-9), in ten volumes, and *The British Bibliographer*, in three, Sir Samuel Egerton Brydges has acquired some reputation; and the Rev. F. Dibden has obtained more by his *Bibliographical Tour*, in which he describes the principal libraries of the continent, and by his *Library Companion*, which he designs as a guide in the selection and purchase of books.—In 1757 Burke, the celebrated orator, published an *Essay on the Sublime and Beautiful*, and in 1790 *Reflections on the Revolution in France*, which are considered models of beautiful and powerful writing. The Hypothesis maintained in the *Essay* on the sublime and beautiful, is, that the source of the sublime is terror, (Knight asserts it is *power*) and that beauty in objects is that quality by which they excite or attract love, or some similar affection. In 1811 the Rev. Archibald Alison, already mentioned as a most eloquent Episcopal minister, wrote *an Essay on the Nature and Principles of Taste*, to prove that the emotions which we experience from the contemplation of sublimity or beauty, are not produced by any physical or in-

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trinsic quality in the objects which we contemplate; but by the recollection or conception of *other* objects which are associated in our imaginations with those before us, and consequently suggested by their appearance, and which are interesting or affecting on the common and familiar principle of being the natural objects of love or pity, of fear or veneration, or some other common and lively sensation of the mind. In other words he shews, that the beauty or sublimity of external objects is nothing but the reflection of emotions excited by the feelings or condition of sentient beings; and is produced altogether by certain little portions, as it were, of love, joy, pity, veneration, or terror, that adhere to those objects that are present on the occasion of such emotions. This mode of accounting (341) for our sense of beauty and sublimity may be disputed, but the ingenuity of the arguments, the felicity of the illustrations, and the elegance of the composition, must be acknowledged by all who have read the work. — Besides a great number of contributions to periodical publications, the late celebrated William Hazlitt gave to the world *The Characters of Shakspeare's Plays* (1817), *A View of the* (modern) *English Stage* (1818), *Lectures on English Poetry* (1818), *Lectures on the Dramatic Literature of the Time of Elizabeth*, *The Spirit of the Age*, *Table Talk*, and a *Life of Napoleon Buonaparte* in 4 volumes. Hazlitt was a man of a nervous and original mind, of great powers of expression, of a cool reason, of a warm imagination, of imperfect learning, and of capricious unsettled taste. The chief fault of his essays is that they are vague and desultory; they leave no clear conclusion on the mind; they are a series of brilliant observations without a result. Though his observations on literary works were not always profound, and though his judgment of their authors was not always impartial, still such were the attractions of his style, and such the power and splendour of his diction, that, for a number of years, he cast into the shade all other essayists, and contributed perhaps more than any one else to revive the taste which now exists for nervous composition, and for the vigorous productions of our earlier writers. In 1836 his *Literary Remains* were published by his son, in three volumes, with a memoir of the Author. — The very favourable reception accorded by the public to Bulwer's *England and the English* in 1833, a work which depicted only a few classes of the nation, and that in too hasty and general a manner; and the reception favourable beyond all precedent, given the same year to Dickens's *Pick-Wick Papers*, a work that sketched English life only as it appears in the capital and its environs, and that in only one manner, the burlesque, suggested to a few literary

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men the idea of *The English Painted by Themselves*, and this work, giving a general portraiture of the nation, appeared (in 3 volumes) the following year. Though inferior in philosophical and critical views to Bulwer's work, and in vivacity and graphic power to Dickens's, still this book has obtained a very respectable degree of success. Henry Litton Bulwer's *France* in 1835 is not equal to his brother's *England*. —Defective in plot(1), the novels of Dickens, are inferior to his *Pick-Wick Club*, and to his other *Sketches*. Ainsworth, the author of *Rookwood, Crichton*, and *Jack Sheppard* is a writer of nearly the same calibre as James. A man was hanged (2) in London last year for the commission of a crime (I believe murder) to which he said he had been instigated by the reading of *Jack Sheppard*. Of Howard's novels *Outward Bound* is the best. Mrs. Trollope, the author of *One Fault, The Widow Barnaby, the Widow Married, Scenes on the Mississippi, Jonathan Whitlaw* etc. is a regular (aristocratic) gossip (3). Her style is slovenly, rambling, diffuse, low, disjointed(4). There is a tone of vulgarity about all her writings. *The Young Lady's Friend*, published in 1827 in New York, by *A Lady*, cannot be too much recommended, for the moral, prudential and religious maxims it contains. Daniel Webster, is the author of a valuable *Dictionary* (in quarto) *of the English Language*. In this dictionary are found several words omitted by Johnson, and a considerable number of new ones introduced by modern authors, or adopted from the languages of our neighbours or subjects in Europe, Asia and America. The best *Pronouncing Dictionary* that we have, Walker's, is much less esteemed at present than it was at the time of its publication, eighty or ninety years since, from the fact that two or three classes of words are now ponounced somewhat differently from what they were in the time of the Author. Mrs. Hamilton's *Letters on Education*, published about forty years ago, are still a good deal read. *A Million of Facts*, published in 1838, and since stereotyped, has already run through six editions. Of this most instructive and useful work but a poor idea can be formed from the imitation and translation of it which has lately appeared in France. It was compiled and published by Sir Richard Phillips, already celebrated as the originator and promulgator of the now universally adopted interrogative system of education, and as the author of several excellent elementary works, adapted to this system, more especially the *Universal Preceptor*, a book of which the 69th. edition lies before me, and for which the author received the title which he bears. This inimitable work embraces

(1) Intreccia. (2) Impiccato. (3) Comare, chiacchierona. (4) Sgangherato, slombato.

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within the compass of a five shilling volume, treatises on agriculturre, architecture, mineralogy, government, commerce, mechanics, navigation, geography, geology, astronomy, morals and religion, grammar, logic, rhetoric, natural history, chemistry, electricity, galvanism, optics, mathematics, meteorology, music, history, mythology, drawing, painting, literature, education, statistics, political economy, and acoustics. Each paragraph of each of these treatises is marked with a number from 1 to 710, and, at the end of the volume, are printed 710 questions, each corresponding to the number of the paragraph in which the answer to the same is found. These questions (as in the ninth edition of my Grammar) are rather intended to regulate and abridge the work of education to the preceptor (and to those who study without a master) than to facilitate the task of answering to the pupil, who is required, as a private exercise, to furnish a written answer to each question in his own phraseology. In Platt's *Literary and Scientific Class-Book* (1836), a work of the same nature, this method has been improved upon. In it the numbers begin and end with each chapter, the questions corresponding to these numbers being printed, not at the end of the book, but, as in my grammar, at the end of each chapter. Finally, in Mitchell's *Universal Catechist or Conversations on General Knowledge* (1839), the same subjects are treated nearly in the same way; except that, the whole book being written (like my *Temi Sceneggiati*) in the form of dialogues, questions of the above sort are rendered unnecessary (*). The second of these works has been latterly (1) preferred by some to the first, especially for children, on account of the still greater plainness and simplicity of the language. They are all three illustrated with numerous engravings. By the way, all Phillips's works, except the *Million of Facts,* bear the fictitious name of *Blair.* — Irving's *Elements of Composition* is a valuable work for young persons. Clear, concise and practical, it has, in schools and colleges, almost entirely superseded Blair's Lectures on Elocution. Whately's Logic, and Jamieson's *Grammar of Logic and Intellectual Philosophy* are the standard works in Colleges, as is also Pinnock's *improved* (2) *edition* of Dr. Goldsmith's *History of England and Rome with* explanatory notes and questions for examination at the end of each section.

Mr. Walter Savage Landor, in his celebrated *Imaginary Conversations of Literary Men and Statesmen,* recently reprinted (1854), adopted (in 1824) a new mode of spelling (3) which, though for some time past in use in some parts of America, has not yet

(1) Ultimamente, di recente. (2) Migliorata, perfezionata. (3) Compitare, ortografia.

(*) Of this work, which costs in England seven shilings, I have printed a new edition with notes, which I sell at a franc and a half.

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been followed by any other author in England. These Conversations are written in a style of singularly pure and nervous english. « His phrases » says a critic, « are cubes; throw (1) them as you will, they will stand ». A new edition in 3 vols. of Lamb's beautiful *Essays* of Elia (already mentioned) has just appeared in Paris. — Three or four of the shorter pieces in the volume of poems bearing the name of *Ossian* are supposed to have been written, not by him, but by his translator Mac-Pherson. All the rest are universally believed to have been composed by that hero. Ossian the son of the celebrated Warrior-King, Fingal, flourished in the first or second age of the Christian era. By the people of the north, who alone are capable of appreciating his imagery, Ossian is more admired than Homer. — In his ingenious and learned work on language, *The Diversions of Purley,* Horne Tooke undertook to prove that all or almost all our words are originally derived from sensible objects, and that all the conjunctions are contractions or alterations of either English verbs, or verbs in the languages from which our own is derived.

The Edinburgh Encyclopedia, published under the care of the celebrated Sir David Brewster, is distinguished from all other works of the kind by the fulness and accuracy of its scientific articles. In *The Encyclopedia Metropolitana,* commenced in 1818, the articles were placed in a natural, not an alphabetical order, and were published in such portions throughout the successive volumes as to ensure the work, at its completion, the latest discoveries and improvements on every important subject. The seventh edition of the *Encyclopedia Britannica* in 20 volumes, 1830, is considered one of the most perfect works of the kind extant(2). Besides these, several works of the same kind have been published on a smaller scale, for the benefit of a humbler class of enquirers. — Henry Lord Brougham published in 1843, the second volume of his Political Philosophy. — The origin, necessity and general character of an Aristocracy, with a summary account of Aristocratical governments, partly historical, partly disquisitional, is the subject matter of the volume. — Mr. Babbage, the inventor of the celebrated Mathematical Calculator, has published within these last two or three years, several works on Mechanics and steam(3), which are considered superior to all other works of the kind that have yet appeared.

The Reviews, in England originate public opinion; the newspapers reflect it. The *Edinburgh Quarterly Review*, the first critical journal in Europe(*), is the Political Organ of the Whigs,

(1) Gettate. (2) Esistenti, che esistono. (3) Il vapore. (*) *The London Quarterly Review*, the first number of which came out on the first of September last (1853), is considered quite equal in point of talent to the Edinburgh.

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or moderate liberals; The *British Quarterly*, is the organ of the Tories or conservatives; and the Westminster Review is the organ of the Radicals or democrats. The first was founded in 1802 by Mr. Jeffrey, afterwards Lord Jeffrey, a Scottish judge, assisted by Dr. Brown, whose metaphysical works I have already alluded to, and Mr. Sidney Smith, afterwards Dean of St. Pauls. The Strength of the work, in the earlier part of its course, lay in the brilliant and epigrammatic style of Jeffrey; and it was afterwards sustained by the contributions of Henry, now Lord Brougham, Sir James Mackintosh (of *great-coat*-celebrity), Mr. Thomas Babington Macaulay, late Colonial Minister, and other first rate writers. Bulwer says: « It is in these journals (the critical periodicals), that the most eminent of our recent men of letters have chiefly obtained their renown; it is here that we find the sparkling and sarcastic Jeffrey, the incomparable humour and transparent logic of Sydney Smith, the rich and glowing (1) criticism of Wilson, the nervous vigour and brilliant imagination of Macaulay: it is in periodicals that many of the most beautiful evidences of Southey's rich taste and antique stateliness (2) of mind are to be sought, and that the admirable editor of *The Examiner* (3) has embodied the benevolence of Bentham in the wit of Courier. » — The Edinburgh Review having at once sprung (4) into unprecedented celebrity, the British Quarterly was, in 1806, put on foot (5) by the Tories, in order, if possible, to arrest the wide-spreading devastation of its attacks. The Editorship was confided to the highly gifted (6) Mr. Gifford, who, assisted by Southey, Heber, Milman, Canning, Croker and other distinguished Tory writers, continued to edit it till his death in 1825, when it was confided to the present editor, Mr. John Gibson Lockhart, son-in-law to Sir Walter Scott. In 1817 appeared *Blackwood's* (Monthly) *Magazine* advocating the same principles, but admitting a great variety of articles of fiction and general literature, which render it one of the most attractive and spirited Journals we possess. The other principal literary and critical Journals are; *The London Monthly*, and *New Monthly Magazines*, *The Metropolitan*, and *Tait's Edinburgh Magazine*, which last advocates the same political doctrines with the Westminster Review.

In 1838 Mr. Maurice Cross, an Irish gentleman, published his *Selections from the Edinburgh Review, comprising the best articles* that had appeared in *that journal since its commencement, with a preliminary dissertation and explanatory notes.* Mr. Baudry

(1) Fervido. (2) Alterezza, magnificenza. (3) A liberal weekly paper. (4) Balzato su (5) Messo in piedi, attivato. (6) Dotato, ingegnoso.

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of Paris immediately reprinted these selections in six volumes at 30 fr.; and, since the 1st. January 1836, has continued to reprint, every three months, all the numbers of this Review as they issue from the Scottish press, price 14 fr. per annum. In 1843, were published in London (3 volumes) *Critical and Historical Essays contributed to the Edinburgh Review*, by Thomas Babington Macaulay. — On which a critic remarks; « for powerful composition and the interest it inspires, we know of no publication equal to these volumes. Compared with Macaulay, Chateaubriand is a rhetorical *petit maitre*, Bulwer a glittering Jack O'Lantern (1), whilst D'Israeli the Younger suggests the idea of the trinkets (2) and other finery (3) of a gentleman of the swell mob (4) ».

In 1825 was instituted by Henry, now Lord Brougham, and a number of other eminent persons in London. *The Society for the Diffusion of Useful Knowledge* (more especially among the lower classes); whose object was the periodical publication of cheap tracts or books, composed with greater care, printed with greater correctness, and published with greater punctuality, than such works generally are by persons whose only object is pecuniary remuneration. The books, which were to be called *The Library of Useful Knowledge*, were to appear in octavo numbers of six pence each; and such was the success of this enterprise that in a few months the copies sold amounted to twenty thousand a week. After some time the Library of Useful Knowledge being finished, the society commenced the publication of *The Library of Entertaining Knowledge*, which, though dearer than the former, met with equal success. When this Library was finished the society commenced, and still continue, the publication of the (weekly) *Penny Magazine*, a journal which in England counts eighty thousand subscribers, and which is known and read not only throughout Europe, but throughout the greater part of Asia and America. The most successful imitations of the two former publications are, Lardner's *Cabinet Cyclopedia*, in volumes at six shillings; *The Family Library*, 5s.; and *The Edinburgh Cabinet Library*, 6s. Chambers' *Edinburgh Journal*, though a little dearer than the Penny Magazine, had at one time fifty thousand subscribers. The illustrated London News has now (1854) ninety two thousand subscribers. The *Information for the People*, published in weekly numbers in 1845-6, had ninety thousand subscribers. It has been reprinted in two large royal octavo volumes at ten shillings, and is at once one of the cheapest and most useful books in the language. — The Number of Newspapers

(1) Fuoco fatuo. (2) Gingilli, giojelli. (3) Galanterie, gale, fronzoli. (4) La turba dei borsajuoli, dei cavalieri d'industria.

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in the United Kingdom is five hundred and sixty, and the annual circulation about eighty millions. In America there are twelve hundred papers, eight of which are in French, and in India there are ninety eight, of which sixteen are in Hindostanee. In America, as in England, each religious sect has its weekly paper, monthly magazine or other periodical. The periodical journals in England amount in all to about seventy-five or eighty.

Among the new works that have been published in England within these last few years, may be mentioned: *Elliott's Delineation of Roman Catholicism*, which has rapidly run through seven editions in America and three in England. Macaulay's History of England, of which the first volume is already at its eighth edition though the second is not yet come out(*). Macaulay's *Lays of Ancient Rome*, a book which is read with pleasure by all who take an interest in the affairs of Italy ancient or modern; Bulwer's *the Caxtons, a Family Picture;* Bulwer, *My Novel*, or *Varieties in English Life*, books that should be read by all those who wish to have a correct view of the present state of society in England; Graham *The Best Methods of Improving Health and Invigorating Life*, 6th. edition; a work that should be in the hands of every man who wishes to enjoy corkiness (1) of body or buoyancy of mind. — *The Decision*, a Comedy, by *Grace Kennedy*, has, in a few years, run through twelve editions in England and twenty one in America. Nor is this success unmerited. Written by a lady moving in the highest circles, and designed for the drawing-room or *boudoir* not the stage, this comedy is in language more uniformly elegant, and in style and thought more elevated and refined, than any other publication of the sort with which I am acquainted. — *Stowe's Uncle Tom's Cabin*, or *Negro Life in America*, is the most remarkable, if not the best, Novel of our age, and the most successful work of Fiction that ever appeared in our language or in any other, more than two millions of copies having been sold in England and America within the last two years, besides the innumerable editions which have been printed in the tongues of all the civilized countries of the globe. At the request of some of my Colleagues, and many of my scholars, I have printed an edition of this work with four thousand explanatory Notes; price three franks. I have likewise given the Italian Public a new edition with notes of Dealby's *Mental Culture, or Hints on the Cultivation of the Mind*, a book that will be found eminently useful to all such Young Men as wish to distinguish themselves by their talents, or to better their own condition, or that of their country by their pen. — *Price, half a franc.* — *Millhouse.*

(1) (Da *cork* sughero, turacciolo), agilità, elasticità. (*) Vedi pag. 327, lin. 32 *ante*.

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SENTENCES FROM VARIOUS AUTHORS.

In the countries of the North, Ossian is more read than Homer. Let Ossian and Homer, Cowper and Wordsworth be your daily and nightly companions: the entertaining pure and noble thoughts will lead to pure and noble actions. — He who sets out (341) in life with moral principles deeply fixed in his heart, though a deceiving and deceived world may neglect him, will find in his heart a source of joy which the world with all its riches and honours cannot bestow. — One man can do but one thing. — One is never too old to learn. Every step of progressive advancement, fills the breast of the proficient with a higher opinion of his own merit, and confirms his consciousness of self-dignity. — One man is capable of excelling others in qualities superinduced by his own efforts, as much as the species of man surpasses the species of brutes. Ignorance, avarice and luxury render men indifferent under what form of government, or in what state of society they live. The degree of profit derived from reading will ever be proportioned to the degree of attention. Genius is an extraordinary power of attention; a capacity in the mind of attaching itself closely (1) and strongly at a glance (2) to every object that solicits its regard; of taking in (3) the whole of it, in all its distant relations, dependencies, modifications, origin and consequences. — Sunday is distinguished by many from the rest of the week, solely by excess, and vicious indulgences. — When immorality is obliquely recommended by a father's practice, the infection is irresistible. — All children believe that the earth is at rest, and that the sun and the fixed stars perform a diurnal revolution round it. They believe that the place which they occupy on the surface is absolutely the uppermost (4) and that the inhabitants of the opposite surface must be suspended in an inverted position.

A man willing to work for his support, and unable to find work, is perhaps the saddest sight (5) that Fortune's inequalities exhibit under the sun. — The Mountaineers of Madagascar are scarcely four feet high. — The Patagonians are said to be eight feet high or upwards (6). Fishes have no eyelids (7). — Illimitable space is the best prototype of eternity. — The manner in which the Roman Ladies pronounce that beautiful and gracious word « *Grazie* » is music itself. A Frenchwoman's « *merci* » is pretty, but it is mincing (8), and not at all equal to the Roman « thanks ». — The waters of the upper Mississippi are so clear that you can distinctly see

(1) Strettamente, intentamente. (2) Baleno, (occhiata). (3) Abbracciare, stringere. (4) La più elevata, la cima. (5) Tristo spettacolo. (6) Più, di più. (7) Palpebre. (8) Affettato, piccino. contegnoso.

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the bottom when it is twenty fathoms deep. In Bengal labourers have but two pence a day, or a little rice; in America a dollar; in England two shillings, or two and six pence; in Ireland nine pence or a shilling. In England bread costs (September 1854) from a penny to two pence a pound (16 ounces of Piedmont), butchers, meat(1) from three pence to five pence, butter from six pence to nine pence, salt ten pence a hundred (112 pounds). There is a law among the Arabs that permits any man to put away(2) any of the four wives allowed him, who does not make good bread. —The tunnel under the Thames cost six hundred thousand pounds. — Pomposity and stupidity are synonimous. — Experience is a slow teacher. — The new Equestrian statue of Wellington is the largest that exists. It is thirty feet high, and weighs thirty tons. — Few appear to know that life is short, till they are about to lose it. A country (England) in which order and system and the fitness of things, seem to form a part of its morals, if not indeed of its religious faith. *Cooper.*

Right at last. — «Oh, my dear Sir,» said a poor sufferer to a dentist, «that is the second wrong tooth you have pulled out!» «Very sorry, Sir,» said the blundering(3) operator,» but as there were only three altogether when I began, I am sure to be right next time». — Spread as far as possible around you the social comforts of order, peaceableness and regularity, making it apparent that religion is practically influential in every department in life.— Mind the future. Look to the end(4). In the midst of life we are in death. How many who have seen the sun rise this morning, will be in another world before it sets. Don't you know one is very wrong, don't you know one is always blamed for bringing before the mind of people, especially of the wealthy, any thing that can be at all disagreeable to them, and above all the final account? How insolent to talk of death in ears polite!

It is not to be conceived that a man would resign fortune and character and life in the assertion of what he knew to be a falsehood. A voluntary martyrdom is the highest possible evidence which it is in the power of a man to give of his sincerity... The Christian martyrs gave this evidence, not to the truth of an opinion but of a fact of which they affirmed themselves to be the eye and ear witnesses(5). One of the most useful exercises of reason is, to ascertain its limits, and to keep within them. *Chalmers.* — How do you prove the indefinite divisibility of Matter? By the fact that every particle of matter however small must have an upper and an under side; by the malleability of leaf-gold, and by the formation of animalculae, some of which are so small that thousands

(1) Carne grossa. (2) Ripudiare. (3) Balordo, stupido. (4) Mirate al fine. (5) Testimonj.

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of them could dance on the point of a needle, and millions can swim about in a drop of water with as much freedom as whales in the ocean. No man of sense, uprightness and virtue was ever a general favourite. — Whoever is seen drunk in Sweden, is fined (1) in three dollars. Eat slow at dinner, and masticate well. — Before you marry, be sure of a home in which to tarry (2) — If you wish to be happy yourself be sure that you make your wife so. — King Alfred was said to be the contriver of trial by jury; but we have evidence of such trials long before his time. *Edinburgh Review.* — The electric telegraph transmits intelligence at the rate of a hundred miles per second. — The legacy duty in England (four per cent) amounted, last year, to one million two hundred and forty thousand pounds sterling. The sums subscribed to the Church foreign Missionary society in 1853 amounted to L. 118,000, those subscribed to the Methodist Missionary Society were L. 114,800. Forty years ago the inhabitants of Tahiti (Otaheite), and the Sandwich Islands were pagans and Antropophagi: they are now Christians, and many of them subscribers to the Methodist Missionary funds. It was in one of the Sandwich Islands that the celebrated circumnavigator, Captain Cook, was killed and eaten in sight of his Ship's Crew in 1790.

The fall of Niagara is 164 feet; its breadth 675. The roar of the cataract is heard 11 or 12 miles, and the vapour may be seen 40 or 50 miles. — Nine cubic inches of water become ten by freezing; and hence its power of bursting (3) vessels, rocks, etc. in freezing. 100 Quakers buried (4) at Chesterfield averaged the age of 48 years; but 100 others averaged only 25 years and 2 months; proving the value of regular and sober habits. The Temperance Society counts already five millions of members in Ireland: in America, the country in which it originated, the number is much greater. — In 1688 the East India Company ordered their agents. «To send home (5) by their ships 100lbs. of the best tea they could get». In 1846 the imports were forty nine millions pounds. The Consumption of sugar in England is now 5,000,000 (hundred) per annum.

Family fleas (6). — When the late Lord Erskine, then going the circuit (as judge), was asked by his landlord (7), how he had slept (8) he replied: «Union is strength (9)»: «a fact of which some of your inmates (10) seem to be unaware (11); for had the fleas been unanimous last night, they might have pushed me (12) out

(1) Multato. (2) Fermarvi, abitare. (3) Far scoppiare. (4) Seppelliti. (5) Mandar a casa (in Inghilterra). (6) Pulci. (7) Albergatore. (8) Dormito. (9) Forza. (10) Inquilini. (11) Ignari. (12) Avrebbero potuto spingermi, cacciarmi.

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of bed ». « Fleas! » exclaimed the landlord, affecting astonishment (1). « I was not aware that I had a single one (2) in the house ». « I don't believe you have, » retorted his Lordship, « they are all married, and have uncommonly large families ».

There is a mirror, there is certainly a mirror in our hearts which reflects the images of the things around us: and every change that comes over Nature's face is mingled sweetly, though too often unnoticed, with the thoughts and feelings called forth by other things. *G. P. R. James.* — No morality can be secure without religion. — Religion is indeed a woman's panoply. She (the wife) should be fascinating as well as faithful: agreeable as well as good. — Christianity is itself full of grace. It is a refiner as well as a purifier of the heart. It imparts correctness of perception, delicacy of sentiment, and all those nicer shades of thought and feeling which constitute elegance of mind. Woman needs solace and occupation, and religion affords her both. — When the light from heaven shines upon her path, it invests every object with a reflected radiance. Duties, occupations, nay, even trials are seen through a bright medium; and the sunshine which gilds her course on earth, is but the dawning of a far clearer day. *Hannah More.*

In the Greek language are united the energy of the English, the neatness (3) of the French and the sweet and infantine simplicity of the Tuscan. The Italian opera house in London contains L. 1500.

The Minister of public Instruction in France, in place of latin, requires that the boys in the Colleges should learn one living language, at their own option or that of their parents. Last year those of the department of the Seine decided between English and German by 406 English to 168 German. — If ever love delights to visit a peasant's cottage (4), it must be the cottage of an English peasant. *Washington Irving.* — Don't repel one outrage by another. — Learn to make your destiny your choice. It is a shame to throw away upon mastering a mere game, however ingenious (as that of chess), the time which would suffice for the acquisition of a language. — It is best to be armed against danger before bidding it defiance. (5) — Guilt punished is always less dangerous than guilt tolerated. In England and America conjugal infidelity is punished with great severity. — I saw no table spread, in the lowest order of (American) houses that had not meat and bread on it. *Martineau's View of Society in America.* Religion requires meditation, it is impossible that

(1) Stupore, meraviglia. (2) A single one, (un solo), un celibe, un nubile. (3) Nettezza, lindezza. (4) Capanna. (5) Prima di sfidarlo.

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any one should long continue a real christian, who is not frequently alone. *Martineau.* Wisdom is little else than a synonyme for experience. Clubs create and keep alive public spirit and render people more tolerant and charitable. Nothing more contributes to maintain our common sense than living in the universal way with multitudes of men. — When men have attained to a certain degree of intelligence, war must necessarily cease among all the nations of the Earth. An universal peace society has been formed in England, France and America. Its object is to prove to all governments the practicability and utility of settling (1) all international questions by arbitration. It is in this way that all disputes between two members of the Methodist society, or of the Society of friends (the Quakers) have been always decided. A Methodist or a Quaker who should go to law with a brother would be immediately expelled the society. — He that cannot live well to day will be less disposed to live well to-morrow. Resentment is an expensive vice. How dearly it has cost its votaries since the time of Cain! — Hope proves the soul deathless.

There are no intimacies more valuable than those which a young man forms with one who is his elder, by ten or twelve years. — They are now opening a marine communication between the Atlantic and the Pacific ocean, across the Isthmus of Panama. — Thirteen years ago a law was passed in England emancipating all the slaves in the British colonies. The sum paid by the Government to the slave proprietors for their manumission, was twenty millions sterling. The eyes of snails (2) are placed at the ends of their horns (3). The Chameleon has the singular faculty of turning one of its eyes backward while the other looks forward and of thus seeing before and behind it at the same time. — Man is a being of large discourse looking before and after.

The philosopher has the art of being happy, without being so at the expence of his virtue. To the advanced christian, duty and enjoyment are one. In one night, during the perils of the revolution, Marie Antoinette's hair turned (4) grey. One of the greatest bores (5) that I know of, is a person that speaks very slow, and takes a long time to express his ideas. — Brevity is the soul of wit. Seize (6) generals; avoid intricate details. — Brevity is sometimes the mark of conscious dignity and virtue. — A man at 100 yards distance is but half the apparent height that he is at the distance of 50 yards, and only a 10th. of his size at 10 yards distance. — The rail-road between London and Bristol

(1) Aggiustare, accomodare. (2) Lumache. (3) Corna. (4) Divenne. (5) Seccatori. (6) Afferrate, stringete.

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passes through a tunnel under fox-hill six miles long, cut (1) out of the solid rock. — Many of the streets of Cairo are only two feet wide. — Beware of desperate steps; the darkest day, live till to-morrow, will have passed away. — When God is forgotten, his judgments are his remembrancers. — The Romans used hedgehogs (2) for clothes-brushes (3); and prepared them by starving (4) the animal to death. — Danger met with courage seems lessened, and evils sustained with resolution disappear or are diminished. — Have your pleasures as independent of others as possible. — Most respectable people in England read three or four modern languages; though few speak any well but their own. — The study of languages enables the student to command the attention at will, to fix it, for any length of time, upon a single point, and thus to form those habits of patient investigation and nice discrimination which are essential to intellectual eminence. — Youth and white paper take any impression. Train up (5) a child in the way he should go, and when he is old he will not depart from it. — Never despair of the Commonwealth. — No nation was ever overcome, which (174) was at once free and brave and united. *Alison.* — Moral force is the parent of all other force. A man destitute of a sense of duty can never be a man of honour. He who while in power would oppress another, should remember how uncertain may be his own tenure of office.

Mercury is thirty seven millions of miles from the Sun, Venus sixty eight, the Earth ninety six, Mars one hundred and forty four, Jupiter five hundred, Saturn nine hundred, and Herschel or Uranus eighteen hundred and thirteen. Mercury performs his (annual) revolution round the Sun in 87 days, Venus in 224, the Earth in 365, Mars in 687, Jupiter in 4,332 days or 14 years, Saturn in 10,759 days, or nearly 30 years, and Herschel in 30,689 days or nearly, 18 years — Mercury and Venus have phases like our Moon. Jupiter has four moons, Saturn seven and Herschel six. Mercury and Herschel are seldom visible; the former from its smallness, and its proximity to the sun; the latter from its immense distance. Mercury is in bulk but the 18th. part of the earth; Herschel is 83 times larger. — The sun, the centre of our planetary system, is a million of times larger than the earth. — The fixed stars are supposed to be so many suns, each accompanied by a retinue of planets, comets and satellites, like our own. Light travels at the rate of 180,000 miles per second; yet some of the fixed stars distinctly visible to the naked eye, are at such a distance that a ray of light from them could not reach

(1) Tagliato. (2) Ricci, spinosi. (3) Spazzole, spazzetti. (4) Far morir d'inedia (o di freddo). (5) Educate, ammaestrate.

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us in less than 10,000 years. So that when we are looking at them, or imagine we are looking at them, they may have ceased to exist for 10,000 years. — Go out on a clear frosty night, contemplate the magnificence of the starry heavens for half an hour; then return, and go into the little circle of a drawing-room (1) to be excited — *if you can*. In the British fleet now (1854) in the Baltic, there are several cannon of recent invention that carry an oval eighty pounder five thousand metres. Some of these were lately employed with effect in the taking of Bomarsund and the Island of Aland.

Human philosophy, to remorse can give no answer, and to grief no balm. God made the country, and man made the town. *Cowper*. — Health, like riches and rank, is chiefly valuable as it confers power and liberty. — The having done good once incites and enables us to do it again. Persevere, good habits will soon supersede the bad ones. — Infidelity to God was ever accompanied by treachery to man and brutality to woman. *Lady Blessington*. — The surface of the lungs (2) (the main-spring of the human frame) is equal to that of the whole body. — Religion can shed (3) upon the lowly cottage of the peasant, blessings which can compensate for all its wants, and all its poverty. *Bowdler*. — Few know what noble sentiments may be found under rags (4); few what happiness, may inhabit under an humble roof (5). — In South America the Spaniards are almost as black as negroes. — The farther a nation advances in civilization, the less flowery, the more ratiocinative does its Oratory become.

An anti-malthusian (*). — A gentleman engaged in taking the Census of Louisville (United States), informs the editor of the Kentuckian that he came across (6) a man who is 55 years old; he had been married three times; by his first wife he had 11, by his second wife he had 10, and 12 by his last wife, making 33 children, and his wife is now in a very interesting state (7); 23 of his children are boys and 10 girls.

All men who possess power are naturally inclined to extend and engross it (8). Where there is a will there is a way. To the resolute man nothing is difficult. « *Quodcumque imperavit animus obtinuit* ». Whatever the mind has commanded itself to do, it has effected. — For the sublime, the beautiful, the pathetic, and the instructive, the history of Joseph in the Old Testament, and the parable of the Prodigal Son in the New, have no parallels

(1) To draw, tirare; to withdraw, ritirarsi; drawing (with drawing) room, salone, salotto. (2) Polmone. (3) Spandere, spargere. (4) Cenci. (5) Tetto. (6) Abbattè in. (7) In uno stato molto interessante, incinta. (8) Farne incetta.

(*) In allusion to *Malthus'* celebrated *Essay on population* (published in 1798) showing that the numbers of the human race are apt to increase more rapidly than the means for maintaining them.

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either in sacred or profane History. *Dr. Ad. Clarke.* While poison may be drawn from the fairest flower, honey may be extracted from the vilest weed.

Satire was the only indigenous growth of Roman talent. — Ancient literature was the ark in which all the civilization of the world was preserved during the deluge of barbarism. — Every language throws light on every other. — Rather set, than follow, example. Be not forward to assign reasons to those who have no right to ask. Keep your temper. Preserve self-possession; do not be talked out of a conviction. The staple (1) of poetry is imagery; even where it deals with abstract ideas and indefinite objects, it generally moulds them into shape. — Learn your own language and one or two other modern ones before you learn greek: provide for the (127) mind as you provide for the body, first necessaries, then conveniences, lastly luxuries. — A good man may be impolite, may tell you disagreeable truths. but cannot be gratuitously uncivil. Religion destroys the malignant passions of the heart; such as envy, malice, pride rancour, resentment; and thereby cuts off the very source of disagreeable behaviour. — If man is no more than a sagacious brute, the most worthless of mankind are the best patterns (2) of imitation, and the only true philosophers. — If a man have not peace in his own bosom (3), he cannot be happy: and no man can have peace who sins (4) against his conscience. — In our moments of ill humour we are far oftener angry (5) with ourselves than with others: hence the fretful (6) irritability we exhibit when goaded (7) by self-rebuke. — An honest unsuspicious heart diffuses a serenity over life, like that of a fine day. — Disbelieve and reprobate all pretensions to public virtue, wherever private virtue is deficient. — Switzerland astonishes, and it even often delights, by its union of the pastoral with the sublime; but Italian nature wins upon you, until you come to love it like a friend. — His idea of matrimonial felicity includes not that of the companion and the friend; he merely wishes to find in his wife the qualities of the house-keeper (8) and the virtues of the spaniel. — Many seem to think that such an education is incompatible with domestic economy; and that if you once suffer women to eat of the tree of Knowledge, the rest of the family will soon be reduced to the same kind of aerial and unsatisfactory diet.

Is there any sentiment so sweet as that which unites those who virtuously and truly love; which identifies their hopes, their joys, their prospects; which inspires the weaker with affiance, the stronger with sympathy; which becomes more pure, more

(1) Stoffa, materia. (2) Modelli (campioni). (3) Seno, petto. (4) Pecca. (5) In collera. (6) Quindi la stizzosa. (7) Punti, crucciati. (8) Massara.

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disinterested, more intense the longer it is experienced; and which, looking beyond the narrow sphere of this earthly existence, longs for its renewal in a brighter world? *Hannah More.* — I love to keep old friendships alive and warm within me, because I expect a renewal of them in the world of spirits. *Lamb.*

THE ENGLISH IN ITALY, SKETCHED BY AN AMERICAN TOURIST (1).

The English, indeed, are the true Romans. The magnificent lines — in which the national pride of Virgil makes the inferiority of his countrymen in art, eloquence, and science, an element of lofty commendation — are at this day applicable to the descendants of those painted Britons who stood in the poet's mind as the most obvious types of all that was remote, uncouth (2), and barbarous. They, like the Romans, are haughty to the proud, and forbearing towards the weak. They force the mood of peace upon nations that cannot afford to waste their strength in unprofitable war. They are law-makers, road-makers, and bridge-makers. They are penetrated with the instinct of social order, and have the organ of political constructiveness. The English, too, as a general rule, are not at home in the region of art. They are either not sensitive to the touch of beauty, or affect not to be. Their artists are wanting in ideal grace and depth of sentiment. The manly genius of the nation disdains the tricks (3) and colours of rhetoric. Their common speech is abrupt, and their public discourse, plain, business-like, and conversational.

The English residing or travelling upon the Continent would, if gathered together, make a large city. They carry England with them wherever they go. In Rome there is an English church, an English reading-room, an English druggist (4), an English grocer (5) and an Engiish tailor. As England is an island, so they everywhere form an insular community, upon which the waves of foreign influence beat in vain. This peculiarity penetrates to the individual. A French or German *table d'hôte* is a social continent; but an English coffee-room (6), at the hour of dinner, is an archipelago of islets (7), with deep straits (8) of reserve and exclusiveness flowing between. Travellers of other nations learn to conform to the manners and customs of the people about them; avoiding the observation attracted by singularity. Not so the Englishman: he boldly faces the most bristling (9) battery of comment and notice. His shooting-jacket, checked trousers (10), and brown gaiters (11) proclaim his nationality before he begins

(1) Viaggiatore (di diporto o d'istruzione). (2) Strano, bizzarro, strambo, goffo. (3) Artifizi, astuzie, gherminelle, maliziette. (4) Speziale, farmacista. (5) Droghiere. (6) Sala comune in un albergo, sala da pranzo. (7) Isolette. (8) Stretti. (9) (Setoloso, irsuto, ispido, arricciato), armato di cannoni, minacciante. (10) Pantaloni a quadrettini. (11) Ghette.

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to speak; he rarely yields to the seduction of a moustache; he is inflexibly loyal to tea; and will make a hard fight before consenting to dine at an earlier hour than five.

The English in Italy, as on the Continent generally, are not liked; but, on the other hand, they are never despised. They carry about with them the impress of qualities which extort respect, not unmingled with fear. Too proud to stoop (1) and too cold to sympathise, they are too honest to flatter and too brave (2) to dissemble. Truth, courage, and justice — those lion-virtues that stand round the throne of national greatness — shape their blunt manners and their downright (3) speech. No thoughtful Italian can help (4) honouring the tenacity with which an Englishman clings to his own convictions of what is right and becoming, without regard to the judgments which others may form or express; nor can he fail to confess that the position and influence of Italy would have been far different, had more of that manly element been mingled in the blood of her people. Every conscientious Catholic must needs respect the fidelity which Englishmen show to the religious institutions of their country; the regularity with which they attend upon public worship in the chapels of their own faith; and their careful abstinence from ordinary amusements and occupations on Sundays. This uncompromising hold upon their own interpretation of right is sometimes pushed to an extreme, and often turns an unamiable aspect towards others; but without it there is neither national greatness nor individual worth.

The English are proud of their own country; and for that surely no one can blame them. They are proud of its history, of its literature, of its constitution; and, especially, of the rank it holds and the power it wields (5) at the present time. To this national pride they have a fair right. A new sense of the greatness of England is gathered from travelling on the Continent; for, let an Englishman go where he will, the might and majesty of his country seem to be hanging over him like an unseen shield (6). Let but a hand of violence be laid upon an English subject, and the great British lion, which lies couchant in Downing-street (7) begins to utter menacing growls (8) and shake his invincible locks. An English man-of-war seems to be always within one day's sail of everywhere. Let political agitation break out in any port, if there be even a roll of English broadcloth, or a pound of English tea to be endangered thereby, within forty-eight hours an English steamer or frigate is pretty

(1) Chinarsi, piegarsi, abbassarsi, umiliarsi. (2) Coraggiosi. (3) Schietto, franco. (4) A meno di. (5) Esercita. (6) Scudo. (7) La contrada degli Uffici a Londra. (8) (Grugniti), ruggiti.

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sure to drop anchor in the harbour, with an air which seems to say, «Here I am: does anybody want anything of me?

Hillard's Six Months in Italy.

SENTENCES FROM VARIOUS AUTHORS.

They rose from the grave (1) (of their father) and turned away (2) sadly and mournfully, but not with bitter cries, or despairing lamentations, for they knew that they should one day meet again. — There are blasting bellows (3) in England, the blowing cylinder of which is eight feet in diameter. They are worked by steam-engines of 75 or 80 horse power, and the roar of their blowing (4) is heard for several miles. — The mosquitoes (5) and other insects are so numerous in the Oronoko Country that no one can sleep except among cattle, which they prefer to man. — A bulbous root found in the hand of a mummy above two thousand years old, lately produced a plant. — Josephine began life with the love of Glory; as the butchery (6) of human nature is termed... My son is dead, my heart is weaned (7) from the world, and the brightest spot in the prospect before me is where the light from heaven shines upon the grave. *Southey.* — What a degrading thing to live on the bounty or mercy of another, while a man is able to acquire his own livelihood (8)! He who can submit to this has lost the spirit of independence, has in him a beggar's heart, and is capable of nothing but base and beggarly actions. *Dr. A. Clarke.* When I first saw Brown after so long an absence, his aged face made me wonder, until I recollected the change that had taken place in my own. — If Providence seems to deny a blessing, it grants (9) one in the refusal. — The intellectual world is full of incontestable and yet inexplicable truths. — Gallantry, like misfortunes, brings people acquainted with strange companions. *Lady Blessington.* — A person that is given up to fashionable dissipation must be callous (10) to the domestic affections. The tender relations of wife and mother and sister and daughter are incompatible with a course of impure excitement. *Knox.* — To accomplish the duties of nursing (11), teaching, etc., a woman must be domestic: her heart must be at home. — The richer a man is, the more he is exposed to the caprices of Fortune. The higher the tree, the more it is exposed to the thunderbolt (12) — It is not the uttering or the hearing certain words that constitutes prayer. — A strong sense of duty, without any direct

(1) Sepolcro. (2) Se ne andarono. (3) Soffiettoni. (4) Soffiare. (5) Zanzare. (6) Uccisione, carnificina, macelleria. (7) Scevro. (8) Vitto. (9) Accorda, concede. (10) Incallita, insensibile. (11) Nutrire, allattare, allevare. (12) Fulmine.

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reference to consequences, ought to be our prevailing principle of action. — Virtue is the only essential. — Misfortunes are not always evils. Stars are not seen by sunshine. — A preparation for death, is the one thing needful. — Hope proves the soul deathless. — Force without forecast (1) is little worth. One good head is worth a hundred arms. — Too great impetuosity in the pursuit, may frustrate the attainment (2) of your object. Upstarts (3) are often fond (4) of giving a long string (5) of christian names to their children: John, Richard, William, Alexander Dwyer, was footman to Justinian Stubbs, Esquire.

In science, as in many other things, utility is the only test of value. — Take time by the forelock. — Punctuality is the virtue of a king. Never be a moment behind your time. — A child should have no more to learn than he can learn well. — It is sometimes not our fault to be poor; but it is always our fault not to make our poverty respected (265). — Whatever you engage in, pursue it with ardour and perseverance, and you may be almost sure of ultimate success. What is a summer friend? He is a flattering foe. What does he resemble? He is like the shadow of a sun-dial (6) which appears if the weather is fine, and disappears if it becomes cloudy. — With the trials which Providence brings, it brings also the means by which they may be overcome. *Alison.* Then only is the creature loved, not merely with a lawful, but with an elevated and ennobling love, when regarded as bestowed on us by the Creator, and wearing the impress of the benevolence of Deity. *Melvill.* — I cannot breathe the breath which he does not inspire, nor eat the morsel (7) which he does not provide. *Melvill.* — The Gospel carries its credentials in the conduct of those who (really) believe it. — The Abbe Gallani ascribes all social crimes to animal destruction; thus treachery to angling and ensnaring, and murder to hunting and shooting. — Cornaro, the dietetic, allowanced himself to 12 ounces of dry food, and 14oz. (8) of liquids per day, from the age of 40 to 100. — The Cingalese say that Ceylon was the seat of paradise. The Moors said paradise was over the Alhambra, and the Neapolitains say that Naples is a little bit of Heaven fallen down upon earth. — I have health, I have strength; my reason, and a heart that is clear in truth, with trust in God. No great disaster can befall (9) the man who is still possessed of these. — Man is the only animal that can live in every climate. — If you should ever become famous, that which makes you so, must be useful to mankind. — Avoid mannerism either of dress, action or expression. — In

(1) Previdenza. (2) Conseguimento. (3) I pervenuti. (4) Vaghi, ghiotti. (5) Filastrocca. (6) Orologio solare. (7) Boccone. (8) Oz. abbrev. di *ounce*. (9) Può accadere a.

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proceeding to the dining-room, give the lady the wall, if going down stairs (1); if merely from one room to another on the same floor (2), present your right arm. — Abjure punning (3): it is a species of pot-house (4) wit, below the standard of a gentleman's conversation; and beware of badinage. — Never waltz: — it is not opposed to the laws of etiquette, but it is to delicacy. — This dance is not only subversive of delicacy but also of morality. — « Don't you see that fellow is cheating you » (*at cards*)? « Never mind (5); I intend to pick his pocket (6) as he goes home ». — The press has done much towards the civilization of the world: steam will perhaps do more. — The emanations of the soul render man immortal; while mere manual productions pass away and are forgotten. — None are all evil. In every heart there may lie hid some latent spark (7) of good, wanting but a kindly hand to fan (8) it into life.

Before you rectify the disorders of a state, you must examine the character of the people. *Voltaire.* — The middle classes interest themselves in grave matters: the aggregate of their sentiments is called *Opinion.* The great interest themselves in frivolities; and the aggregate of *their* (147) sentiments is termed *Fashion.* The first is the moral representative of the popular mind, the last of the aristocratic. The *clique* of fine ladies and the clique of dandies still exist; and these are the donors of social reputation: we may say of them as the Irishman said of the thieves. « They are mighty (9) generous with what does not belong to them ». — To see your brother in ignorance is to see him unfurnished to all good works *Taylor.* (« O curvæ in terras animæ et cœlestium inanes! » *Persius*) — The aim of education is to make a man wise and good. — If you form but a handful (10) of wise men, you do more for the world than many kings can do. *Julian.* — The art of printing (11) was explained to a savage king, the Napoleon of his tribes. « A magnificent conception » said he, after a pause, « but it can never be introduced into my domains, it would make knowledge equal, and I should fall. How can I govern my subjects, except by being wiser than they? » *Bulwer.*

In Prussia universal education is made a necessary, pervading, paramount principle of the state. In America there is not one person in five-hundred that cannot read. In France there were in 1851 thirteen millions. Nearly the third part of the births in Paris are illegitimate. Last year (1853) they amounted to eleven thousand. If your book were useful it would sell. Whatever is addressed to man's

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(1) Scala. (2) Piano, pavimento. (3) Il bisticciare. (4) Da bettola. (5) Non importa, non fa niente. (6) Rubargli la borsa. (7) Scintilla. (8) Soffiare, ventilare. (9) Molto. (10) Manata. (11) La stampa.

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wants, man's wants will pay (341) for. He who reads too rapidly and too variously, is like the swift (1) current, which suffers not the gold dust (2) to rest on its bed: while he who allows his mind to dwell constantly on one idea, is like the stagnant pool, that engenders only malaria. Society and the world at large, are far more liberally disposed towards those who slight (3), than towards those who court, their favours. — Wedded (4) happiness is the blending of two souls, to the exclusion of all worldly objects, forming a heaven within themselves. — When the veil of death has been drawn between us and the objects of our regard, how quicksighted (5) do we become to their merits, and how bitterly do we then remember words or looks of unkindness which may have escaped us in our intercourse (6) with them! How careful should such thoughts render us in the fulfilment of those offices of affection which it may be yet in our power to perform! for who can tell how soon the moment may arrive when repentance cannot be followed by reparation? *Johnson.* — What a state of chaos would the mind of man become, but for the blessing of forgetfulness! — There are many who totally neglect the resources of their own minds, and depend upon others often inferior. *Calabrella.* — Keep your store of smiles and your kindest feelings for home; give to the world only those which are to spare. — Let no one despair. If our misfortunes were not foreseen, why may not our deliverance from them be equally unforeseen, though close at hand? — A great book is a great evil. — Plato is dear; truth is dearer. — The modern tutor is expected to know a little of every thing. He is expected to be, as it were superficially omniscient... The tutor has no enjoyment and ceaseless toil (7). There is an inexpressible cheerlessness in living in a family of which you are not a member. You feel like a solitary stranger in the vast capital of a nation whose language he knows not. *Lamb.* Wherever man is denied the enjoyment of civil liberty, he not only loses much of his natural happiness, but much also of his natural dignity. His spirit is broken, his sentiments are depraved, and he is too often contented to lead a life merely animal.

— Do not devote undue attention to any one point, lest others of more importance be left vulnerable. From parsimony, the Eastern miser never lighted a fire in his house; yet by fire it was cousumed. He who defers congratulation or condolence is in danger of misplacing them. Few things are so adhesive as a bad acquaintance; and few things so well cemented as an old Friendship. Butchers (8),

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(1) Rapida, celere. (2) Polvere. (3) Dispregiano. (4) Matrimoniale. (5) Chiaroveggenti, oculati. (6) Rapporti, relazioni. (7) Fatica, travaglio. (8) I macellai.

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are prohibited by law from being jurors (1) in England, in consequence of the cruelty of their profession.

Virtue is the health of the soul. Good or bad habits formed in youth, generally go with us through life. He has riches enough who needs neither borrow nor flatter. What thou givest to the poor man, thou securest from the thief; but what thou withholdest (2) from his necessity, a thief possesses. He that lies in bed all a summer's morning, loses the chief pleasure of the day: he that gives up (341) his youth to indolence, suffers a similar loss. Time well husbanded (3) is like a cultivated field, a few acres (4) of which produce more of what is useful to life than extensive provinces, even of the richest soil, when overrun with weeds and brambles (5). Idleness is a dead sea that swallows up (6) all virtues; it is the self-made (7) sepulchre of a living man: the idle man's livery is rags (8), his diet and wages (9) are famine and disease. We never repent of having eaten too little. How much pain have cost us evils which have never happened. Take things always by their smooth handle (10). When angry, count ten before you speak; if very angry, a hundred. Men generally seek coversation with others and avoid it with themselves. There is, says Aristotle, the same difference between the learned and the unlearned as between the living and the dead. He that does good to another, does also good to himself, not only in the consequence, but in the very act of doing it; for the conscience of well-doing is an ample reward. Every man has just as much vanity as he wants understanding.

The known liar, by lying, generally deceives none but himself. We have a fearful distrust of God's providence in our temporal affairs; but a rash (11) confidence in his mercy as to what concerns our eternity. Whenever you buy or sell, let or hire (12), make a clear bargain, and never trust to «We shan't (342) disagree about trifles». Art thou desirous of commanding, command thyself; otherwise thou art the most miserable of thy slaves. Before you undertake, or resolve upon, any momentous affair of difficult decision, consult your friends, particularly your old and tried (13) ones, and those of your father: weigh (14) their several opinions in the hour of solitude: weigh all the arguments you can collect for and against it, in the scale of cool and deliberate judgment. Should the arguments nearly balance (15) each other, should the decision be still doubtful, place yourself (in imagination) on the bed of death; ask your conscience what, when that solemn hour arrives, you

(1) Giurati. (2) Neghi. (3) Coltivato, curato, impiegato. (4) Acri. (5) Male erbe, e cespugli. (6) Inghiotte. (7) Scavato da sè stesso. (8) Cenci. (9) Salario. (10) Manico. (11) Temeraria, sconsiderata. (12) Affittate o prendete in affitto. (13) Sperimentati, fidati. (14) Pesate. (15) Contrabbilanciare, contrappesare.

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would wish you had done; and whatever be the decision of this most unerring test of truth, adopt it unhesitatingly, act upon it strenuously, and abide (341) by it unflinchingly (1); whatever your friends may say, whatever the world may think, whatever men or fiends (2), may do or threaten (3) to deter (4) you from it. Praise from good men may become our shame, by increasing our vanity; but praise from bad men becomes our shame, by lessening our credit; since bad men speak well but of those whom they consider like themselves. Man's life is a scene of contradictions; we appear as fond of life, as if we never could have enough of it; yet, are as profuse of our time as if we had too much of it. If thou art rich, strive (5) to command thy money, lest (6) it command thee: if thou knowest how to use it, it is thy servant; if not, thou art its slave. To say that a man lies, is saying that he is brave towards God, and a coward towards men; for a lie affronts God and shrinks (7) from men. Goodness is of all virtues and dignities of the mind the greatest, being the character of the Deity; and without it, man is a busy, mischievous (8), wretched thing, no better than a kind of vermin.

To be ever active in laudable pursuits, is the distinguishing characteristic of a man of merit. It is wiser to prevent a quarrel beforehand than to revenge it afterwards. A wise man will desire no more than what he may get justly, use soberly, distribute cheerfully, and live upon contentedly. A contented mind, and a good conscience, will make a man happy in all conditions.

Sound travels at the rate of 1142 feet in a second of time. Count how many seconds intervene between seeing the flash (9) of lightning and hearing the thunder-clap (10), and you can tell how far off the thunder-bolt (11) fell. Should you have no stop-watch at hand, count the beats of your pulse. The pulsations, in a man of 30, are usually from 66 to 72 in a minute.—The cannonade of the English at the taking of St. John d'Acre in 1840, was heard in Egypt at the distance of 140 miles. Sound ascends. In a balloon the barking (12) of dogs on the ground may be heard at an elevation of four miles. In the Arctic regions people can converse at the distance of a mile from each other. A loud noise is not communicated more rapidly through the air than a low one, although it goes much farther. The force of steam is 28 times greater than that of water. At the height of three miles from the earth, it always freezes.

There is but one way of fortifying the soul against all gloomy

(1) Saldamente. (2) Demoni. (3) Minacciare. (4) Stornare. (5) Cercate, sforzatevi. (6) Per timore che. (7) Indietreggia, svigna. (8) Maligno, tristo, pernicioso. (9) Baleno. (10) Scoppio del tuono. (11) Fulmine. (12) Latrare, abbajare.

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presages and terrors of mind: and that is, by securing to ourselves the friendship and protection of that Being, who disposes of events, and governs futurity. Philosophy is then only valuable, when it serves for the law of life, and not for the ostentation of science. Draw not the bow (1) of Ulysses to shoot a pigeon. Ill will breaks no bones. Flying we are almost sure to stumble (2) on our fate. — «Stand thou firm as a beaten anvil (3): for it is the part of a good soldier to be flayed alive (4), and yet conquer.» — Social institutions are the offspring (5) and reflection of social character. The Egyptian's attachment to the soil (of his country) is simply feline. What a pleasure to pay one's debts! There cannot be a greater treachery (6), than first to raise a confidence and then deceive it. No man has a thorough taste of prosperity, to whom adversity never happened. No man was ever cast down (7) by the injuries of fortune, who had not before suffered himself to be deceived by her favours. By taking revenge, a man is but even (8) with his enemy; but in passing it over, he is superior. We should take a prudent care for the future, but so as to enjoy the present. It is no part of wisdom, to be miserable to-day, because we may happen to be so to-morrow. It is ungenerous to give a man occasion to blush at his own ignorance in one thing, who perhaps may excel us in many. The coin (9) that is most current among mankind is flattery; the only benefit of which is, that, by hearing what we are not, we may be instructed what we ought to be. A good man will love himself too well to lose, and all his neighbours to well to win (10), an estate by gaming. A good word is an easy obligation; but not to speak ill, requires only our silence, which costs us nothing. He that is truly polite knows how to contradict with respect, and to please without adulation; and is equally remote from an insipid complaisance, and a low familiarity. Nobility is to be considered only as an imaginary distinction, unless accompanied with the practice of those generous virtues by which it ought to be obtained. The pleasure which affects the human mind with the most lively and transporting touches, is the sense that we act in the eye of infinite wisdom, power, and goodness, that will crown our virtuous endeavours here with a happiness hereafter, large as our desires, and lasting (11) as our immortal souls; without this the highest state of life is insipid, and with it the lowest is a paradise. To labour and to be content with what a man has is a sweet life. Be at peace with many: nevertheless, have but one counsellor of a thousand. Be not confident in a plain way. Let reason go

(1) Non istendete l'arco. (2) Intoppare, inciampare. (3) Incudine. (4) Scorticato vivo. (5) Prodotto, prole. (6) Tradimento, slealtà. (7) Abbattuto, avvilito. (8) Pari, uguale. (9) Moneta. (10) Guadagnare, vincere. (11) Durevole.

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before every enterprize, and counsel before every action. Very few men, properly speaking, live at present; but are providing to live another time. He who tells a lie is not sensible how great a task he undertakes; for he must be forced to invent twenty more to maintain that one. Economy is no disgrace; it is better to live on a little, than to outlive(309) a great deal. A liar begins with making a falsehood (1) appear like truth, and ends with making truth itself appear like falsehood. To be at once a rake(2), and to glory in the character, discovers at the same time a bad disposition and a bad taste. Although men are accused for not knowing their own weakness, yet perhaps as few know their own strength. It is in men as in soils(3) in which there is sometimes a vein of gold of which the owner knows nothing. Learning is like mercury, one of the most powerful and excellent things in skilful hands; in unskilful, most mischievous. Flowers of rhetoric in sermons or serious discourses, are like the blue and red flowers in corn (4), pleasing to those who come only for amusement, but prejudicial to him who would reap (5) the profit.

He that cares only for himself, has but few pleasures; and those few are of the lowest order. Without frugality none can be rich, and with it very few would be poor. Whatever purifies, fortifies also the heart. The value of any possession is to be chiefly estimated by the relief which it can bring us in the time of our greatest need. No person who has once yielded up(6) the government of his mind, and given loose rein (7) to his desires and passions, can tell how far these may carry him. Our ignorance of what is to come, and of what is really good or evil, should correct anxiety about worldly success. The veil(8) which covers from our sight the events of succeeding years, is a veil woven (9) by the hand of mercy. The best preparation for all the uncertainties of futurity, consists in a well-ordered mind, a good conscience, and a cheerful submission to the will of Heaven. The chief misfortunes that befal (10) us in life, can be traced to some vices or follies which we have committed. To be wise in our own eyes, to be wise in the opinion of the world, and to be wise in the sight of our Creator, are things so very different, as rarely to coincide. Luxury, pride, and vanity, have frequently as much influence in corrupting the sentiments of the great, as ignorance, bigotry, and prejudice, have in misleading (11) the opinions of the multitude. Reveal none of the secrets of thy friend. Be faithful to his interests. Forsake (12) him not in danger. Abhor the thought of acquiring

(1) Bugia. (2) Discolo, (rastrello). (3) Terreni, suoli. (4) Grano, formento. (5) Cogliere. (6) Ceduto. (7) Sciolte redini. (8) Velo. (9) Tessuto. (10) Accadono. (11) Traviare. (12) Abbandonate.

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any advantage by his prejudice. Time once past never returns: the moment which is lost, is lost for ever. When we have no(112) pleasure in goodness, we may with certainty conclude the reason to be, that our pleasure is all derived from an opposite quarter. How many have had reason to be thankful for being disappointed in designs which they earnestly (1) pursued, but which, if successfully accomplished, they have afterwards seen, would have occasioned their ruin! When the love of unwarrantable(2) pleasures, and of vicious companions, is allowed to amuse young persons, to ingross(3) their time, and to stir up(4) their passions, the day of irrevocable ruin begins to draw nigh (5). Fortune is squandered; health is broken; friends are offended, affronted, estranged; aged parents, perhaps, sent afflicted and mourning to the dust. Title and ancestry render a good man more illustrious, but an ill one (75) more contemptible. Vice is infamous, though in a prince, and virtue honourable, though in a peasant. Art thou poor? Shew thyself active and industrious, peaceable and contented. Art thou wealthy? Shew thyself beneficent and charitable, condescending and humane. The hope of future happiness is a perpetual source of consolation to good men. Under trouble, it soothes (6) their minds; amidst temptation, it supports their virtue; and, in their dying moments, enables them to say, «O death! where is thy sting (7)? O grave! where is thy victory?» Alexander the Great demanded of a pirate whom he had taken, by what right he infested the seas? «By the same right» replied he « that Alexander enslaves (8) the world. But I am called a robber, because I have only one small vessel; and he is styled a conqueror, because he commands great fleets(9) and armies». We too often judge of men by the splendour, and not by the merit of their actions. « I have been young, and now I am old; yet have I never seen the righteous(10) forsaken, nor his seed(11) begging their bread ».

The physician may dispense the medicine, but Providence alone can bless it. It is a secret cowardice which induces us to compliment the vices of our superiors, to applaud the libertine, and laugh with the profane. Time and tide(12) wait for no man. Despise no infirmity of mind or body, nor any condition of life: for it is, perhaps, to be your own lot. They whom conscience and virtue support, may smile at the caprices of fortune. Religion raises men above (117) themselves; irreligion sinks them beneath the brutes: this binds them down to a poor pitiable speck (13) of

(1) Con ardore. (2) Sconci. (3) Occupare, portar via. (4) Eccitare. (5) Avvicinarsi. (6) Rasserena, tranquillizza. (7) Pungiglione, aculeo. (8) Conquista, tiranneggia. (9) Flotte, armata marina. (10) Giusto. (11) Seme, prole. (12) Marea, flusso. (13) Taccia, macchia, sito, luogo.

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perishable earth; that, opens to them a prospect to the skies. A profligate (1) man is seldom or never found to be a good husband, a good father, or a beneficent neighbour. To ingratiate ourselves with some, by traducing (2) others, marks a base and despicable (3) mind. Be wise and good; that you may be happy. We can fully confide in none but the truly good. A taste for useful knowledge, will provide for us a great and noble entertainment, when other entertainments leave us. The sacrifices of virtue will not only (110) be rewarded hereafter, but they will be recompensed even in this life. Not one in fifty, of those who call themselves deists, understands the nature of the religion which he rejects. How happy are the virtuous, who can rest under the protection of that powerful (4) arm, which made the earth and the heavens! Wherever Christianity prevails, it has discouraged, or abolished slavery. There is no mortal truly wise and restless (5) at once; wisdom is the repose of the mind. The absence of evil is a real good. Peace, quiet, exemption from pain, should be a continual feast. The mind of a good man is a kingdom to him, and he can always enjoy it. To lie down on the pillow (6), after a day spent in temperance, in beneficence, and in piety, how sweet is it! Between passion and lying, there is not a finger's breadth (7). The freer (8) we feel ourselves in the presence of others, the more free are they: he who is free, makes free. The creation is a perpetual feast to the mind of a good man. Anxiety is the poison of human life. The presence of the Deity, and the interest which so august a Being (120) continually takes in our concerns (9), is a source of consolation. The wicked flee (10) when no man pursues: but the righteous are bold as a lion. Boast (11) not thyself of to-morrow; thou knowest not what a day may bring forth. Despair not of to-morrow, it may bring forth good as well as evil. Vex not thyself with imaginary fears. The impending black cloud, which thou regardest with so much dread, may (98) pass by harmless (12), or though it should discharge the storm, yet before it breaks, thou mayst be lodged in that lowly (13) mansion which no storms ever touch. Has any man wronged (14) thee? — be bravely revenged; slight (15) it, and the work is begun; forgive it, and the work is finished: he is below (117) himself who is not above an injury. Dissimulation in youth is the forerunner of perfidy in old age. Its first appearance is the fatal omen (16) of growing depravity and future shame. We can call no time ours but the present moment: yesterday

(1) Dissoluto. (2) Censurare, calunniare. (3) Sprezzabile, vile. (4) Poderoso, potente. (5) Inquieto, irrequieto, turbato. (6) Guanciale. (7) Lo Spazio d'un dito. (8) Quanto più franchi, più disinvolti. (9) Interessi, affari. (10) Fuggono. (11) Vantare. (12) Innocente, innocuo, senza nuocere. (13) Umile. (14) Ingiuriato, fatto torto a. (15) Sprezzate. (16) Presagio.

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cannot be recalled, to morrow cannot be assured, to-day alone is ours; which if we lose, it is lost for ever. A warm heart requires a cool head. Courage without conduct, is, like fancy without judgment, all sail and no ballast (1). — Time, faith, energy! — Foremost, if I can.

The King and the Stable-boy. (2) — A king walking out one morning met a lad (3) at the stable door and asked him; « Well, boy, what do you do? what do they pay you? » « I help in the stable, » replied the lad; « but I have nothing except victuals (4) and clothes. » Be content, » replied the king, « I have no more. » Among a variety of other evils that attend gaming are, the loss of time, of temper, of reputation, of health, and of fortune; it is the ruin of families, the defrauding of creditors and often causes the loss of life itself. Reading enriches the memory, conversation polishes the wit, and meditation improves the judgment. A calumny, though known to be such, generally leaves a stain upon (5) the reputation. A great city is a great solitude. A grave and majestic outside is, as it were, the palace of the soul. A man in distress or despair does as much as ten. A man is a lion in his own cause. If a fool have success it ruins him. No condition so low but may have hopes; none so high but may have fears. Wisdom effects more than strength. The eye that sees all things else, sees not itself. Could we but see ourselves as others see us, how much more prudent and humble we should be! What a dust I have raised! said the fly (6) on the wheel (7). What's none of my profit shall be none of my peril. In the company of fools a wise man may look like a fool. Forget others' faults by remembering your own. Ignorance is a voluntary misfortune. Would you be well informed? Give yourself to reading. Expect no end without the means. Throw away none of your precious time in the perusal of vulgar novels or other trashy (8) books. It is a law of the spiritual, as well as of the natural world, that action is essential to health. Knowledge is, in every state, a great treasure. Small faults indulged are little thieves that let in greater. The sickness of the body, sometimes proves the health of the soul. Deceitful (9) peace is worse than open war. By wisdom peace, by peace plenty. Poverty is social slavery. Wealth gives a man the same ascendent in civil society, which superior strength does in a state of nature. Spare to speak, spare to speed. Wine has drowned (10) more than the sea. Do nothing that your enemy may not know. If men speak ill of you, live so that no one will believe them. Let your life resemble (especially

(1) Zavorra. (2) Mozzo di stalla. (3) Ragazzo, giovinetto. (4) Cibo (vettovaglie). (5) Macchia. (6) Mosca. (7) Ruota. (8) Fecciosi. (9) Simulata, ingannatrice. (10) Annegato.

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if in a foreign country) that of the Roman citizen, who wished to live in a house of glass.

The end of a dissolute life is commonly a desperate death. Wicked men cannot be friends, either among themselves, or with the good. *Cleanthes said*: « Ignorant men differ from beasts only in their figure ». True dignity consists less in possessing honours than in deserving them. Do as you can, if you can't do as you would. If you would be respected, respect others. If you would have the sweet, you must take the bitter. Nothing violent is lasting. Between the cup and the lip there is many a slip. From the abundance of the heart the mouth speaketh. What does not proceed, recedes. Only begin: what's well begun is half ended. The first step is the most difficult. Wealth is his who enjoys it, and the world is his who scrambles (1) for it. The covetous man (2) is the bailiff not the master of his own estate. In silence there is many a good morsel. Courage and industry break ill fortune to pieces. All worldly joy is but a short-lived dream.

Anecdotes. — *The Shipbuilder's* (3) *opinion of Mr. Whitfield* (*). A shipbuilder was once asked what he thought of Mr. Whitfield. « Think », he replied; « I tell you, Sir, every Sunday that I go to my parish church, I can build a ship from stem to stern under the sermon; but were I to save my soul, under Mr. Whitfield I could not lay a single plank ».

Sigismund and his Enemies. — Some courtiers reproached the Emperor Sigismund, that instead of destroying his conquered foes, he admitted them to favour. « Do I not », replied the monarch, « effectually destroy my enemies when I make them my friends? »

Sadness of Mutius. — Mutius, a citizen of Rome, was noted to be of so envious and malevolent a disposition, that Publius, one day observing him to be very sad, said, « Either some great evil has happened to Mutius, or some great good to another ».

Work for the day before Death. — Rabbi Eliezer said, « Turn to God *one* day before your death ». His disciples said, « How can a man know the day of his death? » He answered them; « Therefore you should turn to God *to-day*. Perhaps you may die *to-morrow;* thus every day will be employed in returning ».

Virtue is wisdom applied to the different circumstances of life. Every virtue is a knowledge, a science that augments by exercise and meditation; and every vice an ignorance, an error that carries in itself the seeds of all other vices. Good habits gradually acquired by discipline, are improvement in virtue, and im-

(1) Ciuffa, lotta, s'ingegna. (2) Avaro, ingordo. (3) Il costruttore di navi.
(*) The most eloquent Evangelical preacher of the last age.

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provement in virtue must be advancement in happiness, if the government of the universe be moral. If there's a power above, and that there is all nature cries aloud through all her works, he must delight in virtue; and that which he delights in must be happy. Every degradation, whether individual or national, is immediately followed and evinced (1) by a proportionate degradation in the language. Prayer is the respiration of the soul: he who has ceased to pray has ceased to live. Plato said «The just man is he who has rendered himself like God as far as our nature allows:» and the Bible: «Let us make man in our image». Intelligences can differ from each other only in perfections, as figures of the same sort can differ only in dimensions. The curve which Uranus describes in the heavens, is exactly the same as that inclosed under the shell of a humming bird's egg (2). Plato's philosophy is the human preface to the new Testament. — The temptation, the occasion, does not make a man wicked, it merely manifests that he is so: the epileptic person is not epileptic only when the fit (3) is on him; nor does the viper engender its venom the moment it bites (4). Desire is the love of an absent good. Blair says «of all writings, ancient or modern, the Sacred Scriptures afford us the highest instances (5) of the sublime». Instead of delaying till to-morrow what ought to be done to day, let me exhort you to be every day prepared for whatever to-morrow may bring forth. The christian has resources within unknown to the world, whence «light arises to him in darkness». From the gloom or turbulence of external evils, he can retreat to the enjoyment of his own mind. Blair says «The structure of language is extremely artificial; and there are few sciences in which a deeper or more refined logic is employed than in grammar». One of the most interesting curiosities exhibited in the British museum is the original *Magna Charta*, or basis of English liberty, signed by king John at Runnemede, in the year 1216. It is 20 1/2 inches long and 14 1/2 broad.

Satellites, (moons) do not rotate, because they are as one with the primary planet, that is with the one which they accompany; and the rotative movement is exhausted by the primary. Except when the Habeas Corpus act (or law) is suspended, which sometimes happens in Ireland, but almost never in England or Scotland, no man can be put on his trial, for any offence, unless *twelve* of a grand *Jury* composed of twenty three, have declared, in a bill of indictment (6), that there is cause for trying him; and he cannot be either convicted or punished, except a verdict (7) has

(1) Manifestata. (2) Il guscio dell' uovo del colibrì. (3) Accesso, parossismo. (4) Morde, morsica. (5) Esempj. (6) Processo verbale, accusa. (7) Giudizio, opinione de' giurati, *verdict*.

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been given unanimously against him by another *Jury* composed of *twelve* honest and unexceptionable men. Five hundred years ago the Countess of Anjou gave two hundred sheep for a volume of homilies. The ancients wrote without stops, and without any separation of words. The Chinese read in columns from top to bottom of the page, and begin at the right hand column. Hebrew and arabic are read from right to left. There are now six large and beautiful cemeteries in the environs of London, one of which cost seventy thousand pounds sterling. They are born, they are miserable, they die. Such is the chronicle of all, except those to whom real religion sweetens the toils and trials of this life, and ensures the happiness of the next.

In the germ of literature the infant should receive the germ of morals and religion.» I consider the sceptical writers to be a set of men whose business it is to pick holes (1) in the fabric of knowledge, wherever it is weak and faulty: and when those places are properly repaired, the whole building becomes more firm and solid than it was before. *Reid*». I know of no happiness where there is not a firm unwavering belief in its duration. After you have been out upon business, examine, on your return, what you have done. There is not an action which we ought to do, or to forbear (2) to do, for which we do not find in Scripture a clear precept or prohibition. «Religion whose end is to make us happy hereafter, makes us happy here». With it a man can be happy in a desert or a dungeon (3); without it he could not be happy on a throne. He that contemns small things shall (222) fall by little and little. Prayer brings down the first blessing, and praise the second.

Dearths (4) foreseen come not. It is more painful to do nothing than something. Any thing for a quiet life. Good Take heed (5) doth always speed. Shew not to all the bottom (6) either of your purse or your mind. Do what you ought, let what will come on it. A little in peace and quiet is my heart's wish. Have you bread and wine? Sing and be merry. Good ware (7) was never dear, nor a kept mistress (8) ever worth the money she costs. A stock (9) once gotten, wealth grows up of its own accord (10). No patience no true wisdom. The first degree of folly is to think one's self wise; the next to tell others so; the third to despise all counsel. He who understands most is other men's master. Look upon and use life as a thing lent you. As the tree falls so it lies. He that would have a good revenge let him leave it to God. He who eats but of one dish seldom wants a physician.

(1) Buchi. (2) Astenersi. (3) Prigione oscura, segreta. (4) Carestie. (5) Cura. (6) Fondo. (7) Mercanzia. (8) Una mantenuta. (9) Capitale, fondo, scorta. (10) Da sè.

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Experience is the father, and memory the mother of wisdom. To preach well you must first practise what you recommend to others. He makes his grief light who thinks it so. Open your door to a fair day, but make yourself ready for a foul (1) one. A wise and good man is ever at home wherever he may chance to be. He is the best scholar who has learned to live well. Let us thank God and be content with what we have. Nothing is valuable in this world except as it tends to the next. That's a wise delay which makes the road safe. There is no better looking-glass than an old true friend. He can do nothing well who is at enmity with his God. 'Tis much more painful to live ill than to live well. 'Tis but a narrow (2) soul that earthly things can fill. The truest happiness is that of which no man can deprive you. Fear paralises, hope redoubles the energy of all our powers.

Nothing can be a greater act of imprudence than not to take an occasional review of our past actions. It is unworthy of a reasonable being to spend any of the little time allotted to us without some tendency, direct or oblique, to the end of our existence. «I bless God,» said Dr. Watts, «I can lie down with comfort to-night, not being anxious whether I awake in this world or another.» The religious man is equipped for the storm as well as the calm, in this dubious navigation of life. Our actions are good or bad, praiseworthy or blameworthy, according to the motives that give birth to them: therefore his praise alone is to be prized who sees and reads the heart. To receive and to communicate assistance constitutes the chief happiness of human life. When men are arrived at thinking of their dissolution with pleasure, how few things are there that can be terrible to them? None but the christian is uniformly cheerful and serene. Happiness is a fruit to be gathered only from the tree of holiness (3). The recollection of the past becomes dreadful to a guilty man. It exhibits to him a life thrown away on vanities and follies. An unbeliever (4) feels the whole pressure of a present calamity, without being relieved by the memory of any thing that is past, or the prospect of any thing that is to come. Passion is the drunkenness of the mind. The true art of memory is the art of attention. He who has run over the whole circle of earthly pleasures, will be forced to complain that either they were not pleasures, or that pleasure was not satisfaction.

Reading makes a full man, conversation a ready (5) man, and writing an exact man. We are always complaining that our days

(1) Brutto, torbido, cattivo. (2) Stretta, angusta, gretta. (3) Santità. (4) Incredulo, infedele. (5) Apparecchiato, spedito, pronto.

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are too few, and acting as if they would never end. A pleasing figure is a perpetual letter of recommendation. Generations like leaves (1) pass away and are forgotten. The Great Being makes but two distinctions among men; the righteous and the wicked.

The pious man is never less alone than when alone: to him solitude *is not*. Whoever does not tell the whole truth, is as guilty of falsehood as he who tells more than the truth.

Counsel should precede action in order not to be (112) followed by repentance. A soft answer turns away wrath. To be deceived is not always a sign of weakness; to deceive others, is always so; for the use of artifice is a proof that we have no confidence in our own strength. To the sceptic earth is a forsaken and fatherless world. The greatest enemy of mankind was he who first said: there is no God.

Understand well the force of the words: a God, a moment, an eternity. A God who sees thee, a moment which flies from thee, an eternity which awaits (2) thee. A God whom you serve so ill, a moment of which you avail (3) yourself so little, an eternity which you jeopardise so rashly (4). We should not judge of a man's merit by his great qualities, but by the use he makes of them. Were we not proud ourselves, we should seldom complain of the pride of others, There are reproaches which give praise, and there are praises which reproach. The flaws (5) of the soul resemble the wounds of the body: the scar always appears, and there is a danger of its breaking (341) out again.

Drunkenness renders a man capable of committing any crime and every folly. When wine is in, wit is out. When a man drowns his senses in strong drink, he lays himself open to the snares of every villain who comes in his way. — Evil communications corrupt good manners. — He who allows himself to become familiar with evil courses, will by degrees cease to regard them as evil; and ceasing to hate them, he will soon learn both to love and practise them. — To laugh in sin and misery, and make merry so near the endless woe (6), is a greater shame to your understandings, than it would be to set your house on fire (7) to make sport (8). *Baxter*. — Never did any soul do good, but it came more readily to do the same again and with more enjoyment. *Shaftesbury*. — The greatest truths are the simplest, so likewise are the greatest men. Warburton draws this just distinction between a man of true greatness and the little-minded; « If you want to recommend yourself to the former,

(1) Foglie. (2) Attende, aspetta. (3) Approfittare, valersi. (4) Arrischiate così sconsideratamente. (5) Falli, difetti, malanni. (6) Dolore. (7) Appiccare il fuoco alla vostra casa. (8) Divertimento, trastullo.

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take care that he quits your society with a good opinion of you: if your object is to please the latter, take care that he leaves you with a good opinion of himself. — The first volition by which the mind consciously wanders (1) from the truth, or the moral feelings go astray (2) from virtue, may impart a morbid influence which shall perpetuate itself and gain strength in future volitions, until the result shall be to poison the whole intellectual and moral system. *Chalmers.* — Education, in the true sense of the word, is that which enables us to see clearly and to pursue steadily our real interests. *Miss Edgeworth.* — The whole of wisdom consists in teaching us to attain the best ends by the best means. Forgive your enemy, and you take from him the power of injuring your character or disturbing your repose. Happiness, that is, pleasure and exemption from pain, is the only desirable thing in itself; all other things are desirable only as means to that end; the production, therefore, of the greatest possible happiness, is the only fit purpose of all human thought and action. « Why do you never amuse yourself? » said a rope (3) dancer to a philosopher. « That is just the question, » answered the philosopher, astonished, that I was going to ask you. Sufficiently satisfied with your present situation, leave no means untried (4) to better it. We do not live; we are always about to live. If you would be honoured, make yourself useful.

Suspect the man who suspects his neighbour. Believe all the good you can of every one. Human virtue and human friendship do actually exist. Set apart an hour every day for study and meditation. Few men ever became great who were not fond of solitude. No man can continue long a christian who is not frequently alone. You were not sent into the world merely to labour for food and raiment; you have a mind to improve and a soul to save, as well as a body to feed and clothe. What sight can be more touching and venerable than that of a father praying in the midst of his family? A good wife is an angel of peace in the house of her husband, the visible protecting genius of order and felicity. There is no happiness like (5) domestic happiness. A family knit (6) together in the bonds of affection and love is a heaven upon earth. A happy family is a garden of delights, in which the flowers never fail, and where even the commonest trees produce delicious fruit. The idle rich man and the lazy beggar (7) are the most despicable members of human society. The most useful of men is the greatest. No end, not even the

(1) Si svia, s'allontana. (2) Errano, traviano. (3) Corda, di corda. (4) Intentato. (5) Comparabile a, da paragonarsi a. (6) Strettamente congiunta. (7) Pigro mendicante.

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best, can justify bad means. Hatred begets hatred. Virtue without religion is but disguised selfishness. Natural religion may sometimes shew us our duty; revealed Religion alone can give us the force to accomplish it. A man of no religious party, is a man of no religion. All our actions should have the love of God (and man) for their principle and motive; his glory for their end; and his will for their rule. *Clarke.*

What we grow ourselves is wealth, abating the cost of production. What we manufacture is wealth, abating the cost of the raw(1) materials. The new mechanical powers (in England) paid the expenses of the last 22 years' wars (those ending in 1815). The quantity of white and printed cotton exported from England in 1820, was 248,000,000 yards; in 1844 it was 1,026,000,000. In 1806 the quantity of British iron made was 258,000 tons; in 1844 it was 1,400,000 tons. *Parker's Progress of the Nation.* The number of four-wheeled carriages in England in 1800 was 44,000; in 1840 it was 104,500. The domestic male servants in England in 1820 were 85.344, and in 1833, 103.841. One steamer performs as much work as six sailing vessels. Pitt, in 1800, valued the plate(2) and jewellery of the United Kingdom at 200 millions. In 1834 the gold plate duty was on 6116 ounces and the silver 1 1/2 million ounces. The national debt in England is 600 millions sterling. Sixty proprietors like the late(3) Mr. Arkwright could pay it off. The *Times* says « The nett profits of the trade, commerce and agriculture of England, are sixty millions per annum ». If this be true, we could, in ten years, pay off the national debt, without being perceptibly the poorer. Since the year '44, the nation has annually expended seventy millions in rail-roads; and yet the revenue, that great thermometer of a people's prosperity, instead of diminishing, has gone on gradually increasing. — By a long pull(4), a strong pull, and a pull all, or nearly all, together, the English people have got rid (341) of the Corn laws (5); and grain of all sorts, coming from any country whatever, now enters the British ports without paying duty. The circulating medium in England is about 33 millions... It has been reckoned that there exists among men ten millions of pounds weight of gold. Gold in 1813 was 110s. per ounce, silver 7s. Industry and enterprise seeking capital is the basis of all prosperity and production. It is the working bees seeking the spare means of the drones (6), and becoming their slaves in the payment of interest. In Turkey every cultivator is a proprietor. Laws to impose any tax, or

(1) Crude, gregge (2) Vasellame, argenteria. (3) Il defunto. (4) Tratta, tirata, strappata, scossa, sforzo. (5) Leggi sui cereali. (6) Risparmiati (accumulati) mezzi dei calabroni, cioè di quelle api che passano il lor tempo nel dolce far niente.

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toll (1) on the subject must originate in the House of Commons. Other public or private bills (2) may originate in either the House of Commons or the House of Lords. A proposed law is called a bill during the discussion; when it passes it is called a law, or an act of parliament. New South Wales (Australia) contains 15 millions of acres; it is now peopled over six degrees of latitude; the English population will soon be a million; it promises to be another America. Two hundred and fifty thousand emigrants leave the United Kingdom for this and the other colonies every year; yet the annual increase of the population at home is 300,000. A line of steam-boats has been recently established between England and Australia, touching at Alexandria, Bombay, Sincapore, Labuan and Hong-Kong. As these vessels perform the voyage to or from the antipodes in two months, fathers will eat bread in April next in England, made from wheat reaped (3) by their sons in Antipodes Island or Australia in January. British India contains, 1,100,000 square miles, and 126 millions of inhabitants. The novelties of East India scenery are, the palm and banian trees, the elephants and camels, the naked (4) Hindoos, and the idolatrous festivals and processions, with brilliant skies. From Bombay to Calcutta is 1300 miles; from Calcutta to Madras 1030, to Delhi it is 1060, and to Cade Comorin 1260. Two hundred miles of the new railway from Calcutta to Delhi, were opened to the public in July last (1854).

These motives (of Gospel truth) must be ever operating on us — its representations ever recurring to us — its hopes ever animating us. This will not relax (5), but rather increase our diligence in the business of life. When we are engaged in the service of a friend, do we find that the thought of that friend and of his kindness retards our exertions? — No. And when we consider all the business of life as work appointed to us by our Father, we shall be diligent in it for his sake (6). In fact, however clearly we may be able to state the subject, and however strenuous we may be in all the orthodoxy of its defence, there must be some flaw in our view of it, if it remains only a casual or an uninfluential visitor of our hearts. Its interests are continually pressing; eternity is every moment coming nearer; and our characters are hourly assuming a form more decidedly connected with the extreme of happiness or misery. In such circumstances, to trifle is madness. The professed infidel is a reasonable man in comparison with him who admits the divine inspiration of the gospel, and yet makes it a secondary object of his solicitude. ERSKINE.

« Drink deep, » however, « or taste not, » is a direction full

(1) Pedaggio; imposto. (2) Proposte di leggi. (3) Formento mietuto. (4) Nudi, ignudi (5) Rilassare, diminuire. (6) Per amor suo.

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as applicable to religion, if we would find it a source of pleasure, as it is to knowledge. A little religion is apt to make men gloomy (1), as a little knowledge is to render them vain: hence the unjust imputation often brought upon religion by those whose degree of religion is just sufficient, by condemning their course of conduct, to render them uneasy (2), enough merely to impair (3) the sweetness of the pleasures of sin, and not enough to compensate for the relinquishment of them by its own peculiar comforts. Thus these men bring up, as it were, an ill report of that land of promise, which, in truth, abounds with whatever, in our journey through life, can best refresh and strengthen us.

WILBERFORCE.

I have known some very good people maintain in theory, and almost in practice, that we ought to endeavour to gain the good opinion of others. It strikes me so far otherwise, that I should think it wrong to stir (4) my finger *on purpose* to gain the good opinion of the whole world. Not that I despise it: I consider the esteem of the wise and good as a treasure which I should be glad (5) to obtain; — but to obtain by being really worthy of it, and not by any little fraudulent arts exercised on purpose to catch (6) it. To be better thought of than I deserve, is always a reproach; but the consciousness of having gained that high opinion by appearing in any respect better than I really am, would be to me as insupportable as that of having forged (7) a bank-note. In either case I should have made something pass for more than it was worth; I should expect the fraud to be some time discovered; and if not, I could not enjoy what I had no right to possess. Perhaps there is nothing more difficult to guard against than the desire of being admired, but I am convinced it ought never to be the *motive* for the most trifling action. We should do right because it is the will of God; if the good opinion of others follow our good conduct, we should receive it thankfully, as a valuable part of our reward; if not, we should be content without it. Let us, however guard against being misunderstood, by observing, that wishing to gain the applause of others is very different from wishing to please them. In the one case, we act from selfish motives, in the other, they may be purely benevolent. To give pleasure to others by expressions of kindness (8) and affection, as well as to set them a good example, forms a part of that law of kindness which is the distinguishing feature of the Christian religion; but our motive for every action should be duty to God, and the desire of pleasing Him: the applause of our fellow

(1) Tristi, melanconici. (2) Inquieti. (3) Intaccare, guastare, scemare. (4) Muovere. (5) Contento. (6) Carpire, acchiappare. (7) Contraffatto, falsificato. (8) Benevoglienza, amorevolezza, amore.

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creatures may be the consequence of our conduct, and when it is so, it may be received with gratitude and pleasure; but our conduct should be precisely the same in every instance, whether this reward is likely to be obtained by it or not. The Christian should act on higher motives, and, «through evil report and good report,» he should always strive (1) to please God.

All men have a natal spot; freemen only have a country. — Never care a fig for either praise or blame. Do your duty manfully. He dies like a beast who did no good while he lived. Put your shoulder to the car of civilization as it passes. Give it a shove. Try to leave the world more free, more enlightened and more happy than you found it. Do something for your God, your family and your Fatherland: do something; do it; do it.

THE EXCELLENCY OF THE GOSPEL.

The Gospel is a public benefactor to mankind. Its saving benefits may be limited, but its humanizing, its comforting and elevating influences are abundantly chatholic. It is much in the predicament (2) of an opulent and open-hearted (3) resident in some countryside (4). His stay (5) may have been so long protracted, and his bounties (6) may have become so customary, as to be almost conventional, as to be a regular ingredient in the everyday (7) life of the neighbourhood, and counted on as things of course (8). And it is not till he takes his departure; it is not till they see the weeds (9) growing in the untrodden avenue (10), and the raven perched (11) on the smokeless (12) chimney; it is not till hungry families begin to miss the weekly dole (13), and weary (14) invalids the frequent visit; it is not till they find that their former (15) comforts were something more than a mere peculiarity of their climate, something more than a natural growth (16) of their soil; that they begin to connect their by-past privileges wit his kind heart, and feel that they ought to have been grateful. Now that he and his family are off and away, and enjoying themselves in other scenes, and gladdening another home (17), it is ascertained how important their presence was. Were the Gospel to quit, not our kingdom, but the world, and take with it all which, from time to time, it brought; were it to soar away (18) to its native skies, and take with it all that it has scattered on this abode (19) of man, from the hour that, near the forbidden (20)

(1) Procurare, cercare, sforzarsi. (2) Caso, circostanza, predicamento. (3) Generoso, liberale, franco, largo di cuore e di mano. (4) Paese, piaggia. (5) Soggiorno, residenza. (6) Munificenza. (7) Giornaliera, consueta, solita. (8) Cose naturali, cose ordinarie. (9) Erbe selvatiche, male erbe. (10) Non (più) calpestato viale. (11) Il corvo adagiarsi. (12) Senza fumo, che non fuma più. (13) Cominciano ad accorgersi che non ricevono più la settimanale pietanza, porzione, distribuzione. (14) Debili, stanchi. (15) Passati, antichi. (16) Prodotto, produzione. (17) Casa. (18) Volar via, spiccar il suo volo. (19) Sparso sopra questo soggiorno. (20) Vietato.

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tree, God spoke the primeval Gospel,—that promise which, in one form or another, has hitherto kept the world's heart from breaking (1); were the Gospel to glean back (2) into itself all that it ever gave; it is not Sabbaths only, and Bibles, and sanctuaries, which would disappear, but civilization would flee away(3); freedom would flee away; happy homes, and smiling villages, and peaceful neighbourhoods, would flee; schools and colleges would vanish; books and all the sciences would be annihilated; and, in the universal blank (4) of human joy, I question if «Hope, the charmer, would linger (5) still behind».

But the benefits now enumerated are incidental and indirect. To see what the Gospel really is, we must consider what it does, or is capable of doing, to its willing subjects, to those who, not content with its reflected lights and indirect illumination, come joyfully under its immediate effulgence.

And, first of all, it gives them peace with God. The most unnatural state of the creature is enmity against its Creator,—the most unnatural; and therefore the most wretched. The Gospel slays(6) this enmity, and so neutralizes the most torturing element in human misery. The Gospel, when credited, reconciles the sinner to God, and sends him on his way rejoicing. It bids (7) him eat his daily (8) bread with alacrity; for God hath accepted him. The Gospel turns the sinner's confiding eye to a propitious God, and, snatching (9) him from the fearful pit (10) of alienation and antipathy, from the miry clay (11) of guilty convictions and fearful forebodings (12), it puts a new song in his mouth, and, with a firm footing (13) on the Rock of Ages, gives him the upright bearing (14), and elastic step (15) and established goings of a freely forgiven sinner. And it is here that you will see the superiority of this science to every other science. The Gospel alone is able to make men happy. Philosophy cannot do this. The utmost it can do is to gauge (16) the mind of man, and tell how capacious it is; how much of the ingredient called happiness it needs (17) to fill this greedy (18) soul of ours. But philosophy is only a gauger of empty barrels, and can neither supply the new wine of consolation, nor tell you where to find it; and if you would know how much misery may co-exist with much philosophy, you have only to read the inner (19) life of such a man as Mirabeau, a man of universal knowledge, of gorgeous (20) imagination, of exuberant

(1) Finora ha impedito che il cuore del mondo si spezzasse. (2) Ritirare, riprendere. (3) Fuggirsene. (4) (Bianco), vuoto, vano, manco, assenza. (5) Ristarsi, fermarsi. (6) Uccide, ammazza. (7) Comanda, dice. (8) Cotidiano, giornaliero. (9) Strappando. (10) Abisso, baratro. (11) Loto melmoso, fango bituminoso. (12) Presagi funesti. (13) Fondamento, terreno, sentiero, strada, piedestallo. (14) Contegno elevato, autorevole: andatura ritta, sciolta, nobile. (15) Passo. (16) Misurare, scandagliare (una botte). (17) Ci vuole. (18) Ingorda. (19) Interiore, interno. (20) Magnifico, splendido, sublime.

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eloquence, the idol of a people who, alas! had no gods but the like(1) of him, but himself without God, and so without a hope, at last almost without a motive; or of such a man as Rousseau, from whom nothing in the human heart seemed hidden(2), whose sentimental museum was stored with delicate casts(3) and coloured delineations of the morbid anatomy of each depraved affection, and the minutest branchings of each desire and feeling; whose mournful(4) pathology wrought out(5) the true conclusion, that the universal malady, the long life-fever, is a search of the impossible, a delirious determination to find joy in the joyless, infinite joy in the finite; but who with that induction stopped, a skilful pathologist, but no Physician, and ignorant of the remedy, found his nearest approach to happiness in melodious sighings after it. And, as mental science will not make you happy, so neither will the more tangible sciences which deal with(6) matter. It is contagious, it is enough to make a man a chemist, to accompany Davy in his investigations, and witness(7) the poetic enthusiasm with which he prosecuted his midnight researches, and the boyish ecstasy with which he skipped(8) about his laboratory in possession of some unprecedented prize. But it is heart-withering(9) to read the records of wretchedness, the exclamations of *ennui* and dreariness(10), with which his later journals abound. And neither can the arts of life make you happy. Art has done its utmost to make the outer man easy and outer life amusing; but it all stops outside. You may put an aching(11) heart into a balloon, and send it up into the fields of light and air; but it will come down the same bruised(12) and broken heart which it first ascended. You may whirl(13) a guilty conscience along the gleaming(14) track of the merry railway(15) some thirty miles an hour; but the cares, the remorse, and forebodings(16) which went in at the one end of the line will all come out at the other, and haunt(17) that conscience still. You may put a wounded spirit into a picture-gallery or a playhouse(18), and regale it with the wondrous creations of genius; but the picture of joy is like the picture of fire, it makes nobody warm; and from the exhibition of some radiant landscape(19) or blissful home-scene(20), or the rehearsal(1) of some side-splitting(2) comedy, the joyless worldling may walk out into the midnight

(1) Pari. (2) Nascosto. (3) Figure in gesso. (4) Cupo, tristo, lagrimevole, lugubre. (5) Mise in chiaro rese palpabile. (6) Trattano di. (7) Vedere. (8) Balzava, spiccava salti, danzava, salterellava. (9) Ma (secca, aduggia, schiaccia), opprime il cuore. (10) Tristezza, melanconia, tetraggine, cupezza, abbattimento. (11) Angosciato, affannato. (12) Ammaccato, pesto, lacero. (13) Rolare, girare, trasportare. (14) Luccicante. (15) Allegra strada ferrata. (16) Antivedimenti di malora. (17) Inseguire, incalzare, tormentare. (18) Teatro. (19) Paesaggio. (20) Famiglia felice, beate pareti domestiche. (1) Recita, rappresentazione. (2) Che fa scoppiare dalle risa.

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of his habitual gloom (1) or, wakening up (2) to the drearier daylight of a wretchedness all too real, may seek his guilty refuge from it in self-destruction.

2. It gives the sure and certain hope of eternal life. A man who does not believe the Gospel may have a wistful (3) desire or an eager hope, but he cannot have the assured confidence of a glorious immortality. A thoughtful unbeliever may send a voice of plaintive (4) inquiry into that dim (5) future which lies before him; but no answer comes back from the unechoing void. It is the believer in Jesus who gets the answer from within that veil, no dubious echo, but a distinct response. « I am He that liveth and was dead, and behold (6), I am alive for evermore. He that believeth in me shall never die. » That believer knows that, within the veil, hidden from his view merely by the fogs (7) of mortality, is one who has worn (8) human nature for eighteen hundred years; one who not only lives, but has life's fountain within Himself; and one who has identified the believer's life with his own, by the omnipotent pledge (9), « As I live, ye shall live also. » And so conscious in the hours of his healthiest faith is that believer that his eternal life is already begun, that he wearies till this life's mist shall melt, and he behold himself conclusively in the attire (10) of his immortality.

3. The Gospel gives the believer an ever-living Friend. Many of the productions of art, the hook and its eye (11), the joint and its socket (12), the tenon (13) and mortice (14), however exquisitely finished, are incomplete without their counterparts. Their perfection consists in their incompleteness; consists in their being so formed, that they are not complete till they have received their completement. So is it with the soul of man. Just as when you see the ball of the hinge (15), it suggests the socket in which it ought to play; just as when you see the tendrils (16) of the vine, they suggest the prop (17) to which they ought to cling (18), so when you see the outgoing affections of the soul of man, you see that it is formed for union with other minds, that its completeness consists in a junction with reciprocal and congenial minds. Accordingly, you find that the usefulness and elevation of character greatly depend on fitting on (19) to some superior mind, or associating affectionately and intimately with characters capable of elevating and ennobling your own. But when these characters are merely human, helpful (20) as they often are, they

(1) Tetraggine melanconia. (2) Ridestandosi. (3) Ansioso. (4) Mesta. (5) Fosco. (6) Ecco. (7) Nebbie. (8) Portato. (9) Pegno, giuramento. (10) Abbigliamenti, vesti. (11) L'uncinetto ed il suo occhiello. (12) Il condilo e la sua cavità articolare. (13) Arpione. (14) Scavo, tacca, incastro. (15) Cardine, ganghero. (16) Viticci. (17) Puntello, palo. (18) Avvitichiarsi (19) Attaccarsi. (20) Giovevoli.

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labour under certain drawbacks (1). They are imperfect. Even though they could transform us into their own likeness, we should still, in many things, fall short of the will of God. They are creatures. The love of them is apt to degenerate into idolatry. And they are mortal. They melt (2) from our embrace, they vanish from our view. But the Alpha and Omega does not change. We can never lift our eyes to where we used to meet His own, and encounter vacancy. We can never send Him word of our griefs or our desires with any fear that the message will miscarry (3). We cannot love Him too much; for the more we love Immanuel, the less idolatrous we are. We cannot be too like Him; for the more exactly we resemble Him, the nearer shall we approach to perfection. Remember this: it is not a theological formula, nor a historical fact, which the Gospel offers to your acceptance, so much as an ever-living and all sufficing Friend.

4. The Gospel gives a man a conscience. There is a natural conscience; but it is not good for much. It is easily tampered with (4). It may be bribed (5), and silenced, and perverted. There is scarcely anything to which a natural man may not reconcile his conscience. But a conscience which the love of God has mollified, is a tender one. It is as distressed about sin in the heart, as others are about sin in the life. Its sensitiveness shuns (6) the appearance of evil; and its filial instinct makes it a far surer index of right and wrong, than the evasive, extenuating, and special-pleading conscience of the unconverted man.

5. The Gospel gives a man a heart. There are some people who look with a languid eye on everything; and there are others who have an interest in nothing which does not contribute to their own comfort. There are some absolutely joyless spirits from which every particle of zest (7) has evaporated; who lag (8) through life so listlessly (9) that nothing makes them smile, and nothing makes them weep; and merely to look at them is enough to make you dreary (10) for a summer's day. Then there are others who have some evident joy of existence, but who are as evidently their own all in all, — trim and tidy (11) souls, like a clipped (12) yew-tree (13), not troubled with any tendrils, any outgoing affections or redundant emotions; snug (14) comfortable people, who carry their universe in a carpet-bag (15) who love some people very dearly, but who also love with the same sort of love the velvet-cushion or the easy-chair (16) which studies

(1) (Dazj di ritorno), difetti. (2) Si dileguano. (3) Perdersi per istrada. (4) Si lascia facilmente sedurre. (5) Corrotta, sedotta, prezzolata. (6) Evita, scansa, fugge. (7) Gusto, sapore, gioia. (8) Si strascinano pigramente. (9) Sbadatamente. (10) Melanconico, tristo. (11) Stralciate ed acconcie, stecchite, snelle, linde. (12) Tosato. (13) Tasso. (14) Comode, quadre, compatte, pulite, linde. (15) Sacco da viaggio, valigia. (16) Sedia d' appoggio, poltrona.

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their dispositions, and adapts to their endless caprices. It is not good to have no heart at all, or a heart only for one's self. There is no need to be in such ignoble ease. The Gospel not only says, « My son, give me thine heart, » but it gives the man a heart to give. The moment its joyous life wells up (1) in a weary soul, the desert blossoms (2) like the rose. Seeds of unsuspected gladness are quickened into life, and existence begins to wear a face of interest and gaiety, which perhaps it did not wear even when viewed over the cradle's (3) merry edge. And the churl's heart grows bountiful (4). The little, self-contained soul of the worldling expands, till it comes in contact with a broad surface of existence, and wonders to find so much that is kindly and forth-drawing in objects which he formerly dreaded or despised; and, in the dilatation of his delighted heart, — in the ready rush (5) of his benevolent and compassionate feelings, and in the newly-tasted luxury of doing good, — he enters on a domain (6) of enjoyment whose existence he formerly regarded as a hyperbole or a fairy tale. But, above all, perfect peace casteth out selfishness. The joy of an ascertained forgiveness (7), the happy outset (8) on a Zionward pilgrimage, the felt shining of God's uplifted countenance, — it gives the man all the generosity of excessive gladness, the comprehensive good-will of a peace which passeth understanding; that eye-kindling, lip-opening gratitude, which relieves itself in doxologies of brotherly kindness, in deeds of tender mercy: and the love of God shed forth abundantly, teaches the man the new lesson, — to love his brother also.

6. The Gospel gives a man a soul, a mind. There is no theme on which we could so eagerly expatiate, as the mental emancipations which the Gospel has bestowed on the world at large. But we are now speaking, not of its general services, but of its specific influence on the individual intellect. If that mind was a vigorous or wealthy mind before, the Gospel apprehended brings it at once fresh opulence and power. « The Gospel, » says the greatest of modern historians, « is the fulfilment of all hopes, the perfection of all philosophy, the interpreter of all revolutions, the key to all the seeming contradictions in the physical and moral world. It is life. It is immortality. Since I have known the Saviour, every thing is clear: with him there is nothing I cannot solve ». And just as it swept (9), in a flood of sudden illumination, over the wide page of universal history, as that page had long lain enigmatical before the philosophic eye of Müller, so has it proved

(1) Zampilla, scaturisce. (2) Fiorisce (3) Culla. (4) Il cuore dello spilorcio diventa generoso. (5) Impeto. (6) Dominio, demanio. (7) Perdono. (8) Partenza. (9) (Spazzava), balenava.

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an intellectual birth to many a humbler mind. That Gospel whose inspiration enabled the grovelling and besotted debauchee (1), in the days of his moral renovation, to write Oliver's Hymn «to the God of Abraham;» that Gospel which taught the blaspheming tinker (2) of Bedford to write the Pilgrim's Progress; that Gospel which put the pen of a ready writer into the rough hand of the Negro kidnapper (3), and enabled Newton to compose his letters of delectable wisdom and sunny benevolence, as well as the good matter of his spiritual songs; that Gospel is indeed the power of God. It renovates the intellect. It can give all the perspicacity of a clear conscience, all the discrimination and prudence of an honest heart, and all the animation and vivacious energy of an intellect quickened (4) from on high (5). The Gospel-path is so plain, that a way faring man (6) though a fool, needs not err therein (7); but he will not run in it long, till he cease to be a fool. And so persuaded are we of the Gospel's enlightening efficacy, that when we meet with a Christian professor notoriously silly (8), remarkably senseless, we stand in doubt of him. We question, and question justly, if he can have received the truth in the full power of it; for, in every sense, it is light to the eyes, and makes wise the simple.

7. Perhaps it is saying the same thing over again; but we are disposed to add.—The Gospel gives a man an eye. An ignoble heedlessness (9) charaeterizes the mass of worldly men. You point them to the stars (10); but if King David had been of their opinion, the eighth Psalm never had been written; for they never «*consider* the heavens, the moon and stars, which the Lord our Lord ordained.» You point them to the flowers; but, so far as they are concerned, the great Teacher said in vain. «Consider the lilies (11); «for the lilies they will not consider. You send them to animated nature, but they refuse to go. The birds singing among the branches; the high hills, with their wild goats (12); and the young lions in their darkling dens (13); are all alike (14) to them. Their tuneless souls do not swing (15) to the cadence of the hundred and fourth Psalm. You send them to the structure of the earth, and bid them view the marvels of creative skill entombed in its rocky caverns; but so indifferent are they to the sublime research, that had they been among the morning stars when earth's corner-stone (16) was laid, and its foundation fastened (17), they would have refused to sing, and been offended

(1) Ubbriacone. (2) Calderaio ambulante. (3) Rubatore, trafugatore di figliuoli. (4) Rianimato, avvivato. (5) Suso. (6) Viandante, viaggiante. (7) In quello. (8) Imbecille, stupido. (9) Sbadataggine. (10) Stelle. (11) Gigli. (12) Capri. (13) Tane, fosse, spelonche. (14) Uguali, lo stesso (15) Rispondono, echeggiano, vibrano, dondolano. (16) Pietra angolare. (17) Posta, fissata.

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with the sons of God for shouting (1) so joyfully on such an occasion. And it is not so wonderful that men do not care to study mere lumps (2) of matter, and cold material laws. But when a soul is visited by the day-spring from on high, a blush of joyous beauty spreads over the face of nature, and there is nothing tame (3), and nothing formidable, when, born from above, the beholder (4) can say, « My Father made them all ». Truly, the saints inherit the earth; for notwithstanding the strange frowning of some good men on the natural sciences, and all the unaccountable contempt which some eminent Christians have poured on the handiwork (5) of Immanuel, they are the disciples of Jesus who most admire and enjoy the works of God. The eyes which have scanned (6) the sparkling firmament, or dwelt on the ruby and sapphire dust of the insect's wing, which have glistened over the laughing leagues of the golden harvestfields, or tingled (7) as they gazed on some fairy flower: the ears which have oftenest listened to ocean's « billowy chime (8), » or to the grim (9) cloud's thunder-psalm; which have drunk the ravishment of multitudinous joys in the rich music of spring, or hearkened to the evening tune of the wilderness-bee, and felt it like a hermit's orison (10); those eyes and ears have been chiefly theirs to whom the brightness of each scene is the love of Jesus, and to whom the burden (11) of every stanza in nature's ode of countless (12) voices and uncounted ages is, « In the beginning was the Word (13) and all » these « things were made by Him ».

I might say more. I might go on to show how the Gospel gives to each one who receives it, and sufficiently avails himself (14) of it, a pure morality, engaging manners, good taste, fitness (15) for a higher and holier state of being, and, above all, a peculiar charm, a beauty of outward holiness, and a gloriousness within, — an exquisite attractiveness which, by the instinct of congenial sanctity, draws toward him who has it the love of each who has got the same new name, and the complacency of God himself. So far as the Gospel is credited, and its omnipotent resources for hallowing (16) the family home, or the individual heart, admitted, there is no limit to the beatific influence of a dispensation which transmits no joy to earth which is not at least an equal joy to heaven. (Luke II, 13, 14; XV, 6, 7; Isaiah LIII, 10, 11). HAMILTON.

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(1) Gridare forte, acclamare, giubilare. (2) Masse, pezze. (3) Sbiadito, insulso (addimesticato). (4) Il miratore, contemplatore. (5) Operato, opera (6) Misurato. (7) Scintillato (tintinnato). (8) Scampanio, scampanata. (9) Arcigno, torvo, minaccioso. (10) Preghiera, orazione. (11) Ritornello, soggetto, (carico). (12) Innumerevoli. (13) Il Verbo, (parola). (14) Si giova, si vale. (15) Idoneità, adattaggine. (16) Consacrare, sacrare, santificare.

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SCRAPS. -- Ill-will breaks no bones. Nothing great was ever effected without self-sacrifice. Civil and religious Liberty generally go hand in hand. By the recently formed Espartero and O'Donnell administration, the Jews, who had been for four centuries and a half excluded from Spain, have now been permitted to re-enter it. One effect (and a very important one), of the present war in the East, will be to place the Rajahs or Christians of all the different sects in the Turkish Empire, on a perfect footing of equality with each other, and with their fellow subjects the Moslems. — In the United Kingdom and the United States, there are no Passports. In Turkey, besides the usual Passport or *Carta di Sicurezza,* every Rajah is obliged to carry about with him on his person a certificate of which the following is a literal translation: — *The Bearer, N. N., a Rajah* (dog), *having this day paid his Testatico* (or head tax), *is permitted to carry* (or wear) *his head for twelve months from the date of the present Certificate.* — *Signed* O. O — Sir Robert Peel was in the habit of reading a chapter in the Bible, and meditating half an hour on its contents, every evening before going to bed, in order to calm and compose his mind after the discussions in the Privy-Council, or the debates in the House of Commons.

The new Eastern telegraphic line, just opened as far as the Island of Sardinia, is to be carried, with all possible despatch, over land and under water, to India and Australia; thus placing Calcutta as near to London as Paris was a few years ago; bringing our rich and flourishing Colonies at the antipodes within six or eight days of the Metropolis, and making Genoa one of the chief connecting links in a chain of correspondence the most wonderful that the world ever saw. — Sebastopoli, the Gibraltar of the Black Sea, has just fallen into the hands of the Allies; and, with it, have forever fallen the power and influence of Russia in the East. By the new Reform bill, presented by Lord John Russell, the number of Electors in England will be augmented by one fifth. — A nation of real Christians would be virtually a nation of affectionate brothers. — What institution of government could tend so much to promote the happiness of mankind as the general prevalence of wisdom and virtue? All government is but an imperfect remedy for the deficiency of these. *Smith.* — True Religion invariably makes its subjects industrious, economical, enterprising. And activity and enterprise make the individual, and hence the community, rich: and riches is power. When queen Elisabeth mounted the throne, the subjects of the British crown were not four millions; they are now a hundred and seventy millions. — Godliness is profitable to all things, having the promise of the life that now is, and of that which is to come. — *Holy Bible.*

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LETTERS.

How to address persons of all ranks and conditions.

To the King: *Sire*, or *Most gracious Sovereign*, or *May it please your Majesty.*
To the Queen: *Madam*, or *May it please your Majesty.*
To the Prince of Wales: *Sir*, or *May it please your Royal Highness.*

N. B. The sons, daughters, brothers and sisters of sovereigns are entitled to the appellation of *Royal Highness*, and the rest of the royal family to that of *Highness.*

To a Duke: *May it please your Grace*, or *My Lord Duke.*
To a Duchess: *May it please your Grace*, or *My Lady.*
To a Marquis, an Earl, a Viscount, a Baron or Lord: *My Lord.*
To a Marchioness, a Countess, a Viscountess or a Lord's wife: *My Lady.*

N. B. The sons of Marquises, Earls, and Viscounts, are styled *Lords.*

To an Archbishop: *My Lord*, or *May it please your Grace.*
To a Bishop: *My Lord.*
To the Clergy in general: *Reverend Sir.*
To a member of Parliament: *Honourable Sir*, or *Your Honour.*
Admirals, Generals, and Colonels are styled, *Honourable.*
To an Ambassador, *May it please your Excellency.*
Baronets are denominated, *Honourable.*
Justices of the peace and Mayors are, *Right Worshipful.*
The Lord Mayor of London, *Right Honourable.*
Governors of Colonies, etc. are styled *Excellency*, — *ies.*
The Commissioners of Customs and Excise are, *Honourable Sirs.*

Superscriptions of letters.

To the Queen's Most Excellent Majesty.
To his Royal Highness the Prince of Wales.
To his Royal Highness the Duke of Clarence.
To his Grace the Duke of Northumberland.
To her Grace the Duchess of Wellington.
To the Right Honourable the Marquis of — Earl of —
To Sir William Hillhouse, Bart.
To his Grace the Archbishop of Canterbury.
To the Right Revd. Father in God, John, Lord Bishop of Durham.
To persons without title:
To Mr. R. Short. To Mrs. H. B. Stowe. To Miss J. — Rev. T. Brown.

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To)	
M.r John Millhouse, 1674 Ciovassino s.t., *MILAN.*	James Fussy, Esq. *DOVER.* (To be called for.)

The Earl of Essex to Queen Elizabeth.

Dublin, 14th. May, 1599.

May it please your Majesty (*),

Although I see your style already changed, and nothing but gathering clouds and foul weather after me; yet my duty, faith, and industry shall (90) never alter. Let me fall as low, and as soon, as destiny and yourself have agreed. I am prepared for all things. But, dear Sovereign, when you are weary of me, let me die as a private man. Take care of your honour; take pity of your brave army, whereof (332), for the time, I am the head and soul; and take to heart that our success imports your estate. Value such honest men as we, that undergo (309) all hazards and miseries for your safety and greatness; and cherish such gallant and worthy servants as this bearer (1), who will take it for as great happiness to be sacrificed for you, as others, whom you favour most, will to be made great and happy by you. Cherish them, I humbly beseech you; for they must sweat and bleed for you, when a crew (2) of those who now more delight you, will prove but unprofitable servants. And if your Majesty, if you I say, whose parting with me so pierced my very soul, can be transformed by those syrens that are about you, then think, that you shall quickly hear, that a brave death shall (90) ransom from scorn and misery,

Your Majesty's most humble servant, Essex.

To the Queen's most Excellent Majesty.

Sir Henry Wotton to King Carles II.

May it please your most Gracious Majesty,

Having been informed that certain persons have, by the good wishes of the Archbishop of Armagh, been directed hither with a most humble petition to your Majesty, that you (**) will be pleased to make Mr. William Bedell, now resident upon a small benefice in Suffolk, governor of your College at Dublin, for the good of

(1) Latore. (2) Frotta, ciurmaglia.

(*) Vedi Gramm., Osservazioni sui Titoli, nota 343, pag. 306, nona ediz.

(**) Vedi osservazioni su i pronomi; Gram. nota 51, pag. 96, lin. 17, 9ª edizione.

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that society; and being required to render to your Majesty some testimony of the said William Bedell, who was long my chaplain at Venice, in the time of my employment there; I am bound in all conscience and truth (so far as your Majesty will accept of my poor judgment) to affirm of him, that I think hardly a fitter man could have been proposed to your Majesty in your whole kingdom, for singular erudition and piety, conformity to the rites of the church, and zeal to advance the glory of God.

Your Majesty's most humble and faithful servant,

H. Wotton.

To the King's Most Excellent Majesty.

Mr. C. Hog, *Post Office*, *Washington.*	Sir W. Jones, Bart., Per favour Mr. Tit. *Liverpool*
Rt. Hon. Lord Byron, 18 Portman Square, *LONDON.*	Her Grace, the Duchess of St-Albans, *Stratford Place.*

Mr. Gray to the Duke of Grafton.

My Lord Duke, Cambridge, July 16th., 1768.

Your Grace has dealt(1) nobly with me, and the same delicacy of mind, that induced you to confer this favour on me, unsolicited and unexpected, may perhaps make you averse to receive my sincerest thanks and grateful acknowledgments. Your Grace must excuse me, they will have their way: they are indeed but words; yet I know and feel they come from the heart, and therefore are not wholly unworthy of your Grace's acceptance. I even flatter myself, such is my pride, that you have some little satisfaction in your own work. If I did not deceive myself in this, it would complete the happiness of, my Lord Duke,

Your Grace's most obliged and devoted servant

Thomas Gray.

To his Grace the Duke of Grafton.

Samuel Foote to the Duchess of Kingston.

My Lady, London, 10th. August, 1775.

Though I have neither time nor inclination to answer the illiberal attacks of your agents, yet a public correspondence with

(1) To deal, trattare, agire, comportarsi.

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your Grace is too great an honour for me to decline. I can't help thinking that it would have been prudent in your Grace to have answered my letter before dinner, or at least postponed it till the cool hour of the morning; you would then have found that I had voluntarily granted that request which you had endeavoured, by so many different ways, to obtain. I am, my Lady, respectfully

Your Grace's obliged humble servant,

Samuel Foote.

To her Grace the Duchess of Kingston.

David Hume to the Marchioness de Barbante.

My Lady, London. 16th. Feb., 1766.

You have sometimes bee embarrassed between opposite opinions, with regard to the personal character of Mr. Rousseau: his enemies have sometimes made you doubt of his sincerity, and you have been pleased to ask my opinion on this head. After having lived so long with him, and seen him in a variety of lights, I am now better enabled to judge: and I declare to you, that I have never known a man more amiable than he appears to me: he is mild, gentle, modest, affectionate, disinterested; and, above all, endowed with sensibility of heart in a supreme degree. . . . .

Thus, dear Madam, I have written you a long letter concerning a third person; and have left myself neither room nor leisure to say any thing either of you or of myself. I must therefore be more concise on that head. What can I say, but that I esteem and love you, and regret my being absent from you? I am more a stranger in this place than in Paris, and the manners are by no means agreeable to me. There is a hardness in most characters, of which I now become more sensible than before. You have spoiled me for this country; and are obliged in conscience to be good to me when I shall return to you, which I hope will be soon. Remember me to Madame de Verville, and Madame de Maury, and to M. de Puisegur, as well as to M. de Barbante. Embrace Madame de Boufflers in my name. I have only written to you and her since my arrival in London; which is a great crime I have been guilty of.

I have the honour to be,

My lady,

with great sincerity,

Your most obedient humble servant,

David Hume.

To the Right Honorable the marchioness de Barbante.

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Lord Hardwick to the Marquis of Annandale.

My Lord, Aprile 6th., 1736.

To see a young nobleman inquiring after the most proper metods for his own education, cannot but give one a most sensible pleasure, in an age when the far greater part leave that care entirely to others; or, perhaps, do their utmost to obstruct the fruits of it themselves: on the contrary, such an inquiry shows a laudable solicitude to assist the endeavours of parents, and to improve upon (1) the instruction of tutors (2), of whom I doubt not but your Lordship is supplied with the best. This would make it the highest impertinence in me to say one word to you on this topic, if your commands did not arm me with a justification. . . . . .

To these (studies) I presume travelling will succeed, not only from the reason of the thing, but the fashion of the times and it were much to be wished that being in the fashion was not for the most part the sole aim of it. It is undoubtedly in itself a noble part of instruction, as it affords (3) an opportunity of becoming acquainted with the constitutions and interests of foreign countries, the courts of their princes, the genius, trade, and general pursuits (4) of the people. But as things are now managed, what is often substituted in the room of these most useful inquiries? Nothing but the infection of their vices and luxury, their arts of dressing themselves and their victuals (5), and the acquistion of a false vitiated taste in both. To intimate one or two of the many causes of this unhappy abuse, may serve just to point out (341) the way to avoid it. One fundamental error is travelling too early; the mind of a young man wants to be fitted and prepared for this kind of cultivation; and, until it is properly opened by study and learning, he will want light to see and observe, as well as knowledge to apply, the facts and occurrences met with in foreign countries: without this foundation a boy may be carried to see one of those idle shows called moving pictures, or the French court in wax-work (6), with almost as great advantage, and with much more innocence. . . . . .

Forgive me, my dear Lord, this tedious letter, drawn from me by your own request, and proceeding from the sincerest desire of your lasting prosperity. Be assured that I should think it a very happy circumstance in my life, if any advice of mine (57) could be in the least degree assistant towards rendering a young noble-

(1) Approfittarsi di, far il miglior uso di. (2) Precettori. (3) Porge, offre. (4) Occupazioni. (5) Cibi. (6) Figura di cera.

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man of your quality and hopes more capable of performing that service to his king, his country, and his family, which they may justly expect from him; and that I am, with the utmost truth, your Lordship's most faithful and obedient humble servant,

Hardwick.

To the Right Hon. the Marquis of Annandale.

Edmund Burke to the Earl of Charlemont.

My dear Lord, Whitehall, June 12th., 1782.

The slight mark of your Lordship's remembrance of an old friend, in the end of your Lordship's letter to Lord Rockingham, gave me very great satisfaction. It was always an object of my ambition to stand well with you. I ever esteemed and admired your public and private virtues, which have at length produced all the effects which virtue can produce on this side of the grave in the universal love of your countrymen. I assure you, my Lord, that I take a sincere part in the general joy, and hope that mutual affection will do more for mutual help and mutual advantage between the two kingdoms, than any ties of artificial connexion whatsoever. If I were not persuaded of this, my satisfaction at the late events would not be so complete as it is.....

I have the honour to be, with the highest sentiments of regard and esteem, my Lord, your Lordship's most obedient servant,

Edmund Burke.

To the Rt. Hon. the Earl of Charlemont.

Mr. Gibbon to Lady Elizabeth Foster, at Florence.

My dear Lady Elizabeth, Lausanne, November 8th., 1792.

I remember it has been observed of Augustus and Cromwell, that they should never have been born, or never have died; and I am sometimes tempted to apply the same remark to certain beings of a softer nature, who, after a short residence on the banks of the Leman Lake, are now flown far away over the Alps and the Apennines, and have abandoned their votaries (1) to the insipidity of common life. The remark, however, would

(1) Seguaci, adoratori

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be unreasonable, and the sentiment ungrateful. The pleasures of the summer, the lighter and the graver moments of the society of *petit Ouchy* (1), are indeed passed, perhaps never to return; but the remembrance of that delightful period is itself a pleasure; and I enjoy, I cherish the flattering persuasion that it is remembered with some satisfaction in the gallery of Florence, as well as in the *library* of Lausanne.

By this time you have joined the Ladies Spencer and Duncannon, whom I beg leave to salute with the proper shades of respect and tenderness. You may, if you please, be *belle comme un ange;* but I do not like your comparison of the archangel, Those of Milton, with whom I am better acquainted at present than with Guido, are all masculine manly figures, with a great sword by their side, and six wings folding (2) round them. The heathen (3) goddesses would please me as little. Your friend is less severe than Minerva, more decent than Venus, less cold than Diana, and not quite so great a vixen (4) as the ox-eyed (149) Juno. To express that indescribable mixture of grace, sweetness, and dignity, a new race of beings must be invented, and I am a mere prose narrator of matter of fact. Bess (5) is much nearer the level of a mortal, but a mortal for whom the wisest man, historic or medical, would throw away (6) two or three worlds, if he had them in his possession. From the aforesaid (7) Bess I have received three marks of kind remembrance, from the foot of St. Bernard, with an exquisite monument of art and friendship, from Turin, and finally from Milan, with a most valuable insertion from the duchess. At birds in the air it is difficult to take aim; and I fear or hope that I shall (89) sustain some reproaches on your not finding this long epistle at Florence. — And why should I despair of my future health since I can say with truth, that since your departure I have not spent so agreeable a morning (119)? To each of the dear little *Caros*, pray deliver nine kisses (8) for me which shall (90) be repaid (9) on demand. My best compliments to Mr. Pelham, if he is with you. I am,

My dear Lady Elizabeth,

very sincerely yours,

B. Gibbon.

To the Rt. Hon. Lady Elizabeth Foster, Florence.

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(1) A villa near Lausanne, where the Duchess of Devonshire and Lady E. Foster resided. (2) Piegate. (3) Pagane. (4) Donna irrequieta, borbottona, garritrice. (5) Bettina. (6) Buttar via. (7) Sullodata. (8) Consegnate nuovi baci. (9) Restituiti.

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T. Moore Esq. to Lord Byron, with the dedication of a book.

Dear Lord Byron,

Though this volume should possess no other merit in your eyes than that of recalling the short time we passed together at Venice, when some trifles which it contains were written, you will, I am sure, receive the dedication of it with pleasure; and believe that I am,

My dear Lord,

ever faithfully yours,

T. Moore.

To the Rt. Hon. Lord Byron.

The Earl of Chatham to the Hon. W. Pitt.

Hayes, Sep. 22nd., 1777.

How can I employ my reviving pen so well as by addressing a few lines to the hope and comfort of my life, my dear William? You will have pleasure to see, under my own hand, that I mend every day, and that I am all but well(1). I have been this morning to Campden Place, and sustained most manfully a visit, and all the idle talk thereof(332) for about an hour by Mr. Norman's clock, and returned home, untired, to dinner, where I ate(2) like a farmer...

My hand begins to demand repose, so with my best compliments to Aristotle, Homer, Thucydides, Xenophon, not forgetting the Civilians, and the Law of nations' tribe, adieu, my dearest William.

Your ever most affectionate father,

Chatham.

The Hon. William Pitt.

From Lord Byron to T. Moore, Esq.

Sir,

As I should be very sorry to interrupt your sunday's engagement, if monday or any other day of the ensuing week would be equally convenient to yourself and friend, I will then have the honour of accepting his invitation. Of the professions of esteem with which Mr. Rogers has honoured me, I cannot but feel proud, though undeserving. I should be wanting to myself if insensible to the praise of such a man: and should (228) my approaching

(1) Quasi guarito. (2) Mangiai.

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interview (1) with him and his friend lead to any degree of intimacy with both or either, I shall regard our past correspondence as one of the happiest events of my life.

I have the honour to be, Sir,
Your very sincere
T. Moore Esq. and obedient servant,
Byron.

From Dr. Franklin to a young Lady, on the death of her Squirrel.

Dear Miss, London, Sep. 26th., 1773.

I lament with you most sincerely the unfortunate end of poor *Mungo*. Few squirrels (2) were more accomplished; for he had a good education, had travelled far and seen much of the world. As he had the honour of being, for his virtues, your favourite, he should not go like common squirrels without an epitaph. Let us give him one in the monumental style and measure, which being neither prose nor verse, is perhaps the most proper for grief; since to use common language would look as if we were not affected, and to make rhymes would seem trifling with sorrow.

Your affectionate friend,
To Miss Fanny Fidget. B. Franklin.

From Dr. Johnson to Miss Boothby, on her illness.

Dear Madam,

Nobody but you can recompense me for the distress which I suffered on monday night. Having engaged Dr. Lawrence to let me know, at whatever hour, the state in which he left you, I concluded when he staid so long, that he staid to see my dearest expire. I was composing myself, as well I could, for what yet I hoped not to hear, when his servant brought me word (3) that you were better. Let my dear little Miss inform me on a card: I would not have (282) you write lest it should (240) hurt you, and consequently hurt likewise, dearest Madam,

Yours most affectionately,
Samuel Johnson.
Miss M. Boothby.

From Dr. Young introducing the poet Thomson to Mr. Spencer.

Dear Sir,

I promised my friend Thomson, who is now at Oxford, all the advantages I could give him; for which reason I beg to introduce

(1) Abboccamento. (2) Scoiattoli. (3) Parola, notizia.

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him to so valuable an acquaintance as yours; which freedom I hope you will pardon in,

Dear Sir,

Yours very truly,

Edward Young.

To Mr. J. Spencer.

The Marquis of Wellesley (*) to Sir W. Knighton.

« Richmond, January 7th., 1818.

« My dear Sir William, — I sincerely congratulate you on the mark of gracious justice which the Prince Regent has conferred upon you. This act is certainly the offspring of his own mind, untainted by malignant or interested advice; and is of that spirit of generosity and goodness which blesses him that gives and him that takes. You may be assured that I always feel warmly interested in your prosperity and honour, and that my happiness in the progress of both will ever be augmented in proportion as your advancement shall tend to increase the lustre of the Prince Regent's personal character.

« Believe me, dear Sir William, with the most sincere sentiments of friendship,

« Yours affectionately and faithfully.

« Wellesley. »

From George IV to Sir W. Knighton.

« My dear Knighton, — Let me entreat of you, if you possibly can, to call upon me to-morrow morning, if your health will in any way admit of it, *at latest by eleven o'clock*. I am so overburthened, that I must *absolutely* see you.

« Always most affectionately yours, « G. R.'

« Carlton-House,

« Saturday Morning,

« May 13th., 1820.

Sir W. Knighton to his youngest Daughter.

« New Year's Day.

My dear Dora, — I wish you many happy returns of this day. I have sent you a little Testament to commemorate my approbation of your conduct during the last year; and I hope and believe, my beloved child, that you will not fail to give me the same consola-

(*) Lord Lieutenant of Ireland and brother to the Duke of Wellington.

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tion every succeeding year whilst I live. I wish you to read a chapter in this little book every day of your life before breakfast, and by degrees to get all the leading points by heart. As it is a book derived from God, so it is the *only thing* to be relied upon, and to give you happiness in pain, sickness, or sorrow.

God bless you, my beloved Dora!

Believe me ever your attached and affectionate papa,

W. Knighton.

His Royal Highness the Duke of Clarence(*) to Sir W. Knighton.

« Bushy-house, Nov. 4th., 1823.

« Dear Sir, — This evening brought me yours of yesterday, communicating to me the welcome(1) news of the King's gracious munificence to my son Adolphus, for which I am most sincerely thankful to my brother. The manner is to me most particularly gratifying, and will, I trust and believe, make a lasting and proper impression on my son, who is a deserving young man, and has a heart capable of feeling the honour and kindness done him by his Sovereign. I am to request you will deliver the enclosed letter of thanks to the King; and ever believe me,

« Dear Sir, yours sincerely,

« William. »

Sir William Knighton to his eldest Daughter.

« My dear Mary, — I thank you for your agreeable letter. I am delighted that you are well, and equally so that you *think*. You are quite right in supposing, that to encounter difficulties in this life, from whatever cause, is always good. If it be in the attainment of useful knowledge, it strengthens the mind; and the application necessary for this object shuts the mind against the evil passions of our nature, and fortifies us against ourselves. Bodily fatigue, and sometimes bodily suffering, are equally useful.

« Tell dearest mamma I am better, and I hope in a few days to get rid(2) of my present embarrassment of health. — This day week(3) I shall be with you in London. — Kiss the two little dears.

Your affectionate father.

« W. Knighton.

(1) Grata (ben arrivata). (2) Sbrigarmi. (3) Oggi a otto.

(*) Afterwards King William the Fourth.

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Sir W. Knighton to Sir Walter Scott.

January 25th., 1825.

« Dear Sir Walter, — I am honoured with the commands of the King to convey (1) to you his Majesty's very kind regards, and to express the pleasure his Majesty feels at any circumstance that can add to your own personal happiness, or assist in securing the general welfare and prosperity of your family.

« His Majesty was graciously pleased to observe, that your own genius, so distinguished and so remarkable, would shed (2) a neverfading lustre on that hereditary rank which his Majesty hopes your son will live both to honour and enjoy. »

« To Sir Walter Scott, Bart. »

COMMERCIAL LETTERS,

Advice to a person commencing business.

Mr. M. Dormeuil, *Havre.* Lorent, 4th: Jan., 1854.

My dear Sir, — You ask my advice on your intention of establishing yourself in business: and desire to know what are the best means of ensuring respectability and success in commercial life.

I will give you my sentiments on this subject: — First, aim at acquiring all possible knowledge, and especially such as is connected with business; add to that, irreproachable conduct, which will gain for you both confidence and credit. Do not think of establishing yourself too early in life; for a young man has neither the experience nor the knowledge requisite for such an undertaking: nor yet defer it till too advanced an age, when, no longer possessed of the zeal and courage necessary for business, one is led by apathy or dilatoriness to neglect the best opportunities, and when an excess of caution sometimes leads to unforeseen ruin.

Do not commence in times critical or fatal to commerce; consult both political and public events; if there be war going on, watch its progress attentively, especially if it be a naval war.

Be careful not to establish yourself before you possess funds adequate to conduct your affairs, to provide for your personal wants, and the maintenance of your establishment. Always keep some funds in reserve to meet unforeseen demands, such as dishonoured bills (3), etc.

Unless some very advantageous opportunity offer, do not enter into partnership (4); but rather labour and accumulate for yourself alone.

Let the arrangement of your books precede your operations; continue always to keep them, or have them kept (263) in the strictest order.

Above all, be studious to acquire a good epistolary style; the

(1) Comunicare, trasmettere. (2) Spandere. (3) Cambiali. (4) Società, compagnia.

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art of writing a good letter is very rare and highly valuable in every branch of trade, but especially in commerce.

Be prompt in replying to all letters that you receive; it will shew attention to your correspondent's interests, and will gain you many commissions.

Connect yourself with respectable houses in all quarters; those of acknowledged probity, punctuality, and solidity, and whose business is analogous to your own: for such as chiefly import wines, for instance, are not always well versed in manufactured goods or corn (1).

Be on your guard against all who are of equivocal character or doubtful stability: your credit will rise in proportion as it is remarked that all your transactions are with houses of unquestionable respectability.

Conduct yourself towards all persons on every occasion with civility, and in a wise and prudent manner; this will render you esteemed, and will prepare for you friendship and support in times of need and embarrassment.

Do not forget yourself in prosperity; be not puffed up (2) with your success; and never despise the unfortunate. Recollect that a reverse of fortune may reduce millions to nothing.

Be exact and punctual in fulfilling your engagements to the utmost. As far as possible, buy and sell for cash (3), or at the shortest credit possible; by adopting this rule you will avoid the chance of being entangled (4) in complicated affairs, which frequently prove ruinous.

Undertake nothing without reflection, but weigh deliberately all your measures: the rash (5) and inconsiderate prosper only by accident, and their prosperity is generally very short-lived.

Lead a regular life, and put a restraint upon your expenditure: this will sustain your credit, and it is more easy to save than to gain.

If you find yourself embarrassed, or in a critical situation, your first step should be to ask advice; but make a judicious choice of your advisers; seek them first among those who have been similarly circumstanced, and then procure the opinion of some other persons. From having neglected to ask advice, and from having had too much confidence in themselves, many merchants have been brought to ruin.

Be active, assiduous, honest, and upright (6): but do not imagine that your talents and your virtues will ensure success. No; but by so doing, you will, at all events, have the secret approbation of your own conscience, and the consolation of having acted in accordance with the dictates of prudence and reason; so that what-

(1) Grano, i cereali. (2) Gonfiato, insuperbito. (3) Contanti. (4) Impacciato, imbrogliato. (5) Temerarj. (6) Probo, schietto, giusto.

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ever be the issue (1) of your affairs, you will enjoy the esteem of sensible men and the approbation of heaven. —Faithfully yours.

J. Paul.

Sir,

I have received yours of the 10th. ult., covering invoice and bill of lading (2). Enclosed (3) you have a bill of exchange, upon Messrs. D. and Co. for L. 200. — You will please send me, by the first opportunity, thirty pieces of linen cloth, at about two shillings a yard, and twelve pieces of woollen ditto at about a guinea; the whole according to your taste and judgment.

I am Sir, respectfully, yours. T. Brown.

Answer.

Sir,

Yours of the 3rd. inst. is before me, enclosing your draft (4) on Messrs. D. and Co. for L. 200; it has been accepted, and the amount duly carried to your credit. I will forward (5) you, next week, by the ship, B., Captain C., thirty pieces of linen cloth and twelve pieces of woollen ditto, according to your order, etc.

R. Williams.

Sir,

Having an unexpected bill to take up (6), and being deficient in money, I take the liberty of troubling you for the small balance at present between us. Should it be inconvenient to let me have the whole, a part, at this critical juncture, will exceedingly oblige,

Sir, yours, etc. W. Black.

Rome, 19th May, 1854.

Answer.

Sir,

Agreeably to your request, I herewith enclose you an order at sight on your neighbour, Mr. James Brown, for the whole balance of my account.

May I beg that, for the future, you will give me proper notice when you wish payment to be made T. Jones.

Rome, 20th May, 1854.

Gentlemen, Venice, May 6th, 1854.

Having heard that you are in want of a clerk (7), capable of managing your french and italian correspondence, I take the liberty of offering myself for the situation. Long practice in a counting house of the first respectability has made me perfectly conversant with mercantile affairs; and I flatter myself I should be found fully qualified to conduct your foreign correspondence. I can give the most unexceptionable references, and security to any amount.

(1) Esito. (2) Fattura e polizza di carico. (3) Accluso. (4) Tratta. (5) Innoltrare, spedire, mandare. (6) Pagare. (7) Commesso, giovine di studio, di negozio.

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Should you wish further information, you will perhaps have the goodness to favour me with a line.

I am Gentlemen, etc.

Messrs. C. D. and (1) Co. J. Rogers.

London.

Gentlemen, Trieste, April 4th, 1854.

Having this day formed a mercantile establishment under the firm (2) of B. and A., we take the liberty of waiting upon (341) you with our circular, and of requesting the favour of your orders. We flatter ourselves that our general knowledge of business, and our extensive connections, will offer peculiar advantages to our correspondents: and by a strict attention to their interest, we will endeavour to merit their confidence. The signature of our firm is as under.

We have the honour to be, etc.

B. et A.

P. S. We refer you to Messrs. Simons and Co. of your place.

James Brown and Co. Esqrs.

Messrs B. and A. Brescia, April 22nd., 1854.

Gentlemen,

Your circular came duly to hand, and we feel inclined to open an account with you; particularly as we have reason to be dissatisfied with our present correspondent in your place. You will therefore send us, by way of trial, the undermentioned goods. Let them be carefully packed (3) and forwarded by the first steam-carriage (4).

6 gross of good razors, ivory handles (5).

3 *ditto*, middling, *d.°* black.

If we are satisfied with the execution of this order, you will shortly receive a more considerable one. You may (98) draw on us for the amount at two months.

We are, etc.

P. D. and Co.

Answer.

Gentlemen, Trieste, 16th May, 1854.

We have lost no time in executing the order you were kind enough to send us, and we flatter ourselves that the quality of the articles, and the moderate prices will ensure us a continuation of your favours.

We are, etc.

Messrs P. D. Co. Brescia. B. et A.

(1) In vece della congiunzione inglese *and*, noi adoperiamo in questi casi l' *et* abbreviato dei Latini, cifra che non si trova nelle tipografie italiane. (2) Ditta. (3) Imballati. (4) Wagone. (5) Manichi.

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J. Jones, Esq. *London.* Pernambuco, June 1st, 1854.

Sir,—We take leave to inform you that, under the auspices of our friends, Messrs. Dawson, Coverdale and Co., of London, we have formed a partnership (1), and established a house of general agency in this city, under the firm of Sharp and Reynolds.

Our Mr. Sharp having resided in various parts of South America for the last eleven years, and our Mr. Reynolds having spent a great part of his life in Oporto, Lisbon, and other towns of Portugal, we feel confident that our experience and local knowledge will enable us to give you entire satisfaction whenever you may require our services.

We shall make arrangements for keeping ourselves regularly advised of the state of the markets at Bahia and Rio de Janiero, with the view of availing ourselves of any advantage that they may present in forwarding (2) cargoes, by vessels directed to call (3) here for orders; and, in such cases, it shall be our constant aim to further (4) the interests of our friends to the best of our ability.

We beg to subjoin references, and to assure you of our zeal and attention, if favoured with your correspondence. We are, etc.

SHARP and REYNOLDS.

Mr. James Sharp will sign, *Sharp* and *Reynolds.*
Mr. John Reynolds will sign, SHARP and REYNOLDS.

John Lamb, Esq. *London.* Brussels, May 10th., 1854.

Sir,—Having removed from Boulogne, and established myself in this city, as an English attorney, solicitor, and general agent, I beg leave to tender (5) you my services in either capacity.

Any business which you may have in this city, or at any place within a moderate distance, whether of a professional nature or otherwise, and for the sake (6) of which it may not be worth your while to incur the expense of a journey expressly, I shall be happy to transact (7) as agent; and I beg to assure you that it shall be my endeavour to act with promptitude and efficacy, as well as with a due regard to economy, in all matters intrusted to my care. I have the honor, etc., ROBERT ADAIR.

T. Brook, Esq. *London.* Singapore, 4th November, 1854.

Sir,—It is with the most sincere regret that I have to communicate to you the melancholy intelligence of the death of Mr. Papineau, an event which has deprived the commercial community of this island of one of its most useful and distinguished members, and myself of a most amiable and attached friend.

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(1) Società. (2) Spedire (3) (Chiamare) passare, venire. (4) Promuovere, vantaggiare. (5) Offrire, porgere, profferire. (6) Causa (amore). (7) Negoziare, maneggiare, aggiustare.

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As managing partner(1) of the house, and executor of my lamented friend, (conjointly with Mr. Edward Forsyth and Mr. James Ewens,) the charge of liquidating the affairs of the firm devolves upon me, and I shall, consequently henceforth sign «Papineau and Co. in liquidation,» of which be pleased to take notice.

The business of the house will be carried on as heretofore(2), and my best care and attention shall be given to any affairs with which you may intrust me.

The esteem and friendship of my late deeply lamented partner, and the experience of nearly twenty years devoted to commercial pursuits, are, I trust, sufficient claims to a continuance of that confidence with which you have hitherto honored our establishment, and which it will be my earnest (3) endeavour to merit at your hands. I remain, etc., G. Swift.

Messrs. Young and Andrews, *Hull.* London, 16th. March, 1854.

Gentlemen, — In consequence of the demise of my much valued friend and partner, Mr. Thomas Saunders, our firm of Saunders and Thompson has become virtually extinct, and the name will be continued only so long as may be necessary for the liquidation of its affairs.

I beg to apprize(4) you, however, that I have formed a connection with Mr. John Harris, of this city, a gentleman whose abilities as a merchant, and resources as a capitalist, are well known to you. I cannot doubt that this arrangement will meet your approbation, and secure to our new establishment a full measure of that confidence which the old firm had so long the honor to enjoy; and to merit which, we shall use our most strenuous exertions. I remain always, Gentlemen, your obliged and faithful servant,

James Thompson.

Charles Holdsworth, Esq. *Bristol.* London, 4th. May, 1854.

Dear Sir, — The bearer of these few lines is Mr. Edward Watson, of the firm of Watson, Brothers.

In introducing to your acquaintance the nephew of our esteemed friend, Mr. Bryce Watson, of Manchester, so old a connection of your house as well as our own, we feel it to be quite superfluous to claim for him that friendly reception, which we know awaits(5) him at your hands.

We doubt not that you will feel the same interest as we do, in the prosperity of the above-mentioned firm, and be equally anxious to promote, to the utmost of your ability, the particular objects of Mr. Edward Watson's visit to Bristol. We are always, dear Sir, your's very truly, Thomas Holmes et Son.

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(1) Socio principale. (2) Come per l' addietro. (3) Ardente, premuroso. (4) I beg (leave) to apprize you, chieggo permissione d' informarvi. (5) Aspetta, attende.

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Messers. Napier and Son, *Bombay.* London, 4th. August, 1854.

Gentlemen, — Our highly respectable and esteemed friends, Messrs. Roquet and Favell, of this city, having requested an introduction to a Bombay House, to which they are desirous of intrusting the settlement of some affairs of considerable delicacy and importance, we beg leave to refer them to you, well convinced that we cannot more effectually serve them, than by soliciting your best influence and exertions in their behalf. We are, etc.

——— Reid and Curtis.

Edward Smith, Esq. *Liverpool.* London, 2nd. June, 1854.

Sir, — Mr. Charles Burton, the eldest son of our senior, being about to visit your port for the purpose of embarking for Buenos Ayres, we are sensible (1) that we cannot better ensure to him such polite attentions as are calculated to render his short stay (2) agreeable, than by introducing him to you. We need scarcely say that we shall feel personally obliged by any marks of kindness (3) that you may have the goodness to evince (4) towards this young gentlemen, and by any assistance that it may be in your power to render him, in making his arrangements for the voyage. We remain, with much esteem, Sir, your very faithful servants.

Burton Ogleby and Co.

H. Edwards, Esq. *London.* Hamburgh, 15th. April, 1853.

Sir, — We recommend to your particular favor and attention the bearer, Mr. Fred. Schmidt, eldest son of Mr. Augustus Schmidt, of the highly respectable house of Schmidt and Meyer of this city.

Our esteemed young friend is about to visit France by way of London, on business for the house; we therefore request you, most urgently, to afford (5) him your advice and assistance, and to render his stay in your metropolis as agreeable as possible. He is clever (6), steady, and unassuming, and we are convinced that on a near acquaintance he will prove himself deserving of your esteem and good will.

Command us freely in similar cases, and be assured that we will use our best endeavors to do justice to your introductions. We are, etc. ——— Schneider and Co.

London, 15th. August, 1854.

Messrs. Joseph Phillips et Co. *Liverpool.*

Gentlemen,—I have the pleasure of introducing to your acquaintance the very respectable firm of Messrs. Dugard and Co. of Paris, whose principal, Mr. James Dugard, is at present in this city, and purposes visiting your town. Any civilities or attention that you

(1) Persuasi. (2) Dimora, soggiorno. (3) Gentilezza, amorevolezza, bontà. (4) Mostrare esibire. (5) Porgere, dare. (6) Abile (destro, disinvolto).

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may be pleased to shew him, I shall consider a favor conferred on myself. These gentlemen occasionally give orders for cottons and other shipments (1) from your port; and from some conversation which I have had with Mr. D., I am led to hope that the house will give you a preference of their business in future. I shall feel happy should the present introduction lead to transactions mutually advantageous and agreeable. I remain, most truly, Gentlemen, your obedient servant, JOHN LUKE.

Messrs. Bright and Co. *Bristol.* London, 1st. October, 1854.

Gentlemen,—We beg leave to introduce to you the bearer of this letter, Mr. Richard Templeton, a partner (2) in the highly respectable house of Moore, Templeton and Co., of New York, who is about to visit your city for the purpose of extending the commercial relations of his house with the principal firms of your place. In strongly recommending our friend to your notice, we particularly request that you will not only forward (3) his views by your influence and advice, but that you will also render his stay in your city as agreeable as possible, by shewing him every attention that may be in your power. In case Mr. Templeton should have occasion to take up any money, either for travelling expenses or operations of business, you will please to supply him with funds to the extent of five thousand pounds, taking his drafts (4) upon us at three days' sight in reimbursement. We beg that upon similar, and all other occasions, you will freely command our services; and we remain, etc., G. LYNCH and SON.

Messrs. Harwood and Co. *Manchester.* London, 5th. April, 1853.

Gentlemen,—We have much pleasure in introducing to your acquaintance Mr. Frederick Meyer, of the highly respectable firm of Messrs. Gottfried, Meyer and Sons, of Frankfort on the Maine.

This gentleman is on the point of commencing a tour through our principal manufacturing towns, with a view as well to business as amusement. Should it be in your power to further his objects in any way, we shall be particularly obliged by your so doing; and shall be most happy, should the introduction prove (5) of mutual advantage to yourselves and our young friend.

In the event of Mr. Meyer requiring a supply of cash for his travelling expenses, be so obliging as to accommodate him with any sum to the extent of 200*l.*, taking his draft on us at three days' sight for the amount. We remain, Gentlemen, your very obedient servants, GEORGE THOMSON and Co.

Mr. Meyer's signature — *F. Meyer.*

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(1) Shipment (imbarco, l'imbarcare), spedizione, assegni. (2) Socio. (3) Promuovere, assistere, vantaggiare, (spedire). (4) Tratte. (5) Riuscire, tornare, (provare).

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Messrs. J. Phillips et Co. *Liverpool.* London, 16th. Aug., 1854.

Gentlemen,—Being without any of your favors to reply to, my present object is to request that you will purchase on my account, twenty-five bags (1) of Pernambuco cotton, in bond (2), provided you can obtain them, of *superior* quality, at a price not exceeding 9*d.* per lb. (3); shipping (4) them for Rouen to the address of my friend, Monsieur La Roche of that place, and giving me timely advice for insurance.

The bags are to be marked VY, Nos. (5) 1 to 25.

On handing me a bill of lading and invoice, you will please to value on me at fifteen days' sight for your reimbursement.

Have the goodness to transmit one bill of lading to the consignee (6), by the vessel. I am, etc., JOHN LUKE.

Mr. John Luke, *London.* Liverpool, 18th. August, 1854.

Sir,—We are in receipt of your esteemed letter of the 16th instant, ordering the purchase and shipment of twenty five bags of Pernambuco cotton for Rouen, provided they could be obtained, of prime quality, at 9*d.* per lb. We are sorry to say, in reply, that the quantity of Pernambuco cotton at market, just now, is very small, and prices, consequently, have advanced, say to 10*d.* and 10 1/2*d.* per lb. It is, therefore, out of our power to execute your order; which we regret the more, as we are about to charter (7) a vessel for Havre, and should have been glad of your parcel (8) of cottons, though small, to help out her freight. Should you think of shipping any other quality, it will afford us much pleasure to consign them to our common friend Mr. La-Roche. Annexed is a price-current for your government. And believe us, we are, with esteem, Sir, your very obedient humble servants,

——— Jos. PHILLIPS et Co.

Messrs. Joseph Phillips et Co. London, 20th. August, 1854.

Gentlemen,—I am favored with your letter of the 18th instant, and observe that you could not execute my order for Pernambuco cottons in bond, at the limit of 9*d.* per lb.

Being, however, very desirous of opening an account with Mr. La Roche of Rouen, you may, should you charter a vessel for Havre, ship in her, for my account, and to Mr. La Roche's consignment (9), thirty bags of cotton, of such description and quality as you may judge most suitable to that market, but not exceeding my former limit as to (10) price.

I hope you will be able to meet with a parcel really cheap at the price, be the latter what it may, so as to ensure me a profit

(1) Balle (sacchi). (2) Porto franco. (3) Nine pence per pound (weight). (4) To ship, imbarcare, spedire, dirigere. (5) (*Nos*) abbreviatura di *numbers*. (6) Consegnatario. (7) Noleggiare. (8) Partita. (9) Assegno, direzione, indirizzo, consegna. (10) In quanto al.

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on the sale. Trusting to your good management, I shall shortly look for the invoice and bill of lading(1), with advice of your draft(2) for the amount of the former. I am, etc., JOHN LUKE.

John Luke, Esq. *London.* Liverpool, 25rd, August, 1854.

Sir,—In consequence of the orders contained in your esteemed favor of the 10th inst., we have purchased for your account, thirty bags of Maranham cotton, of good quality, at 9*d.* per pound, and shall ship the same on board the Ann, Captain Thomas Ball, a vessel which we have chartered for Havre, and which we expect to sail in ten or twelve days. For your government in insuring the same, the invoice amount will be about 200*l.*: when shipped, we shall wait(341) on you with invoice and bill of lading valuing on you, as requested, for our reimbursement. We are very truly, etc.

——— Jos. PHILLIPS and Co.

John Luke, Esq. *London.* Liverpool, 30th. August, 1854.

Sir,—Referring you to our letter of the 23rd. instant, we have now to advise the shipment of your thirty bags of Maranham cotton in the Ann, Ball, for Havre, to the consignment of Mr. La Roche at Rouen, agreeably to your directions. Inclosed, you will please to receive bill of lading and invoice thereof(332); the latter amounts to 205*l.* 8*s.* 6*d.*, for which sum we have valued on you, under this date, at fifteen days' sight, to the order of Jones, Price and Co., which draft we recommend to your protection, thus closing this transaction. We have transmitted a bill of lading to Mr. La Roche by the vessel. Awaiting the pleasure of your further commands, we remain faithfully, etc. Jos. PHILLIPPS et Co.

Messrs. Joseph Phillips and Co., *Liverpool.* Rouen, 7th. Sept., 1854.

Gentlemen,—I have duly received your valued favor of the 30th. ult., accompanied by a bill of lading for thirty bags of Maranham cotton, consigned to me by the Ann, Captain Ball, by order and for account of our esteemed friend, Mr. John Luke of London. The Ann having arrived at Havre, I have ordered them to be landed and forwarded to this place, when I shall do the needful(3), and acquaint(4) our said friend with the result. At present, I have every prospect of rendering him good account-sales(5), as cottons of all descriptions are in demand, and prices rather on the advance: much will depend, however, on the arrivals from your side of the channel, as there is no great quantity expected, direct, from Brazil or the United States. Referring you to the annexed price-current, I remain, very truly, Sir, your most obedient humble servant,

L. LA ROCHE.

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(1) Fattura e polizza di carico. (2) Tratta. (3) Fare l'occorrente, procurare l'usato. (4) Far avvisato. (5) Conto di vendita.

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John Luke, Esq. *London.* Oporto, 21st. Oct., 1854.

Sir,—Since we last wrote to you on the 15th instant, we have been favored with yours of the 7th of the same month, covering two bills on this city, value 1153*l.* 15*s.* 4*d.*

These drafts have been duly accepted; and the amount, added to your former remittances, completes the sum of 4,600*l.*, on account of Messrs, J. Phillips and Co. of Liverpool, thus closing this transaction.

For your kind attention to this business, we can but request you to accept our best thanks; and hope that on some other occasion your trouble will be better remunerated. With a tender of our best services here, we remain, etc. J. Newfield et Co.

Messrs. H. and F. Vincent. London, 11th. January, 1854.

Gentlemen, — You will oblige me by investing the sum of 378*l.* 8*s.* 11*d.* (less your brokerage (1) and my commission of $^1/_2$ per cent on the sum expended), in the three per cent consols (2), in the name of Duiz de Mendoza, Esq., of the island of Madeira, handing me an account thereof, when I will send a check (3) for the cost and brokerage. I am truly, gentlemen, yours, etc.

R. S. V. P. (4). ——— Thomas Adams.

Gt. Winchester St. 10th. Jan., 1854.

Joseph Manning, Esq. *Piccadily.*

Sir,—Your acceptance for 38*l.*, drawn by me on the 6th October last, and payable to my order three months after date, fell due (5) yesterday, and now lies at my bankers, Messrs. Curtis and Co., Lombard street, noted for non-payment. I beg, therefore, to call your immediate attention to it, and request you will take up the same with 8*s.* expenses thereon. I remain, Sir, your obedient humble servant, ——— T. Williams.

Gt. Winchester St. 12th. Jan., 1854.

Joseph Manning, Esq. *Piccadily.*

Sir,—I am very much surprised at your inattention, in a matter of so much importance as a dishonored draft. Referring you to my note of the day before yesterday, informing you that your acceptance of 38*l.* had been noted for non-payment, I now beg to say, that if the draft be not immediately taken up, I shall be compelled to have recourse to measures, no less unpleasant to me than disgraceful and disagreeable to yourself. I am, Sir, yours, etc.

T. Williams.

London, 9th March, 1854.

Messrs. Tollmo and Son, *St. Petersburgh.*

Gentlemen,—My last respects were under date of the 14th ult., and I have now to wait on you with a bill of lading for thirty

(1) Sensaria (2) Fondi consolidati. (3) Mandato. (4) Repondez, s'il vous plait. (5) Scadde.

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pipes(1) of Fayal wine, marked «M et S, 1 to 30,» shipped to your consignment by the Charles, Captain James Knight, for your port. I do not hand you an invoice of these wines, but rely on your obtaining the best possible price for them. For your information, however, they ought to nett above 28*l.* per pipe, your commission, freight, and all duties and charges deducted; but I do not quote(2) this price as a limit.

You will please to guarantee the purchasers, charging *del credere* accordingly; and remit the nett proceeds(3) *per appoint*(4), as I do not wish this consignment to be mixed up with any other transaction. I have only to add that the sooner you can close the sale, without sacrificing the property, the better. I am most truly, Gent. your obedient humble servant, JAMES BOX.

Messrs. Martin and Son, *London.* London, 11th. March, 1854.

Gentlemen,—The fruit, ex (5) Jane, sold by you by auction, having become due yesterday, I fully expected you would send me the amount. When I gave you orders to sell, you assured me that I might rely on being in cash in a month. Confiding in that assurance, I have remitted a bill for the nett proceeds to the party who made me the consignment, calculating that I should receive the same from you, in time to take up that bill. I must, therefore, request you will have the goodness to send me a check (6) for the proceeds of the sale without delay, I am, etc. THOMAS JAMES.

T. James, Esq. *London.* London, 12th. March, 1854.

Sir,—In reply to your letter of yesterday, we beg to inform you that several of the purchasers have not yet cleared their oranges, ex Jane, and that notwithstanding we furnished you with anticipated account-sales at your earnest request, we cannot close the transaction until the fruit is all taken off our hands. This we expect will be the case in the course of two or three days, as we have given the parties notice of re-sale, if the goods be not taken away this day or to-morrow. We remain, etc. MARTIN et SON,

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Messrs. Martin and Son, *London.* London, 13th. March, 1854.

Mr. James presents his compliments, and begs to inform Messrs. Martin and Son, that the reason stated in their note of yesterday for not paying the proceeds of fruit per Jane, is by no means satisfactory. If the purchasers have not taken away their lots, it is no concern of his, as Messrs. Martin should have enforced the conditions of the sale, which took place under their guarantee. Consequently Mr. James looks to them for the proceeds, agreeably to

(1) Botte. (2) To quote, notare, citare, allegare, addurre. (3) Ricavo, prodotto. (4) Per l'esatta somma. (5) Ex, *lat.*, fuori di, sbarcato da, scaricato da. (6) Mandato, ordine a vista.

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the account rendered, and expects a check for the amount, 344*l.* 3*s.* 3*d.*, without further correspondence on the subject, or loss of time and interest.

Adolph Schmidt, Esq. *London.* Philadelphia, 16th Nov., 1854.

Dear Sir, — Our last respects of the 20th ult., of which we hand you duplicate annexed, covered account-sales of the goods received from Mr. Schröder. Since that date Mr. W. Laurent has presented your order to us to pay over to him the nett proceeds, which order we accordingly complied with.

We are sorry to say business continues in the same dull (1) state as when we last addressed you. Flour (2) has advanced to 13 dollars per barrel, in consequence of the failure of the crops (3) in England, and rather a deficiency here of most kinds of grain. This will, no doubt, have some effect on the exchange, as there are several shipments of flour being made to Liverpool, so that the shippers of dry-goods (4) may perhaps be a little benefited.

Please to give our best respects to your family, and believe us, etc.

JOHN and EDWARD BLITHE.

James Turner, Esq. *Glastonbury.* London, 21st Dec., 1854.

Sir, — I beg leave to trouble you with the enclosed (5) draft for 38*l.*, at thirty days' sight, on Mr. John Cummins of Axbridge, which I shall be obliged by your getting (263) accepted, and retaining in your possession until due, at which time you can remit me the amount.

If acceptance be refused, please to have the bill protested. I am, etc. ——— EDWARD ROBSON.

St. John's, Newfoundland, 30th. June, 1854.

To the Directors of the Phœnix Assurance Company, *London.*

Gentlemen, — At the instance of several persons of consideration and influence in this quarter, who are anxious for the more general adoption of the admirable system of Fire Assurance, I am induced to make application for an agency of your company.

Should I have the honor (6) to be appointed agent to the association, I shall be prepared to give satisfactory security, either in this province or in England, for the faithful discharge of my duties.

Being attached to the profession of the law, and enjoying the office of notary public, I am led to believe that my interest might be exerted to the advantage of the institution, as well as of this community and of myself.

---

(1) Languido. (2) Farina. (3) Raccolti. (4) Mercanzie asciutte, merci di cotone, lino, seta, ecc. (5) Acchiusa, acclusa. (6) Honor in vece di hon*our;* in tutte le lettere commerciali, ed anche in molti libri moderni, si tralascia la lettera *u* della desinenza *our.*

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For any information that you may desire, regarding my character and fitness for the office I solicit, I beg to refer you to Messrs. Burton and Smith of your city; and requesting the favor of your reply at an early date, I am, etc. JAMES FORBES.

Messrs, Sillem and Co. *Hamburg.* London, 12th Jan., 1854.

Gentlemen, — I am in receipt of your valued favor of the 23rd instant, accompanied by my account current and interest account to the 31st ult., which having been found correct, the balance in your favor of 10,525 marks banco, has been passed to a new account in conformity.

Inclosed, you will find your account current, with interest account to the same period, balance in my favor 1,605*l.* 6*s.* 4*d.*, which you will please to examine; and, if found in order, pass to my credit under date the 1st instant. I am, respectfully, Gentlemen, your obedient humble servant, HORATIO NELSON.

A Foreign Bill.

London, 30th. November, 1851. Marks Bco. 5000.

Three months after date, pay this our first of exchange (second and third not paid) to the order of Messrs. Hillman and Son, five thousand marks banco, for value received, as advised by.

Messrs. P. H. Fürst and Son, Hamburgh. EDW. COLLINS and Co.

An Inland or Domestic Bill.

£280 14*s.* 6*d.* London, 20th. November, 1854.

Two months after date, pay to me or my order, two hundred and eighty pounds, fourteen shillings and sixpence, for value received. EDWARD HART.

Messrs. Kittson and Co. Bristol.

A promissory Note (1).

£200 0 0. London, 28th. November, 1854.

Three months after date, I promise to pay to Mr. John Millhouse, or his order, two hundred pounds, for value received.

CHARLES Russell,
141, Oxford-street.

NOTES.

Mr. Colman presents his compliments to Sir William Knighton, and is much gratified by Sir William having expressed a wish to see his short remarks on « Alasco, » a copy of which he has now the pleasure to enclose.

---

(1) Un pagherò.

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Mr. Johnson presents his respectful compliments to Miss Jackson, and requests the honour of her hand for the assembly to-morrow evening.

Friday, 11 o'clock, A. M.

Miss Jackson thanks Mr. Johnson for his politeness, and is sorry she cannot accept his offer, being already engaged.

Lung'Arno, Friday Noon.

Miss White's respectful compliments to Lady Black; begs the honour of her company this evening to tea and cards.

If Mrs. Long is disengaged this evening, Mrs. Short will call upon her; as she wishes to consult her on an affair of particular importance.

Mr. Longfellow's compliments to Mrs. Dolittle; will be much obliged if she will send her Music-master's address, as he wishes to take a few lessons during the spring.

Mr. and Mrs. Noodle present their compliments to Mr. and Mrs. Doodle; request the favour of their company to dinner on Thursday next, at five o'clock.

Mr. and Mrs. Doodle present their compliments to Mr. and Mrs. Noodle; and accept their invitation with great pleasure.

Mr. Booker's compliments to Doctor Duff; regrets exceedingly that a previous engagement for Wednesday next, will prevent his having the honour of waiting upon him that day.

Monday, two o'clock.

Mrs. Fidget presents her compliments to Mr. Fussy. As she is going this evening to a ball, she cannot have the pleasure of seeing him to day, and begs Mr. Fussy will be good enough not to come to-morrow till eleven o'clock.

Tuesday, 2 o'clock.

The Earl of B's compliments to Lady G.; returns her with many thanks the music she was obliging enough to lend him. The Earl of B—begs Lady G will have the goodness to excuse his having kept it so long.

Castle Square, Wednesday Morning.

Lord B—'s compliments to Sir William S—; has the pleasure of returning him the books he had the goodness to lend him. Lord B— begs Sir William S — will accept his best thanks for the pleasure they have afforded him.

Toledo Street, Thursday Evening.

Mr. A— begs Mr. B — will call on Tuesday morning, at ten o'clock, with patterns of different kinds of.....

Mrs. M—requests Mrs. N—to send by bearer the dress which she promised her for this day.

Saturday Noon.

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Sir, Venice, 4th. May, 1831.

Hearing that you are good enough to allow foreigners to visit your gallery of pictures, and wishing to profit by your kind condescension, I take the liberty of hereby (332) requesting a similar permission. May I beg the favour of an order for my admission?

I have the honour to be,
Sir,
with the greatest respect,
Your most obedient humble servant
Samuel Snaggs.

C. Merryweather Esq.,

—

Mr. L.—.

Mrs de P—at home on thursday next, *à dejeuner*.—She will depend on seeing him, if she receives no answer.

Piazza di Spagna, Tuesday Morning.

—

Mr. L— presents his most respectful compliments to Mrs. de P—, and assures her that he could not receive a more gratifying invitation: but, being unfortunately obliged immediately to leave town for the country, he will be deprived of the pleasure of enjoying Mrs. de P—'s agreeable company.

Chiaja, Tuesday Morning.

Florence, 30th Oct. 1834.

My Lord Duke,

Having occasion to speak five minutes with your Grace, on a subject of the most vital importance, may I beg you will excuse the liberty I take in thus humbly requesting that your Grace will be condescending enough to grant me a moment's audience.

Your compliance will add another favour to the many your Grace has already conferred upon,

My Lord Duke,
Most respectfully,
Your Grace's grateful humble servant
William Humphris.

His Grace the Duke of Wellington.

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ELEGANT EXTRACTS.

PART II. — POETRY.

The Student will do well to learn all the Abbreviations by heart, before he begins the reading of the following Poetry. Vide Grammar, note 342, page 316, ninth edition.

AN ADDRESS TO THE DEITY.

Father of light and life! Thou good supreme!
O teach me what is good! Teach me thyself!
Save me from folly, vanity, and vice,
From every low pursuit! and feed (1) my soul
With knowledge, conscious peace, and virtue pure;
Sacred, substantial, never-fading bliss (2)! — THOMSON.

ADAM AND EVE'S MORNING HYMN.

These are thy glorious works, Parent of good,
Almighty, thine this universal frame (3),
Thus wondrous fair; thyself how wondrous then!
Unspeakable, who sitt'st (342) above these heavens;
To us invisible, or dimly (4) seen
In these thy lowest works, yet these declare
Thy goodness beyond thought, and power divine.
Speak ye who best can tell, ye sons of light,
Angels; for ye behold Him, and with songs
And choral symphonies, day without night,
Circle his throne rejoicing; ye in Heav'n,
On Earth join all ye Creatures to extol
Him first, Him last, Him midst, and without end.
Fairest of stars, last in the train (5) of night,
If better thou belong (6) not to the dawn (7),
Sure pledge (8) of day, that crown'st the smiling morn
With thy bright circlet, praise Him in thy sphere,
While day arises, that sweet hour of prime.
Thou Sun, of this great world both eye and soul,
Acknowledge (9) Him thy greater; sound his praise
In thy eternal course, both when thou climb'st (10)
And when high noon hast gained, and when thou fall'st.
Moon, that now meet'st the orient sun, now fly'st
With the fixed stars, fixed in their orb that flies;
And ye five other wandering fires that move
In mystic dance not without song, resound

(1) Nudrite. (2) Beatitudine. (3) Sistema, mondo. (4) Oscuramente. (5) Treno, corteggio. (6) To belong, appartenere. (7) L'alba. (8) Pegno. (9) To acknowledge, riconoscere confessare. (10) To climb, salire, arrampicarsi, inerpicarsi.

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His praise, who out of darkness called up light.
Air, and ye elements, the eldest birth
Of Nature's womb (1), that in quaternion run
Perpetual circle, multiform, and mix
And nourish all things; let (97) your ceaseless change
Vary to our great Maker still new praise.
Ye mists (2) and exhalations that now rise
From hill or steaming lake, dusky (3) or grey,
Till the sun paint your fleecy (4) skirts (5) with gold,
In honour to the world's great Author rise,
Whether to deck (6) with clouds th'uncolour'd sky,
Or wet (7) the thirsty earth with falling showers (8),
Rising or falling still advance his praise.
His praise, ye winds, that from four quarters blow,
Breathe soft or loud; and wave your tops, ye pines,
With every plant, in sign of worship wave.
Fountains, and ye that warble (9) as ye flow,
Melodious murmurs, warbling tune his praise.
Join voices all ye living souls; ye birds,
That singing up to Heaven-gate ascend,
Bear on your wings and in your notes his praise.
Ye that in waters glide (10), and ye that walk
The earth, and stately tread, or lowly creep (11),
Witness if I be silent, morn or even,
To hill or valley, fountain or fresh shade,
Made vocal by my song, and taught his praise.
Hail (12)! universal Lord, be bounteous still
To give us only good; and if the night
Have gather'd ought (13) of evil, or conceal'd,
Disperse it, as now light dispels (14) the dark. — MILTON.

UNDER MILTON'S PORTRAIT.

Three poets, in three distant ages born,
Greece, Italy, and England did adorn.
The first in loftiness (15) of thought surpass'd;
The next in majesty; in both the last.
The force of nature could no further go;
To make a third she join'd the former two. — DRYDEN.

THE LAST ROSE OF SUMMER.

'Tis (16) the last rose of summer,
Left blooming alone

(1) Seno. (2) Nebbie. (3) Fosco, bruno. (4) Lanosi, bianchi. (5) Lembi, falde. (6) Ornare. (7) Inaffiare, inumidire. (8) Scosse, rovesci, pioggie. (9) Murmurate, (cantarellate). (10) Guizzate. (11) Stately tread or lowly creep, maestosamente camminate o umilmente strisciate. (12) Salve! ave! ti saluto! (13) Raccolto alcun chè. (14) Discaccia. (15) Sublimità, magnificenza. (16) 'Tis, abbrev. di *it is*.

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All her lovely companions
Are faded (1) and gone;
No flower of her kindred (2),
No rosebud is nigh (3),
To reflect back her blushes
Or give sigh for sigh!
I'll not-leave thee, thou lone (4) one!
To pine (5) on the stem (6);
Since the lovely are sleeping,
Go, sleep thou with them.
Thus kindly I scatter
Thy leaves o'er the bed,
Where thy mates (7) of the garden
Lie scentless and dead.
So soon may I follow,
When friendships decay,
And from love's shining circle
The gems drop (8) away
When true hearts lie wither'd,
And fond (9) ones are flown,
Oh! who would inhabit
This bleak (10) world alone? — MOORE.

ENGLISH LIBERTY.

We love
The king who loves the law, respects his bounds (11),
And reigns content within them; him we serve
Freely and with delight, who leaves us free:
But, recollecting still that he is man,
We trust him not too far. King though he be,
And King in England too, he may be weak (12).
And vain enough to be ambitious still:
May exercise amiss (13) his proper powers,
Or covet (14) more than freemen choose to grant (15)!
Beyond that mark is treason. He is ours
To administer, to guard, to adorn the state,
But not to warp (16) or change it. We are his
To serve him nobly in the common cause,
True (17) to the death, but not to be his slaves. — COWPER.

THE THREE WARNINGS (18).

The tree of deepest root is found
Least willing still to quit the ground;
'Twas therefore said by ancient sages,

(1) Appassiti. (2) Parentela, parentado. (3) Vicino. (4) Solingo, solitario, soletto, derelitto. (5) Languire, intisichire. (6) Stelo, fusto. (7) Compagne. (8) Cadono. (9) Teneri, amanti. (10) Tetro, cupo, sbiadito, tristo. (11) Limite, confine. (12) Debole. (13) Malamente, male. (14) Bramare. (15) Concedere. (16) Piegare, far piegare. (17) Fidi, fidati, leali. (18) Avvertimenti, ammonimenti.

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That love of life increased with years
So much, that in our later stages (1),
When pains grow sharp, and sickness rages,
The greatest love of life appears.
This great affection to believe,
Which all confess, but few perceive,
If old assertions can't prevail,
Be pleas'd to hear a modern tale.
When sports (2) went round, and all were gay,
On neighbour Dobson's wedding-day,
Death call'd aside the jocund groom (3)
With him into another room;
And looking grave— «You must» says he,
Quit your sweet bride (4) and come with me»
«With you! and quit my Susan's side!
With you!» the hapless (5) husband cried;
«Young as I am, 'tis monstrous hard!
Besides, in truth, I'm not prepar'd.
My thoughts on other matters go,
This is my wedding-day, you know».
What more he urg'd I have not heard,
His reasons could not well be stronger;
So Death the poor delinquent spared,
And left to live a little longer.
Yet calling up a serious look,
His hour-glass (6) trembled while he spoke—
«Neighbour» he said «Farewell (7). No more
Shall Death disturb your mirthful hour:
And farther, to avoid all blame
Of cruelty upon my name,
To give you time for preparation,
And fit you for your future station,
Three several Warnings you shall have,
Before you're (342) summoned (8) to the grave.
Willing for once I'll quit my prey,
And grant a kind reprieve (9);
In hopes you'll (342) have no more to say,
But, when I call again this way,
Well pleas'd the world will leave».
To these conditions both consented,
And parted perfectly contented.
What next the hero of our tale befell,
How long he liv'd, how wise, how well,

(1) Stadii. (2) Trastulli, divertimenti, giuochi. (3) (Bridegroom) sposo nuovo. (4) Sposa novella. (5) Disgraziato. (6) Orologio a sabbia, ampolletta. (7) Addio. (8) Citato, chiamato. (9) Differimento di giustizia, rispitto.

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How roundly he pursu'd his course,
And smok'd his pipe, and strok'd (1) his horse,
The willing muse shall tell;
He chaffer'd (2) then, he bought, he sold,
Nor once perceiv'd his growing old,
Nor thought of Death as near;
His friends not false, his wife no shrew (3),
Many his gains, his children few,
He passed his hours in peace.
But while he viewed his wealth increase,
While thus along Life's dusty road
The beaten track content he trod,
Old Time, whose haste no mortal spares,
Uncalled, unheeded, unawares,
Brought on his eightieth year.
And now, one night, in musing mood,
As all alone he sate,
Th'unwelcome messenger of Fate
Once more before him stood.
Half-kill'd with anger and surprise,
«So soon return'd!» old Dobson cries.
«So soon, d'ye (342) call it?» Death replies:
«Surely, my friend, you're but in jest;
Since I was here before
'Tis six-and-thirty years at least,
And you are now fourscore (4)».
«So much the worse (5)» the clown (6) rejoin'd:
«To spare the aged would be kind:
However, see your search be legal;
And your authority — is't regal?
Else (7) you are come on a fool's errand;
With but a secretary's warrant (8).
Besides, you promis'd me Three Warnings,
Which I have look'd for nights and mornings;
But for that loss of time and ease,
I can recover damages».
«I know» cries Death «that, at the best,
I seldom am a welcome guest;
But don't be captious, friend, at least:
I little thought you'd (342) still be able
To stump (9) about your farm and stable;

(1) Palpeggiava, carezzava. (2) Mercatava, prezzolava. (3) Donna irrequieta, borbottona. (4) Ottanta. (5) Tanto peggio. (6) Bifolco, rusticone. (7) Altrimenti. (8) Arresto, decreto. (9) Stump, ceppo d'albero; stump footed, che ha il piede tondo; to stump about, camminare male, ruticarsi intorno.

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Your years have run to a great length;
I wish you joy, though, of your strength».
«Hold» says the farmer «not so fast!
I have been lame (1) these four years past».
«And no great wonder» Death replies;
«However, you still keep your eyes,
And sure, to see one's loves and friends,
For legs and arms would make amends».
«Perhaps» says Dobson «so it might;
But latterly I've (342) lost my sight».
«This is a shocking tale: 'tis true;
But still there's comfort left for you:
Each strives your sadness to amuse;
I warrant you hear all the news».
«There's none» cries he «and if there were,
I'm grown so deaf (2), I could not hear»
«Nay, then» the spectre stern rejoined,
«These are unjustifiable yearnings (3);
If you are Lame, and Deaf, and Blind,
You've (342) had your Three sufficient Warnings.
So come along, no more we'll (342) part»:
He said, and touch'd him with his dart.
And now, old Dobson turning pale,
Yields (4) to his fate — so ends my tale. — Mrs. THRALE.

THE HERMIT.

Far in a wild (5), unknown to public view,
From youth to age a reverend hermit grew;
The moss his bed, the cave his humble cell,
His food the fruits, his drink the crystal well;
Remote from man, with God he passed his days,
Prayer all his business, all his pleasure praise.
A life so sacred, such serene repose,
Seemed heav'n itself, till one suggestion rose —
That vice should triumph, virtue vice obey;
This sprung some doubt of Providence's sway (6):
His hopes no more a certain prospect boast,
And all the tenor of his soul is lost.
So when a smooth expanse (7) receives imprest,
Calm nature's image on its wat'ry breast,
Down bend the banks, the trees depending grow,
And skies beneath with answering colours glow:
But if a stone the gentle sea divide,

(1) Zoppo. (2) Sordo. (3) To yearn, essere turbato nell' interno, spasimare; yearning, latrato, raccapriccio, lagnanza. (4) Cede, s'arrende. (5) Wild, per *wilderness*, deserto, salvatico. (6) Imperio, autorità. (7) Estensione di acqua, mare, lago levigato.

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Swift ruffling circles curl (1) on ev'ry side,
And glimm'ring fragments of a broken sun;
Banks (2), trees and skies, in thick disorder run.
To clear this doubt, to know the world by sight,
To find if books or swains (3) report it right,
(For yet by swains alone the world he knew,
Whose feet came wand'ring o'er the nightly dew),
He quits his cell; the pilgrim-staff (4) he bore,
And fix'd the scallop (5) in his hat (6) before;
Then with the sun a rising journey went,
Sedate to think, and watching each event.
The morn was wasted in the pathless (7) grass,
And long and lonesome (8) was the wild to pass:
But when the southern sun had warm'd the day,
A youth came posting (9) o'er (342) a crossing way:
His raiment (10) decent, his complexion (11) fair,
And soft in graceful ringlets (12) wav'd his hair:
Then near approaching «Father, hail (13)!» he cried,
And «Hail, my son!» the rev'rend sire (14) replied.
Words follow'd words, from question answer flow'd,
And talk of various kind deceiv'd the road;
Till each with other pleas'd, and loath (15) to part,
While in their age they differ, join in heart.
Thus stands an aged elm (16) in ivy bound,
Thus youthful ivy clasps (17) an elm around.
Now sunk the sun; the closing hour of day
Came onward (18), mantled o'er with sober gray;
Nature in silence bade the world repose:
When near the road a stately palace rose.
There, by the moon: through ranks of trees they pass,
Whose verdure crown'd the sloping (19) sides of grass.
It chanc'd the noble master of the dome (20),
Still made his house the wand'ring stranger's home,
Yet still the kindness, from a thirst of praise,
Proved the vain flourish of expensive ease.
The pair arrive: the liveried servants wait;
Their lord receives them at the pompous gate.
The table groans (1) with costly piles (2) of food,
And all is more than hospitably good:
Then, led to rest, the day's long toil they drown,

(1) Increspano, si formano. (2) Sponde. (3) Contadini, pastori. (4) Bastone. (5) Conchiglia. (6) Cappello. (7) Senza sentiero. (8) Solitario, solingo, (diserto). (9) Presto, (come chi viaggia per la posta). (10) Vestiario, vestiti. (11) Carnagione. (12) Riccioli, anelli. (13) Ave! salute! (14) Padre. (15) Non volonterosi. (16) Olmo. (17) Stringe, abbraccia. (18) Innanzi. (19) Declivi, che vanno in declivio. (20) Magione. (1) Geme. (2) Catasti.

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Deep sunk in sleep, and silk, and heaps of down (1).
At length 'tis morn, and at the dawn of day
Along the wide canals the zephyrs play;
Fresh o'er the gay parterres the breezes creep,
And shake the neighbouring wood to banish sleep.
Up rise the guests, obedient to the call;
An early banquet decked the splendid hall;
Rich luscious (2) wine a golden goblet (3) grac'd,
Which the kind master forced the guests to taste.
Then, pleased and thankful, from the porch (4) they go:
And, but the landlord (5), none had cause of woe:
His cup was vanish'd; for in secret guise
The younger guest purloin'd (6) the glittering prize.
As one who spies a serpent in his way,
Glistening and basking (7) in the summer ray,
Disorder'd stops to shun (8) the danger near,
Then walks with faintness (9) on, and looks with fear,
So seemed the sire, when far upon the road
The shining spoil his wily (10) partner show'd.
He stopp'd with silence, walk'd with trembling heart,
And much he wished, but durst not ask, to part:
Murmuring he lifts his eyes, and thinks it hard
That generous actions meet a base reward.
While thus they pass, the sun his glory shrouds (11),
The changing skies hang out their sable (12) clouds,
A sound in air presag'd approaching rain,
And beasts to covert scud (13) across the plain.
Warn'd by the signs, the wandering pair retreat,
To seek for shelter (14) at a neighbouring seat.
'Twas built with turrets on a rising ground,
And strong, and large, and unimprov'd (15) around;
Its owner's temper, timorous and severe,
Unkind and griping (16), caus'd a desert there.
As near the miser's heavy doors they drew,
Fierce rising gusts (17) with sudden fury blew;
The nimble lightning mix'd with show'rs (18) began,
And o'er their heads loud rolling thunder ran.
Here long they knock (19), but knock or call in vain,
Driv'n by the wind, and batter'd by the rain.
At length some pity warm'd the master's breast,

(1) Lanugine. (2) Dolce, dolcione, (sdolcinato). (3) Coppa, tazzone. (4) Portico. (5) Padrone della casa. (6) Involò. (7) Rilucente e scaldandosi. (8) Scansare, evitare. (9) Debolezza, debilezza. (10) Furbo, scaltro, astuto. (11) Vela, ricuopre. (12) Neri. (13) Scappano, corrono. (14) Coperto, ricovero. (15) Non coltivato, non ornato. (16) Taccagno, spilorcio. (17) Boffi di vento, folate. (18) Rovesci, pioggie. (19) Picchiano, bussano.

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('Twas then his threshold (1) first receiv'd a guest:)
Slow creaking (2) turns the door with jealous care,
And half he welcomes in the shivering (3) pair;
One frugal faggot (4) lights the naked walls,
And nature's fervour through their limbs recalls.
Bread of the coarsest sort, with meagre wine,
(Each hardly granted) serv'd them both to dine:
And when the tempest first appear'd to cease,
A ready warning bid them part in peace.

With still (5) remark the pond'ring hermit viewed,
In one so rich a life so poor and rude:
And why should such (within himself he cried)
Lock (6) the lost wealth a thousand want beside?
But what new marks of wonder soon take place,
In every settling feature of his face,
When from his vest the young companion bore
That cup the generous landlord owned before,
And paid profusely with the precious bowl
The stinted kindness of this churlish (7) soul!

But now the clouds in airy tumult fly;
The sun emerging opes (8) an azure sky;
A fresher green the smelling leaves display,
And, glittering as they tremble, cheer the day.
The weather courts them from the poor retreat,
And the glad master bolts (9) the wary (10) gate.

While hence they walk, the pilgrim's bosom wrought (11)
With all the travail of uncertain thought;
His partner's acts without their cause appear;
'Twas there a vice, and seem'd a madness here:
Detesting that, and pitying this, he goes,
Lost and confounded with the various shows.

Now night's dim shades again involve the sky;
Again the wand'rers want a place to lie;
Again they search, and find a lodging nigh.
The soil improv'd around, the mansion neat,
And neither poorly low, nor idly great;
It seemed to speak its master's turn of mind,
Content, and not for praise but virtue, kind.
Hither the walkers turn with weary feet,
Then bless the mansion, and the master greet (12).
Their greeting fair, bestow'd with modest guise,
The courteous master hears, and thus replies;

(1) Soglia. (2) Schricchiolando. (3) Che tremano di freddo. (4) Legna. (5) Tacito (queto, tranquillo). (6) Chiavare, serrare, tener nascosto. (7) Spilorcio, tirato, gretto. (8) Opens. (9) Chiude col chiavistello. (10) Cautelato, circospetto, ben guardato. (11) Era travagliato. (12) Salutano (*stile sostenuto*).

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« Without a vain, without a grudging heart,
To him who gives us all, I yield a part;
From him you come, for him accept it here,
A frank and sober, more than costly cheer ».
He spoke, and bid the welcome table spread.
Then talk'd of virtue till the time of bed:
When the grave household round his hall repair,
Warn'd by a bell, and close the hours with pray'r.
At length the world, renew'd by calm repose,
Was strong for toil; the dappled (1) morn arose;
Before the pilgrims part, the younger crept
Near the closed cradle (2), where an infant slept,
And writhed his neck (3); the landlord's little pride,
O strange return! grew black, and gasped (4), and died.
Horror of horrors! what! his only son!
How looked our hermit when the fact was done?
Not hell (5), though hell's black jaws in sunder part (6),
And breathe blue fire, could more assault his heart.
Confused and struck with silence at the deed,
He flies; but, trembling, fails to fly with speed.
His steps the youth pursues; the country lay
Perplex'd with roads; a servant showed the way:
A river cross'd the path; the passage o'er
Was nice (7) to find, the servant trod before:
Long arms of oaks an open bridge supplied,
And deep the waves beneath the bending branches glide.
The youth, who seem'd to watch a time to sin,
Approach'd the careless guide, and thrust him in:
Plunging he falls, and rising lifts his head;
Then flashing turns, and sinks among the dead.
Wild sparkling rage inflames the father's eyes;
He bursts the bands of fear, and madly cries:
« Detested wretch! » But scarce his speech began,
When the strange partner seem'd no longer man.
His youthful face grew more serenely sweet;
His robe turn'd white, and flowed upon his feet;
Fair rounds of radiant points invest his hair;
Celestial odours breathe through purpled air;
And wings whose colours glitter'd on the day,
Wide at his back their gradual plumes display.
The form ethereal bursts upon his sight,
And moves in all the majesty of light.

(1) Pomellato, leardo. (2) Culla. (3) E gli torse il collo. (4) Boccheggió. (5) L'inferno.
(6) To part a sunder or in sunder, spaccarsi, aprirsi, dividersi. (7) Difficile (delicato).

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Though loud at first the pilgrim's passion grew,
Sudden he gaz'd, and wist(1) not what to do;
Surprise, in secret chains, his words suspends,
And in a calm his settling temper ends.
But silence here the beauteous angel broke;
The voice of music ravish'd as he spoke.
"Thy pray'r, thy praise, thy life to vice unknown,
In sweet memorial rise before the throne:
These charms success in our bright region find,
And fetch (2) an angel down to calm thy mind;
For this commission'd I forsook the sky —
Nay, cease to kneel (5) — thy fellow-servant I.
Then know the truth of government Divine,
And let these scruples be no longer thine.
The Maker justly claims that world he made:
In this the right of Providence is laid:
Its sacred majesty through all depends
On using second means to work his ends.
'Tis thus, withdrawn in state from human eye,
The Pow'r exerts his attributes on high;
Your actions uses, nor controls your will,
And bids the doubting sons of men be still.
What strange events can strike with more surprise,
Than those which lately struck thy wond'ring eyes?
Yet, taught by these, confess th'Almighty just;
And, where you can't unriddle (4), learn to trust.
The great vain man, who far'd on (3) costly food,
Whose life was too luxurious to be good;
Who made his ivory stands with goblets shine,
And forced his guests to morning draughts of wine;
Has, with the cup, the graceless custom lost,
And still he welcomes, but with less of cost.
The mean suspicious wretch (6), whose bolted (7) door
Ne'er moved in pity to the wandering poor,
With him I left the cup, to teach his mind
That Heav'n can bless, if mortals will be kind.
Conscious of wanting worth, he views the bowl,
And feels compassion touch his grateful soul.
Thus artists melt the sullen ore of lead (8),
By heaping coals of fire upon its head:
In the kind warmth the metal learns to glow,
And, loose from dross (9), the silver runs below.

(1) Seppe, sapeva. (2) Portano, conducono. (3) D'inginocchiarti. (4) Indovinare, spiegare. (5) Si nutriva di. (6) Miserabile, sciagurato. (7) Chiusa a chiavistello. (8) Piombo. (9) Scoria.

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Long had our pious friend in virtue trod;
But now the child half weaned (1) his heart from God;
Child of his age, for him he lived in pain,
And measured back his steps to earth again.
To what excesses had his dotage (2) run!
But God, to save the father, took the son.
To all but thee in fits (3) he seem'd to go;
And 'twas my ministry to deal the blow.
The poor fond parent, humbled in the dust,
Now owns in tears the punishment was just.
But how had all his fortunes felt a wrack (4),
Had that false servant sped in safety back!
This night his treasur'd heaps he meant to steal:
And what a fund of charity would fail!
Thus Heav'n instructs thy mind: this trial o'er,
Depart in peace, resign, and sin no more».
On sounding pinions here the youth withdrew;
The sage stood wond'ring as the seraph flew:
Thus look'd' Elisha, when, to mount on high,
His master took the chariot of the sky;
The fiery pomp ascending left the view;
The prophet gazed, and wished to follow too.
The bending hermit here a prayer begun:
Lord! as in heav'n, on earth thy will be done.
Then, gladly turning, sought his ancient place:
And passed a life of piety and peace. — PARNELL.

THE VILLAGE CURATE.

Near yonder copse (5), where once the garden smil'd,
And still where many a garden-flower grows wild:
There, where a few torn shrubs (6) the place disclose,
The village preacher's modest mansion rose.
A man he was to all the country dear;
And passing rich with forty pounds a year!
Remote from towns he ran his godly race,
Nor e'er (342) had chang'd, nor wish'd to change, his place;
Unskilful he to fawn (7) or seek for power,
By doctrines fashion'd to the varying hour,
Far other alms (8) his heart had learn'd to prize;
More bent to raise the wretched than to rise.
His house was known to all the vagrant train;
He chid (9) their wand'rings, but reliev'd their pain.
The long remember'd beggar was his guest,

(1) Sceverava, divezzava, staccava. (2) Invece di *would his dotage*, (follia) *have*. (3) Convulsioni. (4) Wrack, meglio *wreck*, naufragio. (5) Boschettino. (6) Arbusti, arboscelli. (7) To fawn, adulare, piaggiare. (8) Mire, scopi. (9) Riprendeva.

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Whose beard, descending, swept his aged breast;
The ruin'd spendthrift (1), now no longer proud,
Claim'd kindred (2) there, and had his claims allowed:
The broken soldier, kindly bade to stay,
Sate by his fire, and talk'd the night away (3);
Wept o'er his wounds, or, tales of sorrow done,
Shoulder'd his crutch and show'd how fields were won.
Pleased with his guests, the good man learn'd to glow,
And quite forgot their vices in their woe;
Careless their merits or their faults to scan,
His pity gave ere charity began.

Thus to relieve the wretched was his pride,
And ev'n his failings leaned (4) to virtue's side:
But in his duty prompt at ev'ry call,
He watch'd and wept, he pray'd and felt for all.
And, as a bird each fond endearment (5) tries
To tempt her new fledg'd offspring (6) to the skies,
He tried each art, reprov'd each dull delay,
Allured to brighter worlds, and led the way.

Beside the bed where parting life was laid,
And sorrow, guilt, and pain, by turns dismayed (7)
The reverend champion stood. At his control,
Despair and anguish fled the struggling soul;
Comfort came down, the trembling wretch to raise,
And his last faultering accents whisper'd praise.

At church, with meek (8) and unaffected grace,
His looks adorn'd the venerable place:
Truth from his lips prevail'd with double sway,
And fools who came to scoff (9), remain'd to pray.
The service past, around the pious man,
With ready zeal, each honest rustic ran;
Ev'n children follow'd with endearing wile (10),
And pluck'd (11) his gown, to share the good man's smile.
His ready smile a parent's warmth express'd;
Their welfare pleased him, and their cares distress'd.
To them his heart, his love, his griefs were giv'n;
But all his serious thoughts had rest in heav'n;
As some tall cliff (12) that lifts its awful (13) form,
Swells (14) from the vale, and midway leaves the storm,
Though round its breast the rolling clouds are spread,
Eternal sunshine settles on its head. — GOLDSMITH.

(1) Scialacquatore, prodigo. (2) Parentela. (3) Talked the night away, passava (tutta) la notte (sera) a parlare. (4) Inclinavano, pendevano. (5) Carezza, blandizia. (6) Pennuta prole. (7) Sgomentavano. (8) Umile, mansueto. (9) Deridere. (10) Astuzia, furberia, maliziette. (11) Tiravano, strappavano. (12) Balza, rupe, rocca. (13) Sublime, (tremenda). (14) S'innalza, (si gonfia.)

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HYMN TO THE SAVIOUR.

——Thou knowest, Merciful!
That knowest all things, and dost ever turn
Thine eye of pity on our guilty nature;
For thou wert born of woman: thou didst come,
Oh Holiest! to this world of sin and gloom,
Not in thy dread omnipotent array;
And not by thunders strewed
Was thy tempestuous road;
Nor indignation burnt before thee on the way.
But thee a soft and naked child,
Thy mother undefil'd;
In the rude manger (1) laid to rest
From off her virgin breast.

The heavens were not commanded to prepare
A gorgeous canopy (2) of golden air;
Nor stooped (3) their lamps th'enthroned fires on high:
A single silent star
Came wandering from afar,
Gliding unchecked and calm along the liquid sky;
The eastern sages leading on,
As at a kingly throne,
To lay their gold and odours sweet
Before thy infant feet.

The earth and ocean were not hushed (4) to hear
Bright harmony from every starry sphere,
Nor at thy presence brake (5) the voice of song
From all the cherub choirs,
And seraph's burning lyres
Poured through the host of heav'n the charmed clouds along.
One angel troop the strain (6) began,
Of all the race of man
By simple shepherds heard alone,
That soft Hosanna's tone.

And when thou didst depart, no car of flame
To bear thee hence in lambent radiance came:
Nor visible angels mourn'd with drooping plumes:
Nor didst thou mount on high,
From fatal Calvary,
With all thine own redeemed out-bursting from their tombs.
For thou didst bear away from earth
But one of human birth,

(1) Mangiatoja, presepio. (2) Magnifico baldacchino. (3) Chinarono. (4) Chetati. (5) Brake, per *broke*, ruppe, scoppiò. (6) Musica, canto, (metro).

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The dying felon by thy side, to be
In Paradise with thee.

Nor o'er thy cross the clouds of vengeance brake:
A little while the conscious earth did shake
At that foul deed (1) by her fierce children done;
A few dim hours of day
The world in darkness lay:
Then basked in bright repose beneath the cloudless sun:
While thou didst sleep within the tomb,
Consenting to thy doom,
Ere yet the white-robed angel shone
Upon the sealed stone.

And when thou didst arise, thou didst not stand
With devastation in thy red right hand
Plaguing the guilty city's murtherous (2) crew;
But thou didst haste to meet
Thy mother's coming feet,
And bear the words of peace unto the faithful few.
Then calmly, slowly didst thou rise
Into thy native skies;
Thy human form dissolved on high
In its own radiancy. — MILMAN.

THE COMMON LOT.

Once in the flight of ages past
There lived a man; — and *who was he?*
Mortal! howe'er thy lot be cast,
That man resembled thee.
Unknown the region of his birth,
The land in which he died unknown;
His name has perished from the earth,
This truth survives alone: —
That joy and grief, and hope and fear
Alternate triumph'd in his breast;
His bliss and woe (3) — a smile, a tear;
Oblivion hides the rest.
The bounding pulse, the languid limb,
The changing spirit's rise and fall,
We know that these were felt by him,
For these are felt by all.
He suffer'd — but his pangs (4) are o'er (5);
Enjoy'd — but his delights are fled;

(1) Azione atroce. (2) Murtherous, truce, crudele, da murder, omicidio. (3) Bliss and woe, felicità e dolore. (4) Pang, angoscia. (5) O'er, over, passate, finite.

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Had friends — his friends are now no more;
And foes — his foes are dead.
He lov'd — but whom he lov'd the grave (1)
Hath lost in its unconscious womb (2):
O she was fair! (3) — but none could save
Her beauty from the tomb.
He saw whatever thou hast seen;
Encounter'd all that troubles thee;
He was — whatever thou hast been;
He is — what thou shalt be.
The rolling seasons, day and night,
Sun, moon and stars, the earth and main,
Erewhile (4) his portion, life and light,
To him exist in vain.
The clouds and sunbeams, o'er his eye
That once their shades and glory threw,
Have left in yonder silent sky
No vestige where they flew.
The annals of the human race,
Their ruins since the world began,
Of *him* afford no other trace
Than this, — *there lived a man* — J. MONTGOMERY.

RULE (5) BRITANNIA.

When Britain first, at Heaven's command,
Arose from out the azure main (6),
This was the charter of the land (7),
And guardian angels sung the strain:
Rule Britannia, Britannia rules the waves!
Britons never shall (222) be slaves (8).

The nations not so blest (9) as thee
Must in their turn to tyrants fall,
Whilst thou shalt flourish great and free,
The dread and envy of them all.
Rule Britannia, etc.

Still more majestic shalt thou rise,
More dreadful from each foreign stroke;
As the loud blast that tears the skies (10)
Serves but to root (11) thy native oak.
Rule Britannia, etc.

Thee haughty tyrants ne'er shall tame;
All their attempts to bend thee down

(1) Grave, sepolcro. (2) Womb, seno. (3) Fair, vaga, bella. (4) Altre volte. (5) Domini. (6) Oceano. (7) Statuto del paese. (8) Schiavi. (9) Beate, felici. (10) Soffio (bufera) che squarcia i cieli. (11) Far radicare, abbarbicare.

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Will but arouse (1) thy generous flame,
And work (2) their woe (3) and thy renown.
Rule Britannia, etc.
To thee belongs the rural reign;
Thy cities shall with commerce shine;
All thine shall be the subject main,
And every shore (4) it circles thine.
Rule Britannia, etc.
The muses, still (5) with freedom found,
Shall to thy happy coast repair (6);
Blest isle, with matchless (7) beauty crowned,
And manly hearts to guard the fair (8).
Rule Britannia, etc. — THOMSON.

CONSOLATION.

The loved but not the lost!
Oh, no! they have not ceased to be,
Nor (9) live alone in memory;
'Tis we, who still are tossed (10)
O'er life's wild sea, 'tis we who die:
They only live, whose life is immortality.

The loved, but not the lost,
Why should our ceaseless tears be shed
O'er the cold turf (11) that wraps the dead;
As if their names were crossed (12)
From out the Book of life? Ah no!
'Tis we who scarcely live, that linger still below.

The loved, but not the lost,
In heaven's own panoply arrayed (13)
They met the conflict undismayed (14);
They counted well the cost
Of battle — *now* their crown is won;
Our sword is scarce unsheathed (15), *our* warfare just begun.

Have they not passed away
From all that dims the tearful eye;
From all that wakes the ceaseless sigh:
From all the pangs (16) that prey
On the bereaved (17) heart, and most
When conscience dares not say, the loved but not the lost?

This is the woe of woes!
The one o'er-mastering agony;
To watch the sleep of those who die,

(1) Risvegliare, accendere. (2) Produrre. (3) Disgrazia, malora, rovina. (4) Spiaggia, lido. (5) Sempre. (6) Recarsi, portarsi. (7) Impareggiabile. (8) La bella, le belle. (9) *Do they*, sottinteso. (10) Agitati, trabalzati. (11) Piota, zolla. (12) Cancellati. (13) Armati. (14) Intrepidi. (15) Sguainata. (16) Angoscie, affanni. (17) Derelitto.

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And feel 'tis not repose;
But they, who join the heavenly host (1),
Why should we mourn for them, the loved, but not the lost?

The spirit was but born,
The soul unfettered (2), when they fled
From earth, the living, not the dead;
Then wherefore should we mourn?
We the wave-driven (3), the tempest tossed,
When shall we be with them, the loved, but not the lost?

DALE.

THE BURIAL (4) OF SIR JOHN MOORE WHO FELL AT CORUNNA IN 1808.

Not a drum (5) was heard, not a funeral note,
As his corse (6) to the rampart (7) we hurried;
Not a soldier discharg'd his farewell shot (8)
O'er the grave where our hero we buried.
We buried him darkly at dead of night,
The sods (9) with our bayonets turning;
By the struggling moonbeam's misty light,
And the lantern dimly burning.
No useless coffin (10) enclosed his breast,
Nor in sheet (11) nor in shroud (12) we bound him;
But he lay like a warrior taking his rest,
With his martial cloak (13) around him.
Few and short were the prayers we said,
And we spoke not a word of sorrow;
But we steadfastly (14) gazed on the face of the dead,
And we bitterly thought of the morrow.
We thought, as we hollow'd (15) his narrow bed,
And smooth'd (16) down his lonely pillow (17),
That the foe and the stranger would tread (18) o'er his head,
And we far away on the billow (19).
Lightly they'll talk of the spirit that's (342) gone,
And o'er his cold ashes (20) upbraid (1) him;
But little he'll reck (2), if they let him sleep on (3),
In the grave where a Briton has laid him.
But half of our heavy task (4) was done
When the clock (5) told the hour for retiring;
And we heard by the distant and random (6) gun,
That the foe was suddenly firing.

(1) Esercito. (2) Liberata, sprigionata (da *fetters*, ceppi, catene). (3) Spinti dalle onde, trabalzati da' flutti. (4) Sepoltura. (5) Tamburo. (6) Corpo morto, cadavere. (7) Bastione, riparo. (8) Colpo (di fucile). (9) Zolle. (10) Cassa sepolcrale. (11) Lenzuolo. (12) Sudario. (13) Mantello, tabarro. (14) Fiso, fissamente. (15) Scavavamo. (16) Spianavamo. (17) Guanciale. (18) Calcare, camminare. (19) Onda. (20) Ceneri. (1) Riprendere. (2) Badare, curarsene. (3) Seguitare a dormire. (4) Lavoro, (assunto). (5) Orologio. (6) Cannone che si tirava senza poter (per la grande distanza) prendere una mira precisa.

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Slowly and sadly (1) we laid him down,
From the field of his fame fresh and gory (2);
We carv'd (3) not a line, we rais'd not a stone,
But we left him alone with his glory.—WOLFE.

DISCOURSE BETWEEN ADAM AND EVE RETIRING TO REST.

Now came still Evening on, and Twilight (4) gray
Had in her sober livery all things clad (5):
Silence accompanied; for beast and bird,
They to their grassy couch, those to their nests
Were slunk (6); all but the wakeful nightingale (7);
She all night long her amorous descant sung;
Silence was pleas'd. Now glow'd the firmament
With living sapphires: Hesperus, that led
The starry host, rode brightest, till the Moon,
Rising in clouded majesty, at length
Apparent queen, unveil'd her peerless (8) light,
And o'er the dark her silver mantle threw.

When Adam thus to Eve: «Fair consort, th'hour
Of night, and all things now retired to rest,
Mind us of like repose; since God hath set
Labour and rest, as day and night, to men
Successive; and the timely dew of sleep,
Now falling with soft slumb'rous weight, inclines
Our eye-lids (9). Other creatures all day long
Rove (10) idle unemploy'd, and less need rest;
Man hath his daily work of body or mind
Appointed, which declares his dignity,
And the regard of Heav'n on all his ways;
While other animals unactive range (11),
And of their doings God takes no account.
To-morrow, ere fresh Morning streak (12) the east
With first approach of light, we must be risen,
And at our pleasant labour; to reform
Yon flow'ry arbours (13), yonder alleys green (14);
Our walk at noon, with branches overgrown (15),
That mock our scant manuring, and require
More hands than ours to lop (16) their wanton (17) growth (18).
Those blossoms also, and those dropping gums
That lie bestrown (19), unsightly and unsmooth,
Ask riddance (20), if we mean to tread with ease.
Meanwhile, as Nature wills, night bids us rest».

(1) Mestamente. (2) Coperto di sangue congelato. (3) Scolpimmo. (4) Il crepuscolo. (5) Rivestito. (6) Svignati, ritirati. (7) Usignuolo. (8) Senza pari, impareggiabile. (9) Palpebre. (10) Ramingano, errano. (11) Vanno attorno, errano. (12) Striscia, colora. (13) Quelle fiorite pergole. (14) Verdi viali. (15) Coperte. (16) Tagliar via, stralciare. (17) (Scherzevole), capriccioso, rigoglioso. (18) Crescimento. (19) Sparsi. (20) To rid, sbrigare, sviluppare; to make a clear riddance, spacciare un luogo, vuotarlo, lasciarlo libero.

To whom thus Eve, with perfect beauty adorn'd:
« My author and disposer, what thou bidst
Unargu'd I obey: so God ordains.
With thee conversing I forget all time,
All seasons and their change; all please alike (1).
Sweet is the breath of morn, her rising sweet,
With charm of earliest birds; pleasant the sun
When first on this delightful land he spreads
His orient beams, on herb, tree, fruit, and flower,
Glistering (2) with dew; fragrant the fertile earth
After soft showers, and sweet the coming on
Of grateful evening mild: then silent night;
With this her solemn bird, and this fair moon,
And these the gems of heav'n, her starry train:
But neither breath of morn, when she ascends
With charm of earliest birds; nor rising sun
On this delightful land; nor herb, fruit, flower
Glistering with dew; nor fragrance after showers;
Nor grateful evening mild (3); nor silent night
With this her solemn bird; nor walk by moon;
Or glittering star-light, without thee is sweet.
But wherefore all night long shine these? for whom
This glorious sight, when sleep hath shut all eyes?»
To whom our general ancestor replied:
« Daughter of God and man, accomplish'd Eve,
These have their course to finish round the earth,
By morrow (4) ev'ning; and from land to land
In order, though to nations yet unborn,
Ministering light prepared, they set and rise;
Lest (5) total darkness should by night regain
Her old possession, and extinguish life
In nature and all things; which these soft fires
Not only enlighten, but, with kindly (6) heat
Of various influence, foment and warm,
Temper or nourish; or in part shed down
Their stellar virtue on all kinds that grow
On earth, made thereby apter to receive
Perfection from the sun's more potent ray.
These then, though unbeheld (7) in deep of night,
Shine not in vain; nor think, though men were none,
That heav'n would want spectators, God want praise;
Millions of spiritual creatures walk the earth

(1) Ugualmente, del pari. (2) Rilucenti. (3) Dolce, mite. (4) Prima di domani. (5) Per timore che. (6) Amichevole, benigno. (7) Non veduti, non contemplati.

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Unseen, both when we wake, and when we sleep.
All these with ceaseless praise his works behold,
Both day and night. How often, from the steep (1)
Of echoing hill or thicket (2), have we heard
Celestial voices to the midnight air,
Sole, or responsive each to other's note,
Singing their great Creator? Oft in bands,
While they keep watch (3), or nightly rounding (4) walk,
With heav'nly touch of instrumental sounds,
In full harmonic number join'd, their songs
Divide the night, and lift our thoughts to heaven ».
Thus talking, hand in hand alone they pass'd
On to their blissful (5) bow'r. ——————
—————— There arriv'd; both stood,
Both turn'd and under open sky (6) ador'd
The God that made both sky, air, earth, and heaven (7),
Which they beheld, the moon's resplendent globe,
And starry pole. « Thou also mad'st the night,
Maker Omnipotent, and thou the day,
Which we, in our appointed work employ'd,
Have finish'd, happy in our mutual help,
And mutual love, the crown of all our bliss
Ordain'd by thee; and this delicious place
For us too large, where thy abundance wants
Partakers, and uncropt (8) falls to the ground.
But thou hast promis'd from us two a race,
To fill the earth, who shall with us extol
Thy goodness infinite both when we wake,
And when we seek, as now; thy gift of sleep ». — MILTON.

THE HERMIT.

At the close of the day, when the hamlet (9) is still,
And mortals the sweets of forgetfulness prove;
When nought (10) but the torrent is heard on the hill,
And nought but the nightingale's song in the grove;
'Twas thus, by the cave (11) of the mountain afar,
While his harp rung symphonious, a Hermit began;
No more with himself or with nature at war,
He thought as a sage, though he felt as a man.

« Ah! why, all abandoned to darkness and woe;
Why, lone Philomela, that languishing fall?
For spring shall return, and a lover bestow,
And sorrow no longer thy bosom inthral (12):

(1) Erta, ciglione. (2) Boschetto folto. (3) Guardia. (4) Girando, facendo il rondo. (5) Beata, deliziosa. (6) Cielo, ceruleo. (7) Cielo, paradiso. (8) Non colta, non mietuta. (9) Villaggio piccolo, loguccio. (10) Nulla. (11) Cava, caverna. (12) (Carcerare), opprimere.

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But, if pity inspire thee, renew the sad lay (1),
Mourn (2), sweetest complainer, man calls thee to mourn;
O sooth him, whose pleasures like thine pass away:
Full (3) quickly they pass—but they never return.

« Now gliding remote, on the verge (4) of the sky,
The moon half extinguish'd her crescent displays:
But lately I mark'd, when majestic on high
She shone, and the planets were lost in her blaze (5).
Roll on, thou fair orb, and with gladness pursue
The path that conducts thee to splendour again:
But man's faded (6) glory what change shall renew!
Ah fool! to exult in a glory so vain!

« 'Tis night, and the landscape (7) is lovely no more:
I mourn; but, ye woodlands, I mourn not for you;
For morn is approaching, your charms to restore,
Perfum'd with fresh fragrance, and glittering with dew.
Nor yet for the ravage of winter I mourn;
Kind nature the embryo blossom will save;
But when shall spring visit the mouldering (8) urn!
O when shall day dawn on the night of the grave!

« 'Twas thus, by the glare (9) of false science betray'd,
That leads to bewilder (10), and dazzles to blind;
My thoughts wont (11) to roam (12), from shade onward to shade,
Destruction before me, and sorrow behind.
O pity, great Father of lights, then I cried,
Thy creature who fain (13) would not wander from thee!
Lo, humbled in dust, I relinquish my pride;
From doubt and from darkness thou only canst free.

« And darkness and doubt are now flying away;
No longer I roam in conjecture forlorn (14):
So breaks on the traveller, faint, and astray (15),
The bright and the balmy effulgence of morn.
See truth, love, and mercy, in triumph descending,
And nature all glowing in Eden's first bloom!
On the cold cheek of death smiles and roses are blending;
And beauty immortal awakes from the tomb ». — BEATTIE.

CELADON AND AMELIA.

'Tis listening fear, and dumb amazement (16) all,
When to the startled (17) eye the sudden glance (18)

(1) Canzone, canto. (2) Piangete. (3) Full; (*agg.* pieno): *avverb.*, molto. (4) Orlo. (5) Fiamma, vampa. (6) Appassita, sbiadita, scolorita. (7) Paesaggio, paese in pittura. (8) Che si riduce in polvere. (9) Bagliore. (10) Traviare, imbrogliare, affascinare. (11) Solevano. (12) Andar a zonzo, andar girovago. (13) Volentieri. (14) Forlorn (in *ted.* verloren, part. passato di verlieren, perdere), perduto, derelitto, sgomentato. (15) Smarrito, traviato. (16) Muto stupore. (17) Spaventato, sorpreso. (18) Lampo, baleno, fulgore.

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Appears far south, eruptive through the cloud;
And following slower (1), in explosion vast,
The thunder raises his tremendous voice.
At first, heard solemn o'er the verge of heaven,
The tempest growls (2): but as it nearer comes,
And rolls its awful burden on the wind,
The lightnings flash (3) a larger curve, and more
The noise astounds (4); till over head a sheet
Of livid flame discloses (5) wide; then shuts,
And opens wider; shuts and opens still
Expansive, wrapping ether in a blaze.
Follows the loosen'd (6) aggravated roar,
Enlarging, deep'ning, mingling (7): peal on peal (8)
Crush'd (9) horrible, convulsing heaven ad earth.
Guilt (10) hears appall'd (11), with deeply troubled thought:
And yet not always on the guilty head
Descends the fatal flash. Young Celadon
And his Amelia were a matchless pair;
With equal virtue form'd, and equal grace;
The same, distinguish'd by their sex alone:
Her's the mild lustre of the blooming morn;
And his the radiance of the risen day.
They lov'd; but such their guileless (12) passion was,
As in the dawn of time inform'd the heart
Of innocence, and undissembling truth.
'Twas friendship heighten'd by the mutual wish,
Th' enchanting hope, and sympathetic glow,
Beam'd from the mutual eye. Devoting (13) all
To love, each was to each a dearer self;
Supremely happy in th' awaken'd power
Of giving joy. Alone, amid the shades,
Still in harmonious intercourse they liv'd
The rural day, and talk'd the flowing heart,
Or sigh'd, and look'd, unutterable (14) things.
So pass'd their life, a clear united stream,
By care unruffled (15); till, in evil hour,
The tempest caught (16) them on the tender walk;
Heedless (17) how far and where its mazes (18) stray'd,
While, with each other blest, creative love
Still bade eternal Eden smile around.

(1) Più adagio. (2) Grugna, borbotta, romoreggia. (3) Lampeggiano, balenano. (4) Stordisce, costerna. (5) Si schiude, si stende. (6) Sciolto, disciolto. (7) Mischiandosi. (8) Scroscio, (scampanata). (9) Schiacciati, pigiati, infranti. (10) (La colpa), il colpevole. (11) Atterrito. (12) Senza inganno, innocente. (13) Consacrando, dando. (14) Ineffabili. (15) Non turbata. (16) Li colse. (17) Non curante. (18) Serpeggiamenti, meandri, andi-rivieni.

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Presaging instant fate her bosom heav'd
Unwonted sighs (1); and stealing oft a look
Towards the big gloom, on Celadon her eye
Fell tearful, wetting (2) her disorder'd cheek.
In vain assuring love, and confidence
In Heaven, repress'd her fear; it grew, and shook
Her frame (3) near dissolution. He perceiv'd
Th' unequal conflict, and as angels look
On dying saints, his eyes compassion shed,
With love illumin'd high: « Fear not » he said,
« Sweet innocence! thou stranger to offence,
« And inward storm! He who yon skies involves
« In frowns of darkness, ever smiles on thee
« With kind regard. O'er thee the secret shaft (4)
« That wastes at midnight, or th' undreaded hour
« Of noon, flies harmless; and that very (5) voice
« Which thunders terror through the guilty heart,
« With tongues of seraphs whispers peace to thine.
« 'Tis safety to be near thee sure, and thus
« To clasp (6) perfection! » From his void embrace,
(Mysterious heaven!) that moment to the ground,
A blacken'd corse, was struck the beauteous maid.
But who can paint the lover as he stood,
Pierc'd by severe amazement, hating life,
Speechless (7), and fix'd in all the death of woe!
So, faint resemblance! on the marble tomb,
The well dissembled mourner stooping stands,
For ever silent, and for ever sad. — THOMSON.

BE ROUGH (8) WITH THE ROUGH.

Tender-handed (149) stroke a nettle (9),
And it stings (10) you for your pains;
Grasp it like a man of mettle (11),
And it soft as silk remains.
'Tis the same with common natures,
Use them kindly, they rebel;
But be rough as nutmeg graters (12),
And the rogues (13) obey you well.

FORGETFULNESS.

When Jack was poor, the lad was frank and free;
Of late he's (342) grown brimful of pride and pelf (14);
You wonder that he don't (342) remember me;
Why so? you see he has forgot himself.

(1) Insoliti sospiri. (2) Bagnando. (3) Corpo, persona. (4) Dardo, strale. (5) Stessa, identica. (6) Abbracciare, stringere. (7) Muto, mutolo. (8) Ruvido, aspro. (9) Strofinate un'ortica. (10) Punge. (11) Animo, ardire. (12) Gratugge. (13) Furfanti, birbe, cattivelli. (14) Pelf, ricchezze (espressione burlesca).

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CONSTANCY.

Thy rise of fortune did I only wed (1),
From it's decline determined to recede?
Did I but purpose to embark with thee,
On the smooth surface of a summer sea;
While gentle zephyrs play in prosperous gales (2),
And Fortune's favour fills the swelling sails;
But would forsake the ship, and make the shore (3),
When the winds whistle, and the tempests roar?
No, Henry, no! — One sacred oath has tied
Our loves; one destiny our life shall (90) guide,
Nor wild nor deep our common way divide. — PRIOR.

A COMPARISON.

Sweet stream, that winds through yonder glade (4),
Apt emblem of a virtuous maid —
Silent and chaste she steals along (5),
Far from the world's (21) gay busy throng (6),
With gentle yet prevailing force
Intent upon her destin'd course,
Graceful and useful all she does,
Blessing and blest where'er she goes,
Pure bosom'd (149) as the wat'ry glass,
And Heaven reflected in her face. — COWPER.

THE MAN OF ROSS.

— But all our praises why should lords engross?
Rise; honest Muse, and sing the man of Ross:
Pleas'd Vaga echoes through her winding bounds,
And rapid Severn hoarse (7) applause resounds.
Who hung with woods yon mountain's sultry brow? (8)
From the dry rock who bade the waters flow?
Not to the skies in useless columns tost (9),
Or in proud falls magnificently lost,
But clear and artless, pouring through the plain,
Health to the sick, and solace to the swain.
Whose (68) causeway (10) parts the vale with shady rows? (11)
Whose seats (12) the weary traveller repose?
Who taught that heav'n directed spire (13) to rise?
The Man of Ross, each lisping (14) babe replies.
Behold the market place with poor o'erspread!
The Man of Ross divides the weekly bread:
He feeds yon alms'-house, neat, but void of state (15),

(1) Sposare. (2) Aure, venti freschi. (3) Lido, spiaggia. (4) Glade, prato, passeggio fatto nel mezzo d'un bosco. (5) To steal along, scorrere senza strepito, camminare pian piano. (6) Folla, turba. (7) Rauco. (8) Ciglione. (9) Gettato, sbalzato, trabalzato. (10) Stradone. (11) Filari (d'alberi). (12) Sedili, sedie. (13) Guglia. (14) Balbettante. (15) Pompa.

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Where age and want sit smiling at the gate:
Him portion'd maids, apprentic'd orphans blest,
The young who labour, and the old who rest.
Is any sick? The man of Ross relieves,
Prescribes, attends, the med'cine makes, and gives.
Is there a variance? Enter but his door,
Balk'd (1) are the courts, and contest is no more.
Despairing quacks (2) with curses (3) fled the place,
And vile attorneys (4), now a useless race.
Thrice happy man! enabled to pursue
What all so wish, but want the power to do!
Oh, say, what sums that generous hand supply?
What mines, to swell that boundless charity?
Of debts and taxes, wife and children clear,
This man possess'd — five hundred pounds a year.
Blush, Grandeur, blush! proud courts, withdraw your blaze!
Ye little stars! hide your diminish'd rays.
And what! no monument, inscription, stone!
His race, his form, his name almost unknown!
Who builds a church to God, and not to fame,
Will never mark the marble with his name:
Go search it there, where to be born and die,
Of rich and poor, makes all the history;
Enough, that virtue fill'd the space between;
Proved, by (5) the ends of being, to have been. — POPE.

THE PLEASURES ARISING FROM A CULTIVATED IMAGINATION.

O blest of heaven, whom not the languid songs
Of luxury, the Siren! not the bribes (6)
Of sordid wealth, nor all the gaudy (7) spoils
Of pageant (8) honour, can seduce to leave
Those ever-blooming sweets, which from the store
Of nature, fair imagination culls (9)
To charm th'enliven'd soul! what though not all
Of mortal offspring can attain the height
Of envied life; though only few possess
Patrician treasures or imperial state:
Yet nature's care, to all her children just,
With richer treasures and an ampler state
Endows at large whatever happy man
Will deign to use them. His the city's pomp,
The rural honours his. Whate'er adorns
The princely dome, the column and the arch,

(1) Deluse. (2) Ciarlatani. (3) Maledizioni. (4) Procuratori, (5) *Having accomplished*, taciuto. (6) Bribe, danaro dato per corrompere un giudice. (7) Sfoggiate. (8) Fastoso. (9) Sceglie, coglie.

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The breathing marble and the sculptur'd gold
Beyond the proud possessor's narrow claim,
His tuneful breast enjoys. For him the spring
Distils her dews, and from the silken (309) gem
Its lucid leaves unfolds; for him the hand
Of autumn tinges every fertile branch
With blooming gold, and blushes like the morn.
Each passing hour sheds tribute from her wings;
And still new beauties meet his lonely walk,
And loves unfelt (1) attract him. Not a breeze
Flies o'er the meadow, not a cloud imbibes (2)
The setting sun's effulgence, not a strain
From all the tenants (3) of the warbling shade
Ascends, but whence his bosom can partake
Fresh pleasure, unreprov'd. Nor then partakes
Fresh pleasure only; for th'attentive mind,
By this harmonious action on her pow'rs,
Becomes herself harmonious: wont (4) so oft
In outward things to meditate the charm
Of sacred order, soon she seeks at home
To find a kindred (5) order, to exert
Within herself this elegance of love,
This fair-inspir'd delight: her temper'd pow'rs
Refine at length, and every passion wears
A chaster, milder, more attractive mien (6).
But if to ampler prospects, if to gaze
On nature's form, where, negligent of all
These lesser graces, she assumes the port (7)
Of that eternal Majesty that weigh'd
The world's foundations; if to these the mind
Exalts her daring eye; then mightier far
Will be the change, and nobler. Would the forms
Of servile custom cramp (8) her generous powers?
Would sordid politics, the barb'rous growth
Of ignorance and rapine, bow her down
To tame pursuits, to indolence and fear?
Lo! she appeals to nature, to the winds
And rolling waves, the sun's unwearied course,
The elements and seasons: all declare
For what the eternal Maker has ordain'd
The pow'rs of man; we feel within ourselves
His energy divine: he tells the heart,

(1) By others, *sottinteso*. (2) Beve, s'imbeve di. (3) Inquilini, abitanti, augelli. (4) Assuefatto. (5) Congeneo, congenito, consimile. (6) Aspetto, aria. (7) Portamento, andatura, contegno. (8) Inceppare, impastoiare, paralizzare.

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He meant, he made us to behold and love
What he beholds and loves, the general orb
Of life and being; to be great like him,
Beneficent and active. Thus the men
Whom nature's works can charm, with God himself
Hold converse: grow familiar, day by day,
With his conceptions; act upon his plan;
And form to his the relish (1) of their souls. — AKENSIDE.

FRANKLIN'S EPITAPH ON HIMSELF.

THE BODY
OF BENJAMIN FRANKLIN, PRINTER,
(LIKE THE COVER OF AN OLD BOOK,
ITS CONTENTS TORN OUT,
AND STRIPT OF ITS LETTERING AND GILDING)
LIES HERE FOOD FOR WORMS;
YET THE WORK ITSELF WILL NOT BE LOST,
FOR IT WILL (AS HE BELIEVED) APPEAR ONCE MORE
IN A NEW AND MORE BEAUTIFUL EDITION,
CORRECTED AND IMPROVED
BY
THE AUTHOR.

CATO'S SOLILOQUY.

Cato solus, sitting in a thoughtful posture: in his hand Plato's book on the immortality of the soul. A drawn (2) sword lying on the table before him.

It must be so. — Plato, thou reasonest well!
Else (3), whence this pleasing hope, this fond desire,
This longing after immortality?
Or whence this secret dread, and inward horror
Of falling into nought? Why shrinks (4) the soul
Back on herself, and startles at destruction?
'Tis the divinity that stirs (5) within us;
'Tis heaven itself that points out an hereafter,
And intimates eternity to man.
Eternity! thou pleasing, dreadful thought!
Through what variety of untried being,
Through what new scenes and changes must we pass!
The wide, th' unbounded prospect lies before me;
But shadows, clouds, and darkness rest upon it.
Here will I hold! If there's a power above us,
(And that there is all nature cries aloud

(1) Gusto. (2) Tratta, sguainata. (3) Altrimenti, diversamente. (4) Indietreggia, si arretra. (5) Muove, si agita, si fa sentire.

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Through all her works), he must delight in virtue;
And that which he delights in must be happy.
But when? or where?—This world was made for Cesar.
I'm weary of conjectures—this must end 'em (342).
(*Laying his hand on his sword.*)
Thus am I doubly arm'd: my death and life,
My bane and antidote (*), are both before me:
This in a moment brings me to an end;
But this informs me I shall never die.
The soul, secur'd in her existence, smiles
At the drawn dagger (1), and defies its point.
The stars shall fade away, the sun himself
Grow dim with age, and nature sink in years;
But thou shalt flourish in immortal youth,
Unhurt amidst the war of elements,
The wreck (2) of matter, and the crush (3) of worlds.
What means this heaviness that hangs upon me?
This lethargy that creeps through all my senses?
Nature oppress'd, and harrass'd out with care,
Sinks down to rest. This once I'll favour her,
That my awaken'd soul may (239) take her flight,
Renew'd in all her strength, and fresh with life,
An offering fit for heaven. Let guilt or fear
Disturb man's rest: Cato knows neither of them,
Indiff'rent in his choice, to sleep or die.—ADDISON.

ALEXANDER'S FEAST; *or the power of music.*

Twas at the royal feast, for Persia won (4),
By Philip's warlike (5) son:
Aloft (6) in awful state
The godlike monarch sate
On his imperial throne;
His valiant peers were placed around,
Their brows with roses and with myrtles bound:
So should desert (7) in arms be crown'd.
The lovely Thais by his side
Sate like a blooming eastern bride,
In flow'r of youth and beauty's pride;
Happy, happy, happy pair;
None but the brave,
None but the brave,
None but the brave deserve the fair.

(1) Pugnale. (2) Naufragio. (3) Crush, sfacimento, schiacciamento, sterminio. (4) Won, vinta; da to win, vincere, guadagnare. (5) Guerriero, prode. (6) Aloft, in alto, su in aria; dal *luft* dei Tedeschi, l'etere, l'aria. (7) Il merito, la prodezza. (*) Bane (veleno) and antidote, alluding to the sword and to Plato's treatise on the immortality of the soul.

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Timotheus plac'd on high
Amid the tuneful quire (1),
With flying fingers touch'd the lyre;
The trembling notes ascend the sky,
And heav'nly joys inspire.
The song began from Jove,
Who left his blissful seats above,
Such is the mighty pow'r of love!
A dragon's fiery form belied (2) the god:
Sublime on radiant spheres he rode,
When he to fair Olympia press'd,
And stamp'd an image of himself, a sov'reign of the world.
The list'ning crowd admire the lofty sound;
A present deity the vaulted roofs rebound (3).
With ravish'd ears, — the monarch hears,
Assumes the god, — affects to nod (4),
And seems to shake the spheres.

The praise of Bacchus then, the sweet musician sung.
Of Bacchus ever fair, and ever young;
The jolly (5) god, in triumph comes,
Sound the trumpets, beat the drums;
Flush'd (6) with a purple grace,
He shows his honest face,
Now give the hautboys (7) breath: he comes, he comes!
Bacchus' ever fair, and young,
Drinking joys did first ordain:
Bacchus' blessings are a treasure,
Drinking is the soldier's pleasure;
Rich the treasure, — sweet the pleasure,
Sweet is pleasure after pain.
Sooth'd (8) with the sound, the king grew vain:
Fought all his battles o'er again;
And thrice he routed (9) all his foes, and thrice he slew the slain (10)

The master saw the madness rise,
His glowing cheeks, his ardent eyes;
And while he heav'n and earth defied,
Chang'd his hand and check'd (11) his pride.
He chose a mournful muse,
Soft pity to infuse:
He sung Darius great and good,

(1) Quire (choir), coro. (2) Contraffava, nascondeva. (3) Rimbombano, eccheggiano. (4) Chinare il capo, annuire come Giove. (5) Giulivo, festevole, gioviale. (6) Rosso, rosseggiante, (ringalluzzante). (7) Oboe, clarino. (8) Lusingato, blandito. (9) Sconfisse. (10) Uccideva gli uccisi. (11) Frenò.

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By too severe a fate,
Fall'n, fall'n, fall'n, fall'n
Fall'n from his high estate,
And weltering (1) in his blood;
Deserted at his utmost need,
By those his former bounty fed (2);
On the bare (3) earth expos'd he lies,
With not a friend to close his eyes.
With downcast look the joyless victor sate,
Revolving in his alter'd soul
The various turns of fate below;
And now and then a sigh he stole,
And tears began to flow.

The mighty master smil'd to see,
That love was in the next degree;
'Twas but a kindred sound to move;
For pity melts the mind to love!
Softly sweet in Lydian measures,
Soon he sooth'd his soul to pleasures:
War, he sung, is toil and trouble;
Honour but an empty bubble (4);
Never ending, still beginning,
Fighting still, and still destroying:
If the world be worth thy winning,
Think, O think it worth enjoying!
Lovely Thais sits beside thee,
Take the goods the Gods provide thee.
The many rend (5) the skies with loud applause;
So love was crown'd; but music won the cause.
The prince unable to conceal his pain;
Gaz'd on the fair — who caus'd his care,
And sigh'd and look'd, sigh'd and look'd,
Sigh'd and look'd, and sigh'd again:
At length with love and wine at once oppress'd,
The vanquished victor sunk upon her breast.

Now strike the golden lyre again;
And louder yet, and yet a louder strain;
Break his bands of sleep asunder
And rouse (6) him like a rattling peal (7) of thunder.
Hark, hark (8)! the horrid sound
Has rais'd up his head;

(1) Nuotanti, voltolantesi. (2) Nutriva. (3) Nuda. (4) Bollicella, bolla di sapone. (5) Stracciano, squarciano. (6) Svegliate. (7) Scoppiante scroscio. (8) Senti! Ascolta!

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As awak'd from the dead,
And amaz'd he stares (1) around.
Revenge, revenge, Timotheus cries,
See the furies arise,
See the snakes that they rear,
How they hiss (2) in the air,
And the sparkles that flash from their eyes!
Behold a ghastly (3) band,
Each a torch in his hand.
These are Grecian ghosts (4), that in battle were slain;
And unburied remain, inglorious on the plain;
Give the vengeance due to the valiant crew:
Behold how they toss their torches on high,
How they point to the Persian abodes,
And glitt'ring temples of their hostile gods! —
The princes applaud with a furious joy,
And the king seiz'd a flambeau, with zeal to destroy;
Thais led the way — to light him to his prey,
And like another Helen, fir'd another Troy.

Thus long ago,
Ere heaving bellows (5) learn'd to blow,
While organs yet were mute,
Timotheus to his breathing flute
And sounding lyre
Could swell the soul to rage, or kindle soft desire.
At last divine Cecilia came,
Inventress of the vocal frame;
The sweet enthusiast, from her sacred store,
Enlarg'd the former narrow bounds,
And added length to sounds,
With nature's mother — wit, and arts unknown before.
Let old Timotheus yield the prize,
Or both divide the crown:
He rais'd a mortal to the skies;
She drew an angel down. — DRYDEN.

A NOBLE PEASANT.

— Next to these ladies, but in naught allied,
A noble peasant, Isaac Ashford, died.
Noble he was, condemning all things mean (6),
His truth unquestioned, and his soul serene.
Of no man's presence Isaac felt afraid;

(1) Guarda fisso. (2) Sibilano. (3) Cadaverica, squallida, orrenda. (4) Spiriti dei morti. (5) Bellows, soffietti. (6) Basse.

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At no man's question Isaac looked dismayed (1):
Shame knew him not, he dreaded no disgrace,
Truth, simple truth, was written in his face;
Yet, while the serious thought his soul approv'd,
Cheerful he seemed, and gentleness (2) he lov'd:
To bliss domestic he his heart resign'd,
And with the firmest had the fondest mind.
Were others joyful, he looked smiling on,
And gave allowance (3) when he needed (4) none;
Good he refus'd with future ill to buy,
Nor knew a joy that caus'd reflection's sigh;
A friend to virtue, his unclouded breast
No envy stung, no jealousy distress'd;
Bane (5), of the poor! it wounds their weaker mind
To miss (6) one favour which their neighbours find.
Yet far was he from stoic pride removed,
He felt humanely, and he warmly lov'd.
I marked his action when his infant died,
And his old neighbour for offence was tried (7);
The still tears stealing down that furrow'd (8) cheek
Spoke pity plainer than the tongue can speak.
If pride were his, 'twas not their vulgar pride
Who, in their base contempt, the great deride;
Nor pride in learning, though my clerk (9) agreed,
If fate should call him, Ashford might succeed;
Nor pride in rustic skill, although he knew,
None his superior, and his equals few:
But if that spirit in his soul had place,
It was the jealous pride that shuns disgrace (10):
A pride in honest fame, by virtue gain'd,
In sturdy (11) boys to virtuous labours trained;
Pride in the power that guards his country's coast,
And all that Englishmen enjoy and boast;
Pride in a life that slander's tongue defied (12),
In fact a noble passion, misnam'd *pride*... —CRABB.

THE PASSIONS.

When Music, heav'nly maid, was young,
While yet in early Greece she sung,
The passions oft, to hear her shell (13),
Throng'd (14) around her magic cell,
Exulting, trembling, raging, fainting, —

(1) Sgomentato, sconcertato. (2) Dolcezza, mitezza, (gentilezza). (3) Compatimento. (4) Abbisognava. (5) Veleno. (6) Mancar di, star senza. (7) Accusato, processato. (8) Solcata, aggrinzata. (9) Sagrestano, chierico. (10) Evita, fugge la vergogna. (11) Gagliardissimi. (12) La lingua della calunnia sfidava. (13) Shell, conchiglia, musica. (14) Si affollavano.

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Possess'd beyond the muse's painting.
By turns they felt the glowing mind,
Disturb'd, delighted, raised, refined:
Till once, 'tis said, when all were fired,
Filled with fury, rapt, inspir'd,
From the supporting myrtles round
They snatched (1) her instruments of sound;
And as they oft had heard apart (2)
Sweet lessons of her forceful art,
Each, for madness ruled the hour,
Would prove his own expressive power.

First *Fear*, his hand, its skill to try,
Amidst the chords bewilder'd laid,
And back recoil'd (3), he knew not why,
Ev'n at the sound himself had made.

Next *Anger* rushed, his eyes on fire,
In lightnings own'd his secret stings;
In one rude clash (4) he struck the lyre,
And swept with hurried hand the strings.

With woful measures, wan (5) *Despair* —
Low sullen sounds his grief beguil'd:
A solemn, strange, and mingled air, —
'Twas sad by fits (6); by starts twas wild.

But thou, O *Hope!* with eyes so fair,
What was thy delighted measure?
Still it whisper'd promis'd pleasure,
And bade the lovely scenes at distance hail!
Still would her touch the strain prolong;
And from the rocks, the woods, the vale,
She call'd on Echo still through all her song;
And when her sweetest theme she chose,
A soft responsive voice was heard at ev'ry close.
And Hope enchanted smil'd, and wav'd her golden hair.

And longer had she (7) sung, — but with a frown
Revenge impatient rose;
He threw his blood-stain'd sword in thunder down,
And with a withering look
The war-denouncing trumpet took,
And blew a blast so loud and dread,

(1) Strapparono. (2) Da parte, in disparte, separatamente. (3) Rinculò, balzò indietro. (4) Urto, colpo forte e strepitoso, scroscio, cozzo. (5) Pallida, smorta. (6) Sad, mesto, tristo; by fits, by starts, a salti. (7) Had she, per *she would have*.

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Were ne'er prophetic sounds so full of woe:
And ever and anon (1) he beat
The doubling drum with furious heat;
And though sometimes, each dreary (2) pause between,
Dejected Pity at his side
Her soul-subduing voice applied,
Yet still he kept his wild unalter'd mien,
While each strain'd ball of sight seem'd bursting from his head.

Thy numbers, *Jealousy*, to nought (3) were fix'd;
Sad proof of thy distressful state;
Of differing themes the veering (4) song was mix'd,
And now it courted Love, now raving (5) call'd on Hate.
With eyes uprais'd, as one inspir'd,
Pale *Melancholy* sat retired,
And from her wild sequester'd (6) seat,
In notes by distance made more sweet,
Pour'd through the mellow horn (7) her pensive soul;
And, dashing soft from rocks around,
Bubbling runnels (8) join'd the sound;
Through glades (9) and glooms the mingled measure stole;
Or o'er some haunted stream, with fond delay,
Round a holy calm diffusing,
Love of peace and lonely musing,
In hollow murmurs died away (10).

But O! how alter'd was its sprightly tone,
When *Cheerfulness*, a nymph of healthiest hue,
Her bow across her shoulder flung,
Her buskins (11) gemm'd with morning dew,
Blew an inspiring air, that dale (12) and thicket rung,
The hunter's call, to Faun and Dryad known;
The oak-crown'd (149) Sisters, and their chaste-ey'd Queen,
Satyrs and sylvan boys, were seen
Peeping (13) from forth their alleys green;
Brown Exercise rejoic'd to hear,
And Sport leap'd up, and seiz'd his beechen spear (14).

Last came Joy's ecstatic trial;
He, with viny crown advancing,
First to the lively pipe his hand address'd;
But soon he saw the brisk (15), awak'ning viol,
Whose sweet entrancing (16) voice he lov'd the best.

(1) Ad ogni tanto. (2) Tristo, cupo. (3) Nulla. (4) Svariato, irregolare. (5) Delirante. (6) Appartata, solitaria, rimota. (7) Mellifluo corno. (8) Ruscellettini. (9) Glade, praticello, passeggio nel mezzo di un bosco. (10) Cessava a poco a poco, (moriva via). (11) Stivaletti, coturni. (12) Dale, valle lunga e stretta tra poggi alti. (13) Che guatavano, che facevano capolino. (14) Lancia di faggio. (15) Brisk, brioso, vivace, lieto. (16) Estatica

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They would have thought, who heard the strain,
They saw in Tempe's vale her native maids,
Amid the festal sounding shades,
To some unweary'd minstrel dancing;
While as his flying fingers kiss'd the strings,
Love fram'd with Mirth (1) a gay fantastic round.
Loose (2) were her tresses seen, her zone unbound.
And he, amid his frolic (3) play,
As if he would the charming air repay,
Shook thousand odours from his dewy wings. — COLLINS.

HAMLET'S MEDITATION ON DEATH.

To be, or not to be, that is the question: —
Whether (333) 'tis nobler in the mind to suffer
The stings and arrows of outrageous fortune,
Or to take arms against a sea of troubles,
And, by opposing, end them? — To die; — to sleep; —
No more? and, by a sleep, to say we end
The heart-ach, and the thousand natural shocks
That flesh is heir to (64), — 'tis a consummation
Devoutly to be wish'd. To die; — to sleep;
To sleep! perchance (4) to dream; — ay (5), there's the rub.
For in that sleep of death what dreams may come,
When we have shuffled off this mortal coil (6),
Must give us pause. There's the respect
That makes calamity of so long life.
For who would bear the whips and scorns of time,
The oppressor's wrong, the proud man's contumely,
The pangs of despis'd love, the law's delay,
The insolence of office, and the spurns (7)
That patient merit of th'unworthy takes,
When he himself might his quietus make
With a bare bodkin (8)? Who would fardels bear,
To groan and sweat under a weary life,
But that the dread of something after death,
That undiscover'd country, from whose bourn (9)
No traveller returns — puzzles (10) the will,
And makes us rather bear those ills we have,
Than fly to others that we know not of (64)?
Thus conscience does make cowards of us all,
And thus the native hue of resolution

(1) L'allegria. (2) Sciolti. (3) Frolic, frolicsome, ghiribizzoso, gaio, festevole. (4) Forse, può darsi. (5) Già, sì. (6) Gomitolo, gomena, ruota, giro d'una gomena; *when we have shuffled off this mortal coil,* quando ci saremo spogliati di questo corpo mortale. (7) Calci, vilipendj. (8) Punteruolo. (9) Confine, limite. (10) Impaccia, imbroglia, imbarazza.

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Is sicklied o'er (1) with the pale cast of thought;
And enterprises of great pith (2) and moment,
With this regard, their currents turn awry (3),
And lose the name of action. — SHAKSPEARE.

THE CREATOR'S WORKS ATTEST HIS GREATNESS.

The spacious firmament on high,
With all the blue etherial sky;
And spangled (4) heav'ns, a shining frame,
Their great Original proclaim.

Th' unwearied sun, from day to day,
Does his Creator's pow'r display,
And publishes to ev'ry land
The work of an Almighty hand.

Soon as the ev'ning shades prevail,
The moon takes up the wondrous tale,
And, nightly, to the list'ning earth,
Repeats the story of her birth:

While all the stars that round her burn,
And all the planets in their turn,
Confirm the tidings (5) as they roll,
And spread the truth from pole to pole.

What though in solemn silence, all
Move round this dark terrestrial ball!
What though no real voice nor sound
Amid their radiant orbs be found!

In Reason's ear they all rejoice,
And utter forth a glorious voice,
For ever singing as they shine!
« The hand that made us is Divine ». — ADDISON.

UNHAPPY CLOSE OF LIFE.

How shocking (6) must thy summons (7) be, O Death!
To him (71) that is at ease in his possessions!
Who, counting on long years of pleasure here,
Is quite unfurnish'd for the world to come!
In that dread moment, when the frantic (8) soul
Raves (9) round the walls of her clay tenement,
Runs to each avenue, and shrieks (10) for help,
But shrieks in vain! How wistfully (11) she looks
On all she's (342) leaving, now no longer her's!

(1) Sickly, malaticcio, smorto; sicklied o'er, scolorito, sbiadito. (2) (Midollo), nerbo, gagliardia. (3) In isbieco, in disparte. (4) Stellati, sparsi di pagliuole. (5) Notizie, nuove. (6) Spaventoso. (7) Citazione, mandamento. (8) Frenetico, delirante. (9) Delira, va delirante. (10) Stride, strilla, chiama. (11) Ansiosamente.

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A little longer; yet a little longer;
O might she stay to wash away her stains,
And fit her for her passage! Mournful sight!
Her very eyes weep blood; and every groan
She heaves is big with horror. But the foe,
Like a staunch (1) murderer, steady to his purpose,
Pursues her close (2) through ev'ry lane (3) of life;
Nor misses once the track, but presses on,
Till, forc'd at last to the tremendous verge (4),
At once she sinks to everlasting (5) ruin. — BLAIR.

THE DYING CHRISTIAN TO HIS SOUL.

Vital spark (6) of heav'nly flame!
Quit, oh quit this mortal frame;
Trembling, hoping, lingering, flying,
Oh the pain, the bliss of dying!
Cease, fond nature, cease thy strife (7),
And let me languish into life.

Hark! they whisper (8); angels say,
«Sister spirit, come away». —
What is this absorbs me quite,
Steals my senses, shuts my sight,
Drowns my spirits, draws my breath?
Tell me, my soul, can this be death?

The world recedes; it disappears!
Heav'n opens on my eyes! my ears
With sounds seraphic ring (9):
Lend, lend your wings! I mount! I fly!
O grave! where is thy victory?
O death! where is thy sting? — POPE.

THE GOODNESS OF PROVIDENCE.

The Lord my pasture shall (222) prepare,
And feed me with a shepherd's care;
His presence shall my wants supply,
And guard me with a watchful eye:
My noon-day walks he shall attend,
And all my midnight hours defend.

When in the sultry (10) glebe I faint,
Or on the thristy mountain pant (11);

(1) Risoluto. (2) Dappresso. (3) Vicolo, viottolo. (4) Orlo. (5) Ever lasting (sempre-durante), eterno. (6) Scintilla. (7) Lotta. (8) Senti! bisbigliano. (9) Risuonano, mi rintronano. (10) Fervido. (11) Respiro con affanno, vado ansante.

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To fertile vales, and dewy meads (1),
My weary wandering steps he leads;
Where peaceful rivers, soft and slow,
Amid the verdant landscape flow.

Though in the paths of Death I tread,
With gloomy horrors overspread,
My steadfast heart shall fear no ill;
For thou, O Lord, art with me still;
Thy friendly crook (2) shall give me aid,
And guide me through the dreadful shade.

Tho' in a bare and rugged (3) way,
Through devious lonely wilds I stray,
Thy Bounty shall my pains beguile (4);
The barren wilderness shall smile,
With sudden greens and herbage crown'd,
And streams (5) shall murmur all around. — Addison.

THE WIDOW'S CHARGE AT HER DAUGHTER'S BRIDAL.

Deal gently thou, whose hand has won (6)
The young bird from the nest away,
Where, careless 'neath (7) a vernal sun,
She gayly caroll'd (8) day by day.
The haunt is lone, the heart must grieve,
From whence her timid wing doth soar:
They pensive list (9), at hush of eve (10),
Yet hear her gushing song no more.

Deal gently with her: thou art dear
Beyond what vestal lips have told,
And like a lamb, from fountain clear,
She turns confiding to the fold:
She round thy sweet domestic bower
The wreaths (11) of changeless love shall twine (12),
Watch for thy step at vesper hour,
And blend (13) her holiest prayer with thine.

Deal gently, thou, when far away,
'Mid stranger scenes her foot shall rove,
Nor let thy tender cares decay, —
The soul of woman lives in love;
And should'st thou, wondering, mark a tear
Unconscious from her eyelid break,

(1) Prati. (2) Rocco pastorale, bastone, (uncino). (3) Aspro. (4) Far dimenticare, ingannare. (5) Ruscelli. (6) Allettato. (7) Beneath, sotto. (8) Cantava, canterellava, trillava. (9) Listen, ascoltano. (10) Nella quiete della sera. (11) Ghirlande, corone. (12) Intrecciare, tessere. (13) Frammischiare.

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Be pitiful, and soothe the fear
That man's strong heart can n'er partake.

A mother yields (1) her gem to thee,
On thy true breast to sparkle rare;
She places 'neath thy household tree
The idol of her fondest care;
And by thy trust (2) to be forgiven,
When judgment wakes in terror wild,
By all thy treasured hopes of heaven,
Deal gently with the widow's child,

LYDIA H. SIGOURNEY *.

HYMN ON GRATITUDE.

When all thy mercies, o my God!
My rising soul surveys,
Transported with the view, I'm lost
In wonder, love, and praise.

O how shall words with equal warmth
The gratitude declare
That glows within my ravish'd heart!
But thou can'st read it there.

Thy providence my life sustain'd,
And all my wants redress'd,
When in the silent womb I lay,
And hung upon the breast.

To all my weak complaints and cries
Thy mercy lent an ear,
Ere yet (3) my feeble thoughts had learnt
To form themselves in pray'r.

Unnumber'd comforts on my soul
Thy tender care bestow'd,
Before my infant heart conceiv'd
From whom those comforts flow'd.

When in the slippery (4) paths of youth
With heedless (5) steps I ran:
Thine arm unseen convey'd me safe,
And led me up to man.

Through hidden dangers, toils, and deaths
It gently clear'd my way,
And through the pleasing snares (6) of vice,
More to be fear'd than they.

(1) Cede, dà. (2) Fiducia. (3) Prima che. (4) Sdrucciolevoli, lubrichi. (5) Spensierati, non curanti. (6) Lacci, rete. (*) An American poetess.

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When worn (1) with sickness, oft hast thou
With health renew'd my face,
And when in sin and sorrows sunk,
Reviv'd my soul with grace.
Thy bounteous hand with worldly bliss
Has made my cup run o'er (2);
And, in a kind and faithful friend,
Has doubled all my store.

Ten thousand thousand precious gifts
My daily thanks employ;
Nor is the least a cheerful heart,
That tastes those gifts with joy.

Through ev'ry period of my life
Thy goodness I'll pursue;
And after death in distant worlds
The glorious theme renew.

When Nature fails (232), and day and night
Divide thy works no more,
My ever grateful heart, O Lord!
Thy mercy shall adore.

Through all eternity to thee
A joyful song I'll raise,
But oh! Eternity's (3) too short
To utter all thy praise. — ADDISON.

SONG.

If I had thought thou could'st have died,
I might not weep for thee;
But I forgot, when by thy side,
That thou could'st mortal be:
It never through my mind had past
The time would e'er be o'er —
And I on thee should look my last,
And thou should'st smile no more!

And still upon that face I look,
And think 'twill smile again;
And still the thought I will not brook (4),
That I must look in vain!
But when I speak — thou dost not say,
What thou ne'er left'st unsaid;
And now I feel, as well I may,
Sweet Mary! thou art dead!

(1) Logorato, infiacchito. (2) Traboccare. (3) Eternity is. (4) Sopportare, soffrire, tollerare.

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If thou would'st stay, e'en as thou art,
All cold and all serene —
I still might press thy silent heart,
And where thy smiles have been!
While e'en thy chill bleak (1) corse I have,
Thou seemest still mine own;
But there, I lay thee in thy grave —
And I am now alone!

I do not think, where'er thou art,
Thou hast forgotten me;
And I, perhaps, may soothe this heart,
In thinking, too, of thee:
Yet there was round thee such a dawn
Of light ne'er seen before,
As fancy never could have drawn,
And never can restore! WOLFE.

CHARITY.

Did sweeter sounds adorn (2) my flowing tongue,
Than ever man pronounc'd, or angel sung;
Had (245) I all knowledge, human and divine,
That thought can reach, or Science can define;
And had I power to give that knowledge birth,
In all the speeches of the babbling (3) earth;
Did Shadrach's zeal my glowing breast inspire,
To weary tortures, and rejoice in fire;
Or had I faith like that which Israel saw,
When Moses gave them miracles, and law:
Yet, gracious Charity, indulgent guest,
Were (245) not thy pow'r exerted in my breast,
Those speeches would send up unheeded (4) pray'r;
That scorn of life would be (99) but wild despair;
A cymbal's sound were (5) better than my voice;
My faith were form; my eloquence were noise.

Charity, decent, modest, easy, kind,
Softens the high, and rears (6) the abject mind;
Knows with just reins (7), and gentle hand, to guide
Betwixt vile shame and arbitrary pride.
Not soon provok'd, she easily forgives;
And much she suffers, as she much believes.

(1) Freddo, pallido, smorto. (2) *Per* if sweeter sounds adorned. (3) Balbettante, ciarliera, (4) Non udita, non esaudita. (5) Were invece di *would be*. (6) Innalza. (7) Redini.

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Soft peace she brings wherever she arrives;
She builds our quiet, as she forms our lives:
Lays the rough paths of peevish (1) nature even (2),
And opens in each heart a little heav'n.

Each other gift, which God on man bestows,
Its proper bounds, and due restrictions knows,
To one fix'd purpose dedicates its pow'r;
And finishing its act, exists no more.
Thus, in obedience to what Heav'n decrees,
Knowledge shall fail, and Prophecy shall cease;
But lasting Charity's more ample sway,
Nor bound by time, nor subject to decay,
In happy triumph shall for ever live;
And endless good diffuse, and endless praise receive.

As through the artist's intervening glass,
Our eye observes the distant planets pass;
A little we discover, but allow
That more remains unseen than Art can shew:
So whilst our mind its knowledge would (100) improve,
(Its feeble eye intent on things above),
High as we may we lift our reason up,
By Faith directed, and confirm'd by Hope:
Yet are we able (278) only to survey
Dawnings of beams, and promises of day;
Heav'n's fuller effluence mocks our dazzled (3) sight;
Too great its swiftness, and too strong its light.

But soon the mediate clouds shall be dispell'd;
The sun shall soon be face to face beheld,
In all his robes, with all his glory on,
Seated sublime on his meridian throne.

Then constant Faith, and holy Hope shall die,
One lost in certainty, and one in joy:
Whilst thou, more happy pow'r, fair Charity,
Triumphant sister, greatest of the three,
Thy office and thy nature still the same,
Lasting thy lamp, and unconsum'd thy flame,
Shalt still survive (222)———
Shalt stand before the host of heav'n confest,
For ever blessing, and for ever blest. — Prior.

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(1) Fastidiosa, stizzosa, irrequieta. (2) To lay even, spianare. (3) Abbarbagliata.

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FARE THEE WELL (*).

« Alas! they had been friends in youth;
« But whispering tongues can poison truth;
« And constancy lives in realms (1) above,
« And Life is thorny (2); and youth is vain:
« And to be wroth (3) with one we love,
« Doth work (4) like madness in the brain (5).

« But never either found another
« To free the hollow (6) heart from paining. —
« They stood aloof (7), the scars (8) remaining.
« Like cliffs (9), which had been rent asunder (10);
« A dreary sea now flows between;
« But neither heat, nor frost, nor thunder
« Shall wholly do away, I ween (11),
« The marks of that which once hath been. — *Coleridge.*

Fare thee well! and if for ever,
Still, for ever, fare *thee well:*
Even though unforgiving, never
'Gainst thee shall my heart rebel.

Would that breast (12) were bared before thee
Where thy head so oft hath lain,
While that placid sleep came o'er thee
Which thou ne'er canst know again:

Would that breast, by thee glanced over,
Every immost (13) thought could show!
Then thou would'st (99) at last discover
Twas not well to spurn (14) it so.

Though the world for this commend thee —
Though it smile upon the blow,
Even its praises must offend thee,
Founded on another's woe —

Though my many faults defaced me,
Could no other arm be found
Than the one which once embraced me,
To inflict a cureless wound?

Yet, oh yet, thyself deceive not;
Love may sink by slow decay;
But by sudden wrench (15) believe not
Hearts can thus be torn away (16):

(1) Reami. (2) Spinosa, aspra. (3) Adirato, corrucciato. (4) Bolle, opera, si agita, si dimena. (5) Cervello. (6) Vuoto, cavo, concavo. (7) Alla lontana. (8) Cicatrici. (9) Balze, rupi. (10) Spaccate, scoscesi. (11) Disfare, cancellare io penso. (12) Vorrei che questo petto. (13) Più riposto. (14) Calpestare (dar calci a), vilipendere. (15) Storcimento, slogatura. (16) Strappate via, scoscesi, staccati.

(*) Addressed by his Lordship te Lady Byron on their separation.

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Still thine own its life retaineth —
Still must mine, though bleeding, beat;
And the undying thought which paineth
Is — that we no more may meet.

These are words of deeper sorrow
Than the wail (1) above the dead;
Both shall live, but every morrow
Wake us from a widow'd (2) bed.

And when thou would'st (100) solace gather;
When our child's first accents flow,
Wilt (94) thou teach her to say « Father! »
Though his care she must forego (3)?

When her little hands shall press thee,
When her lip (4) to thine is prest,
Think of him whose prayer shall bless (90) thee,
Think of him thy love had (245) bless'd.

Should (228) her lineaments resemble
Those thou never more may'st see,
Then thy heart will (89) softly tremble
With a pulse yet true to me.

All my faults perchance (5) thou knowest,
All my madness none can know;
All my hopes, where'er thou goest,
Whither, yet with *thee* they go.

Every feeling hath been shaken;
Pride, which not a world could bow,
Bows to thee — by thee forsaken,
Even my soul forsakes me now.

But 'tis done — all words are idle —
Words from me are vainer still;
But the thoughts we cannot bridle (6)
Force their way without the will. —

Fare thee well! — thus disunited,
Torn from every nearer tie (7),
Sear'd (8) in heart, and lone, and blighted (9) —
More than this I scarce can die. — Byron.

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(1) Lamento, pianto. (2) Vedovato. (3) Star senza, esser priva di. (4) Labbro. (5) Forse. (6) Frenare, imbrigliare. (7) Legame, vincolo. (8) Arso, inaridito, diseccato, incallito. (9) Guasto, distrutto dalla nebbia o dal fulmine.

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WHAT IS FAME?

What is the end of fame? 'Tis but to fill
A certain portion of uncertain paper:
Some liken (1) it to climbing (2) up a hill,
Whose (62) summit like all hills is lost in vapour.
For this men write, speak, preach, and heroes kill,
And bards burn what they call their midnight taper (3)
To have, when the original is dust,
A name, a wretched picture, and worse bust. — Byron.

OCEAN.

Oh! that the desert were my dwelling-place,
With one fair spirit for my minister,
That I might all forget the human race,
And, hating no one, love but only her!
Ye elements! — in whose ennobling stir (4)
I feel myself exalted — can ye not
Accord me such a being? Do I err
In deeming (5) such inhabit many a spot (6)?
Though with them to converse can rarely be our lot.

There is a pleasure in the pathless (7) woods;
There is a rapture on the lonely shore;
There is society, where none intrudes,
By (8) the deep sea, and music in its roar:
I love not man the less, but Nature more,
From these our interviews (9), in which I steal
From (10) all I may be, or have been before,
To mingle with the universe, and feel
What I can ne'er express, yet cannot all conceal.

Roll on, thou deep and dark blue Ocean — roll!
Ten thousand fleets sweep over (11) thee in vain;
Man marks the earth with ruin — his control
Stops with the shore: — upon the watery plain,
The wrecks are all thy deed (12), nor doth remain
A shadow of man's ravage, save his own,
When, for a moment, like a drop of rain,
He sinks into thy depths with bubbling (13) groan,
Without a grave, unknell'd (14), uncoffin'd and unknown.

His steps are not upon thy paths — thy fields
Are not a spoil for him — thou dost arise

(1) L'assomigliano. (2) Arrampicare, inerpicarsi. (3) Lumicino. (4) Agitarsi. (5) Pensare. (6) Luogo. (7) Senza sentiero. (8) (Vicino a), lunghesso. (9) Abboccamenti, conferenze. (10) Svigno da, dimentico. (11) To sweep over, spazzare, passare rapidamente sopra. (12) Opera tua. (13) Gorgoliante. (14) Knell, campane a mortorio; unknell'd, la cui morte non è annunziata dalla campana.

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And shake him from thee; the vile strength he wields (1)
For earth's destruction thou dost all despise,
Spurning him from thy bosom to the skies,
And send'st him, shivering (2) in thy playful spray,
And howling to his Gods, where haply (3) lies
His petty hope in some near port or bay,
And dashest (4) him again to earth; — there let him lay.

The armaments which thunderstrike the walls
Of rock-built cities, bidding nations quake,
And monarchs tremble in their capitals,
The oak leviathans, whose huge ribs (5) make
Their clay creator the vain title take
Of lord of thee, and arbiter of war;
These are thy toys (6), and, as the snowy flake (7).
They melt into thy yeast (8) of waves, which mar (9)
Alike the Armada's pride or spoils of Trafalgar.

Thy shores are empires, changed in all save thee —
Assyria, Greece, Rome, Carthage, what are they?
Thy waters wasted them while they were free,
And many a tyrant (10) since; their shores obey
The stranger, slave, or savage; their decay
Has dried up realms to deserts (11): — not so thou,
Unchangeable save to thy wild waves' play —
Time writes no wrinkle (12) on thine azure brow —
Such as creation's dawn beheld, thou rollest now.

Thou glorious mirror, where the Almighty's form
Glasses itself (13) in tempests; in all time,
Calm or convulsed — in breeze, or gale (14), or storm,
Icing the pole, or in the torrid clime
Dark heaving; — boundless, endless, and sublime,
The image of eternity — the throne
Of the Invisible; even from out thy slime (15)
The monsters of the deep are made; each zone
Obeys thee; thou goest forth, dread, fathomless (16), alone.

And I have loved thee, Ocean! and my joy
Of youthful sports was on thy breast to be
Borne, like thy bubbles, onward: from a boy
I wanton'd (17) with thy breakers (18); they to me

(1) Brandisce, maneggia. (2) Tremante. (3) Forse, può darsi. (4) Scagli. (5) Costole. (6) Trastulli, giocatoli. (7) Fiocco di neve. (8) Fermento. (9) Guastano, distruggono. (10) Qui si tace *has wasted them.* (11) To dry up, seccare, disseccare, inaridire, rendere adusto; dried up realms to deserts, trasmutato dei reami in deserti. (12) Grinza, ruga. (13) Si specchia. (14) Vento forte; folata. (15) Melma, belletta. (16) Im-misurabile, da to fathom, scandagliare. (17) Scherzava. (18) (Fran genti), cavalloni, ondate.

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Were a delight; and if the freshening sea
Made them a terror — 'twas a pleasing fear,
For I was, as it were, a child of thee,
And trusted to thy billows (1) far and near,
And laid my hand upon thy mane (2), as I do here. — Byron.

PIRATES' SONG; (*Corsair*).

« O'er the glad waters of the dark blue sea,
Our thoughts as boundless, and our souls as free,
Far as the breeze can bear, the billows foam (3):
Survey (4) our empire, and behold our home!
These are our realms, no limits to their sway,
Our flag (5) the sceptre all who meet obey.
Ours the wild life in tumult still to range (6)
From toil to rest, and joy in every change.
Oh, who can tell? — not thou, luxurious slave!
Whose soul would sicken o'er the heaving wave; —
Not thou, vain lord of wantonness (7) and ease!
Whom slumber (8) soothes not — pleasure cannot please —
Oh, who can tell, save (9) he whose heart hath tried,
And danced in triumph o'er the waters wide,
The exulting sense — the pulse's maddening play,
That thrills (10) the wanderer of the trackless way?
That for itself can woo th' approaching fight (11),
And turn what some deem danger to delight;
That seeks what cravens shun (12) with more than zeal,
And where the feebler faint — can only feel —
Feel — to the rising bosom's inmost core (13),
Its hope awaken and its spirit soar?
No dread of death — if with us die our foes —
Save that it seems even duller (14) than repose:
Come when it will — we snatch the life of life —
When lost — what recks it (15) — by disease or strife?
Let him who crawls (16) enamour'd of decay,
Cling to his couch (17), and sicken years away;
Heave his thick breath, and shake his palsied (18) head;
Ours — the fresh turf, and not the feverish bed.
While gasp (19) by gasp he falters forth (20) his soul,
Ours with one pang (1) one bound (2) — escapes, control

(1) Onde, flutti. (2) Criniera. (3) Can foam, possano spumare. (4) Mirate, misurate. (5) Bandiera. (6) Vagare, ramingare. (7) Scherzo, trastullo, disonestà. (8) Sonno, sonni leggieri. (9) Salvo, eccetto. (10) Fa tremare di tenerezza o di gioja. (11) Combattimento, battaglia. (12) I codardi evitano. (13) All' imo del cuore. (14) Più noioso. (15) Che importa? (16) Striscia. (17) Letticciuolo. (18) Paralitico. (19) Anelito, ansamento; da to gasp, boccheggiare. (20) Manda fuori trepidando. (1) Angoscia. (2) Slancio, balzo.

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His corse may boast its urn and narrow cave,
And they who loathed (1) his life may gild his grave;
Ours are the tears, though few, sincerely shed,
When Ocean shrouds and sepulchres our dead.
For us even banquets fond regrets supply
In the red cup that crowns our memory;
And the brief epitaph in danger's day,
When those who win, at length divide, the prey,
And cry, Remembrance saddening o'er each brow,
How had (2) the brave who fell exulted now! — BYRON.

CONTENT.

Regard the world with cautious eye,
Nor raise your expectations high.
See that the balanc'd scales (3) be such
You neither fear nor hope too much,
For disappointment's not the thing (4),
'Tis pride and passion points the sting.
Life is a sea where storms must rise;
'Tis folly talks of cloudless skies.
He who contracts his swelling sail,
Eludes the fury of the gale.
Be still (5), nor anxious thoughts employ,
Distrust embitters (6) present joy.
On God, for all events depend;
You cannot want when God's your friend.
Weigh well your part, and do your best;
Leave to your Maker all the rest.
The hand which form'd thee in the womb (7),
Guides from the cradle (8) to the tomb.
Can the fond mother slight (9) her boy?
Can she forget her prattling (10) joy?
Say, then, shall Sovereign Love desert
The humble and the honest heart?
Heav'n may not grant thee all thy mind;
Yet say not thou that Heav'n's unkind.
God is alike both good and wise,
In what He grants and what denies:
Perhaps, what goodness gives to-day,
To-morrow goodness takes away.
You say that troubles intervene,
That sorrow darkens half the scene; —

(1) Abborrivano, avevano a schifo. (2) Had per *would have*. (3) Scales, coppe della bilancia. (4) For disappointment is not the thing that points the sting (il pungiglione). (5) Quieto, tranquillo. (6) Amareggia. (7) Seno. (8) Culla. (9) Disprezzare, far poco conto di... (10) Balbettante.

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True, — and this consequence you see,
The world was ne'er designed for thee.
You're like a passenger below,
That stays perhaps a night or so;
But still his native country lies,
Beyond the bound'ries (1) of the skies.
Of Heav'n ask virtue, wisdom, health,
But never let thy pray'r be wealth.
If food be thine (though little gold),
And raiment (2) to repel the cold;
Such as may Nature's wants suffice,
Not what from pride and folly rise;
If soft th'emotions of thy soul,
And a calm conscience crowns the whole:
Add but a friend to all this store,
You can't in reason wish for more:
And if kind Heav'n this comfort brings,
'Tis more than Heav'n bestows on kings. — COTTON.

THOUGHTS.

They come when the sunlight is bright on the mountain;
They come when the moonshine is white on the fountain;
At morn and at even, by minutes and hours,
But not as they once were, of birds and of flowers.

They come when some token of past days will rise,
As a link to the present, and then they bring sighs:
They come when some dreaming thro'hopes and thro'fears,
Rushes on to the future, and then they bring tears.

They come when the sea-mist (3) o'er ocean is rife (4),
And they tell of the shadow that hangs over life;
They come when the storm, in thunder and gloom,
Spreads around, and they speak of the earth and the tomb.

They come when the ripple (5) is low on the lake,
And the plover (6) is nestling (7) by fountain or brake (8):
And the twilight (9) looks out, with a star on its breast,
And they whisper that all but themselves are at rest.

They come when the low breeze is fanning (10) the leaves:
They come when the flower-cup the dew-drop (11) receives;
By night's noontide silence, by day's noontide hum (12),
At all times, oh! deeply and darkly they come.

(1) Limite, confine. (2) Il vestiario. (3) Nebbia. (4) È in abbondanza, domina. (5) Le onde increspate, l'increspamento. (6) Piviere. (7) Annidasi. (8) Buscione, roveto, felceto. (9) Crepuscolo. (10) Sta ventilando. (11) Goccia di rugiada. (12) Ronzio.

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VIRTUOUS AGE.

And yet, though life enchant and death appal (1),
How gently do the weaning (2) years unloose (3)
The many links (4) that chain (5) us to the world!
The passions which inspirit youthful hearts,
And spread a beauty o'er the spring of life,
And bid the hopes of young ambition bound (6),
Decay, and cool (7), as further down the vale
Of darkling years we wend (8); until at length
The time-worn (9) spirit muses on the tomb
With elevating sadness, and the shades
Of death dissolve amid those cheering rays
Which revelation sheds from Heaven.
How pure
The grace, the gentleness of virtuous age!
Tho' solemn, not austere; though wisely dead
To passion, and the 'wildering (10) dreams of hope,
Not unalive to tenderness and truth, —
The good old man is honoured and revered,
And breathes upon the young-limb'd race around
The grey and venerable charm of years. — MONTGOMERY.

LONELINESS.

Weep not (11), tho lonely and wild is thy path,
And the storms may be gathering round,
There is One who can shield (12) from the hurricane's blast (13)
And that One may for ever be found.
He is with thee, around thee, He lists (14) to thy cry,
And thy tears are recorded by Him;
A pillar of light will He be to thine eye,
Whose brightness (15) no shadow can dim (16).
Oh! follow it still thro' the darkness of night,
In safety 'twill lead to the morrow;
It is not like the meteor of earth's fickle light.
That is quench'd (17) in delusion and sorrow; —
For pure is the beam, and unfading the ray,
And tempests assail it in vain;
When the dreams of this world are all vanish'd away,
In its brightness it still will remain.

Weep not, tho' none be around thee to love,
For a Father is near thee to bless;

(1) Sbigottisce. (2) Weaning, *da* to wean, spoppare, divezzare, sceverare. (3) Snodare, sciogliere, svincolare. (4) Anelli. (5) Legano. (6) (Balzare, slanciarsi), prendere uno slancio. (7) Raffreddano, si calmano. (8) To wend (*ted.* wenden), andare, girare, *termine poetico.* (9) Logorato dal tempo. (10) Travianti., illusorj, ingannevoli. (11) Non piangere. (12) Scudare. (13) Soffio, furore. (14) Lists *per* listens, porge orecchio. (15) Splendore. (16) Offuscare (appannare). (17) Spento, estinto, smorzato.

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And if griefs have exalted thy spirit above,
Oh! say, wouldst thou wish them one less?
He is with thee whose favour for ever is life;
Could a mortal heart guard thee so well?
Oh! hush (1) the vain wish, calm thy bosom's wild strife
And forbid e'en a thought to rebel.

AFFECTION.

There is in life no blessing like affection;
It sooths, it hallows (2), elevates, subdues,
And bringeth down to earth its native heaven.
It sits beside the cradle tedious hours,
Whose sole contentment is to watch and love;
It leaneth o'er the death-bed, and conceals
Its own despair with words of faith and hope.
Life has nought else that may supply its place:
Void is ambition, cold is vanity,
And wealth but empty glitter (3) without love.

LOVE'S YOUNG DREAM (4).

Oh the days are gone when beauty bright
My heart's chain wove (5);
When my dream of life from morn till night,
Was love, still love.
New hopes may bloom (6), and days may come
Of milder, calmer beam;
But there's nothing half so sweet in life
As love's young dream:
Oh there's nothing half so sweet in life
As love's young dream!

Though the bard to purer fame may soar (7),
When wild youth's (8) past;
Though he win (9) the wise, who frowned (10) before,
To smile at last;
He'll never meet a joy so sweet
In all his noon of fame,
As when first he sung in woman's ear
His soul-felt flame;
And at every pause she blushed to hear
The one loved name.

Oh that hallowed form is ne'er forgot
Which first love traced;

(1) Chetate, imponete silenzio a. (2) Consacra, santifica. (3) Luccicore. (4) Sogno. (5) Wove, *passato di* to weave; tessere, intrecciare. (6) Fiorire, sbucciare. (7) Spiccar il suo volo, innalzarsi. (8) Youth's, per *youth is*. (9) Guadagna, persuade. (10) Lo guardavano con cipiglio.

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Still it, lingering, haunts (1) the greenest spot
On memory's waste (2).
'Twas odour fled (3), — as soon as shed;
'Twas morning's winged (4) dream;
'Twas light that ne'er can beam again
On life's dull stream:
Oh 'twas light that ne'er can beam again
On life's dull stream! — MOORE

THE TEAR OF PATERNAL LOVE.

Some feelings are to mortals given,
With less of earth in them than heaven;
And if there be a human tear
From passion's dross (5) refined and clear,
A tear so limpid and so meek,
It would not stain an angel's cheek,
'Tis that which pious fathers shed
Upon a duteous daughter's head! — SCOTT.

LOVE OF COUNTRY.

Breathes there the man, with soul so dead,
Who never to himself hath said,
This is my own, my native land?
Whose heart hath ne'er within him burned,
As home his footsteps (6) he hath turned,
From wandering on a foreign strand (7)!
If such there breathe, go, mark him well;
For him no minstrel raptures swell;
High though his titles, proud his name,
Boundless his wealth as wish can claim;
Despite those titles, power, and pelf,
The wretch concentred all in self,
Living, shall forfeit (8) fair renown,
And doubly dying, shall go down
To the vile dust from whence he sprung,
Unwept, unhonoured, and unsung. — SCOTT.

BRUCE'S ADDRESS TO HIS TROOPS.

Scots, who have with Wallace bled,
Scots, whom Bruce has often led;
Welcome to your gory (9) bed,
Or to victory!
Now's the day, and now's the hour;
See the front of battle low'r (10);
See approach proud Edward's pow'r —
Chains and slavery!

(1) Frequenta, bazzica. (2) Deserto. (3) Sfumato, fuggito. (4) Alato. (5) Scoria, feccia. (6) Passi. (7) Lido, spiaggia. (8) Perderà, demeriterà. (9) Insanguinato. (10) Minacciare.

Who would be a traitor knave,
Who would fill a coward's grave,
Who so base as be a slave,
Let him turn and flee!

Who for Scotland's king and laws
Freedom's sword will nobly draw,
Free-man stand, or free-man fall,
Let him on (1) with me!

By oppression's woes (2) and pains!
By our sons in servile chains!
We will drain (3) our dearest veins,
But they shall be free!

Lay the proud usurper low!
Tyrants fall in ev'ry foe!
Liberty's (4) in ev'ry blow!
Let us do or die! — BURNS.

THE BEST WISDOM.

Henceforth I learn that to obey is best,
And love with fear the only God; to walk
As in his presence; ever to observe
His providence, and on him sole depend;
Merciful over all his works, with good
Still overcoming evil, and by small
Accomplishing great things, by things deem'd weak
Subverting worldly strong, and wordly wise
By simply-meek (5); that suff'ring for truth's sake
Is fortitude to highest victory,
And, to the faithful, death the gate of life:
Taught this by his example, whom I now
Acknowledge my Redeemer ever bless'd.
To whom thus also the Angel last replied.
This having learn'd, thou hast attain'd the sum
Of wisdom: hope no higher, though all the stars
Thou knew'st by name, and all th' ethereal pow'rs,
All secrets of the deep, all Nature's works,
Or works of God in Heav'n, air, earth, or sea,
And all the riches of this world enjoyedst,
And all the rule, one empire; only add
Deeds to thy knowledge answerable; add faith,
Add virtue, patience, temperance; add love,
By name to come call'd charity, the soul

(1) Avanti. (2) Sciagure, dolori. (3) Vuotare, esaurire. (4) Liberty is. (5) Umile, mansueto.

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Of all the rest; then wilt thou not be loth (1)
To leave this Paradise, but shalt possess
A Paradise within thee, happier far, — MILTON.

TO-MORROW

To-morrow, didst thou say?
Methought I heard Horatio say; To-morrow.
Go to (2) — I will not hear of it — To-morrow!
Tis a sharper (3), who stakes (4) his penury
Against thy plenty — who takes thy ready cash (5),
And pays thee naught (6) but wishes, hopes, and promises,
The currency (7) of idiots. — Injurious bankrupt,
That gulls (8) the easy creditor! — To-morrow!
It is a period no where to be found
In all the hoary (9) registers of time,
Unless perchance in the fool's calendar.
Wisdom disclaims the word, nor holds society
With those who own it. No, my Horatio,
'Tis Fancy's child, and Folly is its father;
Wrought of such stuff as dreams are, and as baseless
As the fantastic visions of the evening.
But soft, my friend — arrest the present moments;
For be assur'd, they all are arrant (10) tell-tales (11);
And though their flight be silent, and their path trackless,
As the wing'd couriers of the air,
They post (12) to Heav'n, and there record thy folly;
Because, though station'd on th'important watch,
Thou, like a sleeping, faithless sentinel,
Didst let them pass unnotic'd, unimprov'd.
And know, for that thou slumb'redst on the guard,
Thou shalt be made to answer at the bar
For ev'ry fugitive: and when thou thus
Shalt stand impleaded (13) at the high tribunal
Of hood-wink'd (14) Justice, who shall tell thy audit (15)?
Then stay the present instant, dear Horatio;
Imprint the marks of wisdom on its wings;
'Tis of more worth than kingdoms! far more precious
Than all the crimson treasures of Life's fountain!
O! let it not elude thy grasp (16), but, like
The good old patriarch upon record,
Hold the fleet (17) angel fast until he bless thee. — COTTON.

(1) Non vi rincrescerà. (2) Vattene! via! (3) Truffatore. (4) Giuoca, avventura. (5) Danaro contante. (6) Niente. (7) Moneta. (8) Uccella, gabba. (9) Canuti, vecchi. (10) Veri, grandi. (11) Rapportatori, delatori, denunziatori. (12) (Vanno in posta), volano ratto. (13) Accusato, processato. (14) Che ha gli occhi bendati. (15) Esame, sentenza. (16) Presa, artigli. (17) Veloce, ratto.

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CONGREVE'S EPITAPH ON HIMSELF.

To me 'tis giv'n to die, to thee 'tis given.
To live: alas! one moment sets us even;
Mark how impartial is the will of Heaven.

EPITAPH INTENDED FOR SIR ISAAC NEWTON.

Nature and Nature's laws lay hid (1) in night:
God said, 'Let Newton be!' and all was light.

OSSIAN'S ADDRESS TO THE MOON.

Daughter of heaven, fair art thou! the silence of thy face is pleasant! Thou comest forth in loveliness. The stars attend thy blue course in the east. The clouds rejoice in thy presence, O moon! They brighten their darkbrown sides. Who is like thee in heaven, light of the silent night? The stars are ashamed in thy presence. They turn away their sparkling eyes. Whither dost thou retire from thy course, when the darkness of thy countenance grows? Hast thou thy hall, like Ossian? Dwellest thou in the shadow of grief? Are they who rejoiced with thee at night, no more? Yes! they have fallen, fair light! and thou dost often retire to mourn. But thou thyself shalt fail, one (119) night; and leave thy blue path in heaven. The stars will then lift their head: they, who are ashamed in thy presence will rejoice. Thou art now clothed with thy brightness. Look from thy gates in the sky. Burst (2) the cloud, O wind! that the daughter of night may look forth! that the shaggy (3) mountains may brighten, and the ocean roll its white waves in light. —

THE ENGLISH.

Fir'd at the sound, my Genius spreads her wing,
And flies where Britain courts the western spring;
Where lawns (4) extend that scorn Arcadian pride;
And brighter streams than fam'd Hydaspes glide:
There all around the gentlest breezes stray,
There gentle music melts on ev'ry spray (5),
Creation's mildest charms are there combin'd;
Extremes are only in the master's mind!
Stern (6) o'er each bosom Reason holds her state,
With daring (7) aims irregularly great;
Pride in their port (8), defiance (9) in their eye,
I see the lords of human-kind pass by;
Intent on high designs, a thoughtful band,
By forms unfashion'd, fresh from Nature's hand;
Fierce in their native hardiness (10) of soul,

(1) Ascose, nascoste. (2) Squarciate, aprite. (3) Irsute, ruvide, aspre. (4) Pratini, praterie. (5) Ramoscello, verga, vetta. (6) Austero, severo. (7) Ardimentose. (8) Portamento, portatura, aria. (9) Una sfida, un cartello; (ardimento), baldanza. (10) Gagliardia, bravura, fierezza.

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True to imagin'd right, above control:
While e'en the peasant boasts these rights to scan (1);
And learns to venerate himself as man.
Thine, Freedom, thine the blessings pictur'd here
Thine are those charms, that dazzle and endear.—GOLDSMITH.

MESSIAH.

Ye Nymphs of Solyma! begin the song;
To heavenly themes sublimer strains belong.
The mossy fountains and the sylvan shades,
The dreams of Pindus and the Aonian maids,
Delight no more. — O thou my voice inspire,
Who touch'd Isaiah's hallowed (2) lips with fire!
Rapt into future times, the bard begun: —
A Virgin shall conceive, a Virgin bear a Son!
From Jesse's root behold a branch arise,
Whose sacred flow'r with fragrance fills the skies;
Th' ethereal Spirit o'er its leaves shall move;
And on its top descends the mystic Dove.
Ye heav'ns! from high the dewy nectar pour,
And in soft silence shed (3) the kindly show'r!
The sick and weak the healing plant shall aid,
From storms a shelter, and from heat a shade.
All crimes shall cease; and ancient fraud shall fail,
Returning Justice (4) lift aloft (5) her scale;
Peace o'er the world her olive wand (6) extend,
And white-rob'd Innocence from heav'n descend.
Swift fly the years, and rise expected morn!
Oh spring to light, auspicious Babe, be born!
See nature hastes her earliest wreaths (7) to bring,
With all the incense of the breathing spring:
See lofty Lebanon his head advance,
See nodding (8) forests on the mountains dance;
See spicy (9) clouds from lowly Saron rise,
And Carmel's flowry top perfumes the skies!
Hark! a glad voice the lonely desert cheers;
Prepare the way; a God, a God appears!
A God, a God! the vocal hills reply;
The rocks proclaim th'approaching Deity.
Lo, earth receives him from the bending skies!
Sink down, ye mountains, and, ye valleys, rise!
With heads declin'd, ye cedars, homage pay,
Be smooth, ye rocks; ye rapid floods, give way!

(1) Scandagliare, capire, conoscere. (2) Consacrate, sacre, sante. (3) Versate, spandete. (4) *Shall*, sottinteso. (5) In alto. (6) Verga, bacchetta. (7) Ghirlande, serti. (8) Nod, cenno di testa; nodding, ondeggianti. (9) Aromatiche.

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The Saviour comes! by ancient bards foretold;
Hear him, ye deaf! and, all ye blind behold!
He from thick films(1) shall purge the visual ray,
And on the sightless eye-ball pour the day;
'Tis he th' obstructed paths of sound shall clear,
And bid new music charm th'unfolding(2) ear;
The dumb(3) shall sing; the lame(4) his crutch forego(5),
And leap (6) exulting, like the bounding roe(7).
No sigh, no murmur, the wide world shall hear:
From ev'ry face he wipes (8) off ev'ry tear.
In adamantine chains shall death be bound,
And hell's grim (9) tyrant feel th'eternal wound!
As the good shepherd tends his fleecy (10) care,
Seeks freshest pasture, and the purest air,
Explores the lost, the wand'ring sheep directs,
By day o'ersees (11) them, and by night protects;
The tender lambs he raises in his arms,
Feeds from his hand, and in his bosom warms;
Thus shall mankind his guardian care engage,
The promis'd Father of the future age.
No more shall nation against nation rise,
Nor ardent warriors meet with hateful eyes,
Nor fields with gleaming steel be cover'd o'er,
The brazen (12) trumpets kindle rage no more;
But useless lances into scythes (13) shall bend (14),
And the broad falchion in a plough-share (15) end.
Then palaces shall rise; the joyful son
Shall finish what his short-liv'd sire begun;
Their vines a shadow to their race shall yield,
And the same hand that sow'd, shall reap (16) the field.
The swain in barren deserts, with surprise,
Sees lilies (17) spring, and sudden verdure rise;
And starts, amidst the thirsty wilds to hear
New falls of water murmuring in his ear.
On rifted (18) rocks, the dragon's late abodes,
The green reed (19) trembles, and the bulrush (20) nods.
Waste sandy valleys, once perplex'd with thorn,
The spiry fir (1) and shapely box (2) adorn:
To leafless shrubs the flow'ring palms succeed,
And od'rous myrtle to the noisome weed (3).

(1) Tuniche, membrane. (2) Che si schiude. (3) Mutolo. (4) Zoppo. (5) Farà senza. (6) Salterà. (7) Capriuolo. (8) Terge, asciuga. (9) Arcigno, truce. (10) Lanosa, vellosa (11) Sopraintende, ispetta, cura. (12) Di bronzo (169). (13) Falci. (14) Si piegheranno. (15) Coltro. (16) Seminava, mieterà. (17) Gigli. (18) Spaccate, scoscese. (19) Piccola canna. (20) Giunco. (1) Abete. (2) Bosso, bossolo. (3) Erba cattiva, erbaccia, velenosa.

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The lambs with wolves shall graze(1) the verdant mead(2),
And boys in flow'ry bands the tiger lead:
The steer (3) and lion at one crib (4) shall meet,
And harmless serpents lick the pilgrim's feet.
The smiling infant in his hand shall take
The crested basilisk and speckled snake (5);
Pleas'd the green lustre of their scales survey,
And with their forky tongue shall innocently play.
Rise, crown'd with light, imperial Salem rise,
Exalt thy tow'ry head, and lift thine eyes;
See a long race thy spacious courts adorn:
See future sons and daughters yet unborn,
In crowding ranks on ev'ry side arise,
Demanding life, impatient for the skies!
See barb'rous nations at thy gates attend,
Walk in thy light, and in thy temple bend;
See thy bright altars throng'd with prostrate kings,
And heap'd with products of Sabean springs!
For thee Idumea's spicy forests blow (6),
And seeds of gold in Ophir's mountains glow.
See heav'n its sparkling portals wide display,
And break upon thee in a flood (7) of day.
No more the rising sun shall gild the morn,
Nor ev'ning Cynthia fill her silver horn,
But lost, dissolv'd, in thy superior rays,
One tide (8) of glory, one unclouded blaze,
O'erflow thy courts: the Light himself shall shine
Reveal'd, and God's eternal day be thine!
The seas shall waste, the skies in smoke decay,
Rocks fall to dust, and mountains melt away,
But fix'd his word, his saving pow'r remains:
Thy realm for ever lasts, thy own Messiah reigns! — POPE.

SOLITUDE.

To sit on rocks, to muse o'er flood and fell (9),
To slowly trace the forest's shady scene,
Where things that own (10) not man's dominion dwell,
And mortal foot hath ne'er or rarely been;
To climb the trackless mountain all unseen,
With the wild flock that never needs a fold (11);
Alone o'er steeps (12) and foaming falls to lean (13);
This is not solitude: 'tis but to hold
Converse with nature's charms, and see her stores unroll'd (14).

(1) Pascolare. (2) Prato. (3) Giovenco, giovine bove. (4) Rastrelliera, mangiatoia. (5) Serpente macchiettato. (6) Fioriscono, sbocciano. (7) Fiumana, diluvio. (8) Flusso, marea, inondazione. (9) Monte sassoso. (10) Riconoscono, confessano. (11) Ovile. (12) Ciglioni, orte, monti scoscesi. (13) Appoggiarsi, guardar giù. (14) Dispiegati, svolti.

But midst the crowd, the hum (1), the shock of men,
To hear, to see, to feel, and to possess,
And roam along, the world's tir'd denizen (2)
With none who bless us, none whom we can bless;
Minions of splendour, shrinking (3) from distress!
None that, with kindred (4) consciousness endued,
If we were not, would seem to smile the less,
Of all that flatter'd, follow'd, sought and sued (5):
This is to be alone: this, this is solitude. — Byron.

THE MOTHER IN DISTRESS.

Lo! at the couch where infant beauty sleeps,
Her silent watch the mournful mother keeps;
She, while the lovely babe unconscious lies,
Smiles on her slumb'ring child with pensive eyes,
And weaves (6) a song of melancholy joy —
« Sleep, image of thy father, sleep, my boy:
No ling'ring hour of sorrow shall be thine;
No sigh that rends (7) thy father's heart and mine;
Bright as his manly sire, the son shall be
In form and soul; but, ah! more blest than he!
Thy fame, thy worth; thy filial love at last,
Shall soothe this aching heart for all the past —
With many a smile my solitude repay,
And chase the world's ungenerous scorn away ».

« And say, when summon'd from the world and thee,
I lay my head beneath the willow tree;
At eve, sweet mourner! wilt thou come to shed
The tears of Memory o'er my narrow bed;
With aching temples on thy hand reclined,
Muse on the last farewell I leave behind,
Breathe a deep sigh to winds that murmur low,
And think on all my love, all my woe? — Campbell.

THE PERFECT WOMAN.

She was a Phantom of delight
When first she gleamed upon my sight;
A lovely Apparition, sent
To be a moment's ornament;
Her eyes as stars of Twilight fair;
Like Twilight's, too, her dusky hair;
But all things else about her drawn
From May-time and the cheerful Dawn;

(1) Ronzio. (2) Abitante. (3) Arretrantisi, fuggendo. (4) Congenea, congenita, simpatica.
(5) Pregavano, instavano, corteggiavano. (6) Tesse, intreccia. (7) Squarcia, spezza, dilania.

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A dancing Shape, an Image gay,
To haunt, to startle, and way-lay (1).

I saw her upon nearer view.
A Spirit, yet a Woman too!
Her household-motions light and free,
And steps of virgin-liberty;
A countenance in which did meet
Sweet records, promises as sweet;
A Creature not too bright or good
For human nature's daily food;
For transient, sorrows, simple wiles (2),
Praise, blame, love, kisses (3), tears, and smiles.

And now I see with eye serene
The very pulse of the machine;
A Being breathing thoughtful breath:
A Traveller betwixt life and death;
The reason firm, the temperate will;
Endurance, foresight, strength and skill;
A perfect Woman; nobly plann'd,
To warn, to comfort, and command;
And yet a Spirit still, and bright
With something of an angel-light. — WORDSWORTH.

SELECTIONS FROM WORDSWORTH'S EXCURSION.

Such was the Boy — but for the growing Youth
What soul was his, when, from the naked top
Of some bold headland (4), he beheld the sun
Rise up, and bathe the world in light! He look'd —
Ocean and earth, the solid frame (5) of earth
And ocean's liquid mass, beneath him lay
In gladness and deep joy. The clouds were touch'd (6),
And in their silent faces did he read
Unutterable love. Sound needed none,
Nor any voice of joy; his spirit drank
The spectacle: sensation, soul, and form
All melted into him: they swallow'd up
His animal being; in them did he live,
And by them did he live; they were his life.
In such access of mind, in such high hour
Of visitation from the living God,
Thought was not; in enjoyment it expired.
No thanks he breathed, he proffered no request:

(1) Insidiare, tendere insidie a, stare in agguato, captivare. (2) Celie, scherzi, maliziette, burle, furberie. (3) Baci. (4) Capo, promontorio. (5) Struttura, (corpo). (6) Toccati, tinti.

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Rapt into still communion that transcends
The imperfect offices of prayer and praise,
His mind was a thanksgiving to the power
That made him; it was blessedness (1) and love! . . . .
. . . . . Then as we issued from that covert nook (2)
He thus continued — lifting up his eyes
To Heaven. — « How beautiful this dome of sky,
And the vast hills, in fluctuation fix'd
At thy command, how awful! shall the Soul,
Human and rational, report of Thee
Even less than these? — Be mute who will, who can,
Yet will I praise thee with impassion'd voice:
My lips, that may forget thee in the crowd,
Cannot forget thee here; where Thou hast built,
For thy own glory, in the wilderness!
Me didst thou constitute a Priest of thine (37),
In such a Temple as we now behold
Rear'd for thy presence, therefore am I bound
To worship here and everywhere — as One
Not doom'd to ignorance, though forced to tread,
From childhood up, the ways of poverty;
From unreflecting ignorance preserved,
And from debasement rescued (3). — By thy grace
The particle divine remain'd unquench'd (4),
And, 'mid (5) the wild weeds of a rugged soil,
Thy bounty caused to flourish deathless flowers,
From Paradise transplanted; wintry age
Impends (6): the frost (7) will gather round my heart;
And, if they wither, I am worse than dead!
— Come, Labour, when the worn out frame (8) requires
Perpetual sabbath; come, disease and want;
And sad exclusion through decay of sense;
But leave me unabated (9) trust in Thee —
And let thy favour, to the end of life,
Inspire me with ability to seek
Repose and hope among eternal things —
Father of heaven and earth! and I am rich,
And wil possess my portion in content! . . . . .

. . . . . What then remains? — To seek
Those helps, for his occasions ever near,
Who lacks not (10) will to use them; vows, renewed

(1) Beatitudine, felicità. (2) Recesso, cantuccio. (3) Salvato, riscattato. (4) Non spento, vivo. (5) Amidst, in mezzo a... (6) Sovrasta. (7) Ghiaccio, ghiado, gelo. (8) Corpo logorato. (9) Non scemata. (10) Non manca di..

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On the first motion of a holy thought;
Vigils of contemplation; praise; and prayer,
A stream, which, from the fountain of the heart,
Issuing, however feebly, nowhere flows
Without access of unexpected strength.
But, above all, the victory is most sure
For him, who, seeking faith by virtue, strives
To yield entire submission to the law
Of Conscience; Conscience reverenced and obeyed,
As God's most intimate presence in the soul,
And his most perfect image in the world...
— Endeavour thus to live; these rules regard;
These helps solicit; and a steadfast (1) seat
Shall then be yours among the happy few
Who dwell on earth, yet breathe empyreal air,
Sons of the morning. For your nobler Part,
Ere disencumbered of her mortal chains,
Doubt shall be quelled (2) and trouble chased away;
With only such degree of sadness left
As may support longings (3) of pure desire;
And strengthen love, rejoicing secretly
In the sublime attractions of the Grave » ....
..... For the man,
Who, in this spirit, communes with the Forms
Of Nature, who with understanding heart
Doth know and love such Objects as excite
No morbid passions, no disquietude,
No vengeance, and no hatred, needs must feel
The joy of that pure principle of Love
So deeply, that, unsatisfied with aught
Less pure and exquisite, he cannot choose
But (4) seek for objects of a kindred love
In Fellow-natures and a kindred joy.
Accordingly he by degrees perceives
His feelings of aversion softened down;
A holy tenderness pervade (5) his frame:
His sanity of reason not impaired (6);
Say rather, all his thoughts now flowing clear,
From a clear Fountain flowing, he looks round
And seeks for good; and finds the good he seeks:
Until abhorrence and contempt are things
He only knows by name; and if he hear,

(1) Fermo, saldo. (2) Domato, sedato. (3) Brame, aspirazioni. (4) Non può a meno di. (5) To pervade, lat. *pervadere*, penetrare riempiere. (6) Scemato, guasto.

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From other mouths, the language which they speak
He is compassionate; and has no thought,
No feeling, which can overcome his love...
....The primal duties shine aloft — like stars;
The charities that soothe, and heal (1), and bless,
Are scattered at the feet of Man — like flowers.
The generous inclination, the just rule,
Kind wishes, and good actions, and pure thoughts.
No mystery is here; no special boon (2)
For high and not for low, for proudly graced
And not for meek (3) of heart. The smoke ascends
To heaven as lightly from the Cottage hearth (4)
As from the haughty palace. He, whose soul
Ponders this true equality, may walk
The fields of earth with gratitude and hope. — WORDSWORTH.

SONNET TO MY MOTHER.

And canst thou, mother, for a moment think
That we, thy children, when old age shall shed
Its blanching honours on thy weary head,
Could from our best of duties ever shrink (5)?
Sooner the sun from his high sphere should sink
Than we, ungrateful, leave thee in that day,
To pine in solitude thy life away,
Or shun thee, tott'ring (6) on the grave's cold brink (7).
Banish the thought! — where'er our steps may roam,
O'er smiling plains, or wastes without a tree,
Still will fond mem'ry point our hearts to thee,
And paint the pleasures of thy peaceful home;
While duty bids us all thy griefs assuage (8),
And smooth the pillow (9) of thy sinking age (10). — WHITE.

FROM WALLER'S PANEGYRIC ON CROMWELL. - *England and her navy.*

Lords of the world's great waste, the ocean, we
Whole forests send to reign upon the sea:
We ev'ry coast may trouble, or relieve:
But none can visit us without our leave.
Angels and we have this prerogative,
That none can at our happy seats arrive;
While we descend at pleasure, to invade
The bad with vengeance, and the good to aid.
Our little world, the image of the great,
Like that, amidst the boundless ocean set,
Of her own growth hath all that nature craves (11),

(1) Risanano, sanano. (2) Favore. (3) Mansueto, mite, umile. (4) Focolare, lari. (5) Indietreggiare, arretrarci. (6) Barcollante, titubante. (7) Orlo. (8) Mitigare, alleggerire, addolcire. (9) Guanciale. (10) Cadente età. (11) Richiede.

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And all that's rare, as tribute from the waves. —
The taste of hot Arabia's spice (1) we know,
Free from the scorching (2) sun that makes it grow:
Without the worm, in Persian silks (3) we shine;
And, without planting, drink of ev'ry vine.
To dig (4) for wealth, we weary not our limbs (5);
Gold, though the heaviest metal, hither swims.
Ours is the harvest where the Indians mow (6),
We plough the deep (7), and reap what others sow.

TO THE BUTTERFLY.

Child of the sun! pursue thy rapturous flight,
Mingling with her thou lov'st in fields of light;
And, where the flow'rs of paradise unfold,
Quaff (8) fragrant nectar from their cups of gold.
There shall thy wings rich as an evening sky,
Expand and shut with silent ecstasy!
— Yet wert thou once a worm, a thing that crept
On the bare earth, then wrought a tomb and slept.
And such is man; soon from his cell of clay.
To burst a seraph in the blaze of day..... ROGERS.

AN ELEGY WRITTEN IN A COUNTRY CHURCH-YARD (9).

The curfew (10) tolls (11), the knell of parting day,
The lowing (12) herd winds slowly o'er the lea (13),
The ploughman (14) homeward (15) plods (16) his weary way,
And leaves the world to darkness and to me.

Now fades the glimmering landscape on the sight,
And all the air a solemn stillness holds,
Save where the beetle wheels his drony flight (17),
And drowsy tinklings lull (18) the distant folds (19).

Save that, from yonder ivy-mantled (20) tower,
The moping (1) owl does to the moon complain
Of such as, wand'ring near her secret bower,
Molest her ancient solitary reign.

Beneath those rugged elms, that yew-tree's shade,
Where heaves the turf (2) in many a mould'ring (3) heap,
Each in his narrow cell for ever laid,
The rude forefathers of the hamlet (4) sleep.

(1) Spezie, spezierie, aromati. (2) Ardente, scottante. (3) Seta, seterie. (4) Scavare. (5) Membra. (6) Falciano. (7) Solchiamo il mare. (8) Tracannate. (9) (Di chiesa-cortile) cimitero. (10) Campana che suona alle otto di sera. (11) Suona. (12) Mugghiante. (13) Prato chiuso. (14) Aratore, bifolco. (15) Verso casa. (16) Cammina con passi gravi e lenti. (17) Scarabeo, dirige, (roteando) il suo ronzante volo. (18) Sonnacchiosi tintinni addormentano. (19) Ovili. (20) D'ellera ammantata. (1) La stupida (borbottona) civetta. (2) Si leva (come le onde) la zolla, la piota. (3) Che si riduce in polvere. (4) Casale, villaggio, loguccio.

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The breezy call of incense-breathing morn,
The swallow (1) twitt'ring (2) from the straw-built shed (3),
The cock's shrill (4) clarion, or the echoing horn,
No more shall rouse (5) them from their lowly bed.

For them no more the blazing hearth (6) shall burn,
Or busy housewife ply (7) her evening care:
Or children run to lisp (8) their sire's return,
Or climb his knees the envied kiss (9) to share.

Oft did the harvest to their sickle (10) yield;
Their furrow (11) oft the stubborn glebe has broke;
How jocund did they drive their teams afield (12)!
How bow'd the woods beneath their sturdy (13) stroke!

Let not ambition mock their useful toil,
Their homely joys, and destiny obscure:
Nor grandeur hear with a disdainful smile
The short and simple annals of the poor.

The boast of heraldry, the pomp of pow'r,
And all that beauty, all that wealth e'er gave,
Await alike th' inevitable hour;
The path of glory leads but to the grave.

Nor you, ye proud, impute to them the fault,
If mem'ry o'er their tomb no trophies raise,
Where through, the long-drawn aisle (14) and fretted (15) vault,
The pealing anthem (16) swells the note of praise.

Can storied urn, or animated bust,
Back to its mansion call the fleeting breath?
Can honour's voice provoke the silent dust,
Or flatt'ry sooth the dull (17) cold ear of death?

Perhaps in this neglected spot is laid
Some heart once pregnant with celestial fire;
Hands, that the rod of empire might have sway'd (18),
Or wak'd to ecstacy the living lyre.

But knowledge to their eyes her ample page,
Rich with the spoils of time, did ne'er unroll (19);
Chill (20) penury respress'd their noble rage,
And froze (1) the genial current of the soul.

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(1) Rondine. (2) Gorgheggiante. (3) Tettoja, rustico. (4) Squillante. (5) Risvegliare. (6) Focolare. (7) Attendere a, accudire a. (8) Balbettare, scilinguare. (9) Bacio. (10) Falcetto. (11) Solco. (12) Gioghi di bovi al campo. (13) Gagliardo. (14) Navata di chiesa. (15) Intagliato, cesellato. (16) Antifona. (17) Ottuso, stupido. insensibile. (18) Signoreggiato, maneggiato. (19) Sviluppare, svolgere, aprire. (20) Gelida, fredda, gretta. (1) Geló, ghiacciò.

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Full many a gem (1), of purest ray serene,
The dark unfathom'd caves of ocean bear;
Full many a flower is born to blush unseen,
And waste its fragrance on the desert air.

Some village Hampden, that with dauntless (2) breast
The little tyrant of his fields withstood (3);
Some mute inglorious Milton here may rest;
Some Cromwell guiltless (4) of his country's blood.

Th' applause of list'ning senates to command,
The threats of pain and ruin to despise,
To scatter plenty o'er a smiling land,
And read their history in a nation's eyes,

Their lot forbade (5): nor circumscrib'd alone
Their growing virtues, but their crimes confin'd;
Forbade to wade (6) through slaughter (7) to a throne,
And shut the gates of mercy on mankind;

The struggling pangs of conscious truth to hide,
To quench (8) the blushes of ingenuous shame,
Or heap the shrine (9) of luxury and pride
With incense kindled (10) at the muse's flame.

Far from the madding crowd's ignoble strife,
Their sober wishes never learn'd to stray;
Along the cool sequester'd vale of life
They kept the noiseless tenor of their way.

Yet even these bones from insult to protect,
Some frail memorial still erected nigh;
With uncouth (11) rhymes and shapeless sculpture deck'd,
Implores the passing tribute of a sigh.

Their name, their years, spelt (12) by the unletter'd muse,
The place of fame and elegy supply:
And many a holy text around she strews,
That teach the rustic moralist to die:

For who, to dumb forgetfulness a prey,
This pleasing, anxious being e'er resign'd,
Left the warm precincts of the cheerful day,
Nor cast one longing, ling'ring look behind?

On some fond breast the parting soul relies;
Some pious drops the closing eye requires:
Even from the tomb the voice of nature cries
E'en in our ashes (13) live their wonted (14) fires.

(1) Moltissime gemme. (2) Intrepido. (3) Resisteva a, faceva testa a. (4) Innocente. (5) Vietò. (6) Passare a guado. (7) Carneficina, strage, (sangue). (8) Spegnere. (9) Altare, (reliquiario). (10) Acceso. (11) Rozzi. (12) (Compilati), scritti. (13) Ceneri. (14) Soliti.

For thee, who, mindful (1) of th'unhonour'd dead,
Dost in these lines their artless tale relate;
If, chance, by lonely contemplation led,
Some kindred spirit shall inquire thy fate,

Haply (2) some hoary-headed swain (3) may say.
« Oft have we seen him at the peep of dawn (4),
Brushing (5), with hasty steps, the dews away,
To meet the sun upon the upland lawn (6).

There at the foot of yonder nodding beech (7)
That wreathes its old fantastic roots so high,
His listless (8) length at noon-tide would (102) he stretch (9)
And pore (10) upon the brook that babbled by.

Hard by yon wood (11), now smilling as in scorn,
Mutt'ring his wayward (12) fancies, he would rove:
Now drooping, woful, wan (13), like one forlorn (14),
Or craz'd (15) with care, or cross'd in hopeless love.

One morn I miss'd him (16) on the accustom'd hill,
Along the heath (17), and near his fav'rite tree:
Another came; nor yet beside the rill (18),
Nor up the lawn, nor at the wood was he.

The next with dirges (19) due, in sad array,
Slow through the churchyard path we saw him borne.
Approach and read (for thou canst read) the lay
Grav'd on the stone beneath yon aged thorn ».

THE EPITAPH.

Here rests his head upon this lap (20) of earth,
A youth to fortune and to fame unknown;
Fair science frown'd not on his humble birth,
And melancholy mark'd him for her own.

Large was his bounty, and his soul sincere,
Heav'n did a recompense as largely send:
He gave to Mis'ry all he had, a tear;
He gain'd from Heav'n ('twas all he wish'd) a friend.

No farther seek his merits to disclose,
Nor draw his frailties, from their dread abode,
(There they alike in trembling hope repose),
The bosom of his Father and his God.... — GRAY.

(1) Memore. (2) Può darsi che, forse. (3) Canuto contadino. (4) Lo spuntar del giorno. (5) Spazzando. (6) Prato, pratino. (7) Tentennante faggio. (8) Non curante, infingardo. (9) Stendere, sdraiare. (10) Fissare la vista, guardar fiso. (11) Vicino a quel bosco. (12) Bizzarre, strane. (13) Smorto, pallidissimo. (14) Derelitto, disperato. (15) Impazzito, forsennato. (16) Io m'accorsi che egli non si trovava. (17) Landa, luogo aprico. (18) Ruscelletto. (19) Canzone funebre. (20) Grembo, piota.

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PLEASURES OF MEMORY.

Hail Mem'ry, hail! in thy exhaustless mine
From age to age unnumber'd treasures shine!
Thought and her shadowy brood (1) thy call obey,
And Place and Time are subject to thy sway!
Thy pleasures most we feel, when most alone;
The only pleasures we can call our own.
Lighter than air, Hope's summer-visions die,
If but a fleeting (2) cloud obscure the sky;
If but a beam of sober Reason play,
Lo Fancy's fairy frost-work melts away (3)!
But can the wiles (4) of Art, the grasp of Pow'r,
Snatch the rich relics of a well-spent hour?
These, when the trembling spirit wings her flight,
Pour round her path a stream of living light;
And gild those pure and perfect realms of rest,
Where Virtue triumphs, and her sons are blest!
* * * * * * * * * * * * * * * * *

Ah! why should Virtue dread the frowns (5) of Fate?
Hers what no wealth can win (6), no pow'r create!
A little world of clear and cloudless day,
Nor wreck'd by storms, nor moulder'd (7) by decay:
A world, with Mem'ry's ceaseless sunshine blest,
The home of happiness, an honest breast.....—ROGERS.

PLEASURES OF HOPE.

At summer's eve, when heaven's aerial bow
Spans, with bright arch, the glittering hills below;
Why to yon mountain turns the musing eye,
Whose sun-bright summit mingles with the sky?
Why do those hills of shadowy tint appear
More sweet than all the landscape smiling near?
'Tis distance lends enchantment to the view,
And robes the mountain with its azure hue.
Thus, with delight, we linger to survey
The promised joys of life's unmeasured way;
Thus, from afar each dim discovered scene
More pleasing seems than all the past has been:
And every form that fancy can repair
From dark oblivion, glows (8) divinely there.
What potent spirit guides the raptured eye
To pierce the shades of dim futurity?
Can wisdom lend, with all her boasted power,

(1) Prole (covata). (2) Passeggero. (3) Si scioglie, si dilegua. (4) Astuzie. (5) Temere le minaccie. (6) Guadagnare, acquistare (vincere). (7) Sfasciato, mandato in polvere. (8) Rosseggia, arde, splende.

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The pledge (1) of joy's anticipated hour?
Ah no! she darkly sees the fate of man,
Her dim horison bounded to a span;
Or if she holds an image to the view,
Tis nature pictured too severely true.
With thee, sweet Hope! resides the heavenly light,
That pours remotest rapture on the sight:
Thine is the charm of life's bewildered way,
That calls each slumbering passion into play . . . .
. . . . . Eternal Hope! when yonder spheres sublime
Pealed their first notes to sound the march of time,
Thy joyous youth began — but not to fade:
When all the sister planets have decayed;
When wrapt (2) in fire the realms of ether glow,
And heaven's last thunder shakes the world below;
Thou undismay'd (3) shalt o'er the ruins smile,
And light thy torch at nature's funeral pile (4).... — CAMPBELL.

HAPPY THE FREEDOM OF THE MAN WHOM GRACE MAKES FREE.

He is the freeman whom the truth makes free,
And all are slaves beside. There's (342) not a chain
That hellish (5) foes, confederate for his harm (6),
Can wind (7) around him, but he casts it off
With as much ease as Samson his green withes (8).
He looks abroad into the varied field
Of nature, and though poor, perhaps, compar'd
With those whose mansions glitter in his sight,
Calls the delightful scenery all his own.
His are the mountains, and the valleys his,
And the resplendent rivers. His t'enjoy
With a propriety that none can feel,
But who, with filial confidence inspired,
Can lift to heaven an unpresumptuous eye,
And smiling say — «My Father made them all!»
Are they not his by a peculiar right,
And by an emphasis of interest his,
Whose eyes they fill with tears of holy joy,
Whose heart with praise, and whose exalted mind
With worthy thoughts of that unwearied love,
That planned, and built, and still upholds a world
So clothed with beauty for rebellious man?
Yes — ye may fill your garners (9), ye that reap
The loaded soil, and ye may waste much good

(1) Pegno. (2) Avvolti. (3) Senza paura, non isgomentata. (4) Rogo. (5) Infernali. (6) Male, malora, danno. (7) Avvolgere, attortigliare. (8) Vimini, vincoli. (9) Granai.

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In senseless riot (1); but ye will not find
In feast or in the chase, in song or dance,
A liberty like his, who, unimpeach'd (2)
Of usurpation, and to no man's wrong (3),
Appropriates nature as his Father's work,
And has a richer use of yours than you.
He is indeed a freeman. Free by birth
Of no mean city; plann'd or ere (4) the hills
Were built, the fountains open'd, or the sea,
With all his roaring multitude of waves.
His freedom is the same in ev'ry state;
And no condition of this changeful life,
So manifold (5) in cares, whose ev'ry day
Brings its own evil with it, makes it less:
For he has wings, that neither sickness, pain,
Nor penury, can cripple (6) or confine.
No nook (7) so narrow, but he spreads them there
With ease, and is at large. Th'oppressor holds
His body bound; but knows not what a range (8)
His spirit takes, unconscious of a chain;
And that to bind him is a vain attempt.
Whom God delights in, and in whom He dwells.

Acquaint thyself with God, if thou wouldst taste
His works. Admitted once to his embrace,
Thou shalt perceive that thou wast blind before:
Thine eye shall be instructed; and thy heart,
Made pure, shall relish (9) with divine delight,
Till then unfelt, what hands divine have wrought (10).

. . . . . .

The soul that sees him, or receives sublim'd
New faculties, or learns at least t'employ
More worthily the powers she own'd (11) before;
Discerns in all things what, with stupid gaze
Of ignorance, till them she overlook'd (12),
A ray of heavenly light, gilding all forms
Terrestrial, in the vast and the minute;
The unambiguous footsteps (13) of the God,
Who gives its lustre to an insect's wing.
And wheels (14) his throne upon the rolling (15) worlds —

. . . . . .

Thee (16) we reject, unable to abide (17)

(1) Gavazza, stravizzo, orgie, tumulto. (2) Non-incolpato, innocente. (3) Torto, danno. (4) Prima che. (5) Moltiforme. (6) (Storpiare) mozzare, tarpare. (7) Cantuccio, angolo, recesso. (8) Giro, raggio, volo, slancio, cerchio. (9) Assaporare. (10) Operato, fatto (11) Possedeva. (12) Non vedeva. (13) Orme, pedate. (14) Gira, rotela, trasporta. (15) Che rotano, rotanti. (16) Thee, *God*. (17) Reggere, sopportare.

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Thy purity, till pure as thou art pure,
Made such by thee, we love thee for that cause,
For which we shunned (1) and hated thee before.
Then we are free. Then liberty, like day,
Breaks on the soul, and by a flash (2) from heav'n
Fires all the faculties with glorious joy.
A voice is heard that mortal ears hear not,
Till thou hast touch'd them, 'tis the voice of song,
A loud Hosanna sent from all thy works;
Which he that hears it, with a shout (3) repeats,
And adds his rapture to the general praise!
In that blest moment, Nature, throwing wide
Her veil opaque, discloses (4) with a smile
The author of her beauties, who retir'd
Behind his own creation, works unseen
By the impure, and hears his pow'r denied.
Thou art the source and centre of all minds,
Their only point of rest, eternal Word!
From thee departing, they are lost, and rove
At random (5), without honour, hope, or peace.
From thee is all that soothes (6) the life of man,
His high endeavour, and his glad success,
His strength to suffer, and his will to serve.
But O thou bounteous Giver of all good,
Thou art of all thy gifts thyself the crown!
Give what thou canst, without thee we are poor;
And with thee rich, take what thou wilt away. — COWPER.

COMPASSION.

I have found out a gift for my fair (7),
I have found where the wood pigeons breed:
But let me that plunder (8) forbear (9)!
She will say, 'twas a barbarous deed.
For he ne'er can be true, she averred,
Who could rob a poor bird of its young:
And I lov'd her the more, when I heard
Such tenderness fall from her tongue.... — SHENSTONE.

PICTURE OF A GOOD MAN.

Some angel guide my pencil, while I draw (10)
What nothing less than angel can exceed,
A man on earth devoted to the skies;
Like ships at sea, while in, above (117) the world.

(1) Sfuggivamo. (2) Lampo, baleno. (3) Grido, grido d'allegrezza, giubilo. (4) Dis-chiude, scopre, mostra, manifesta. (5) Vanno a zonzo, vagano, errano. (6) Addolcisce. (7) La mia bella. (8) Bottino, preda. (9) Astenermi, ritenermi. (10) Disegno, schizzo, sbozzo.

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With aspect mild, and elevated eye,
Behold him seated on a mount serene,
Above the fogs (1) of Sense, and Passion's storm:
All the black cares, and tumults of this life,
Like harmless thunders, breaking at his feet,
Excite his pity, not impair his peace.
Earth's genuine sons, the sceptred, and the slave,
A mingled mob (2)! a wand'ring herd (3) he sees,
Bewilder'd (4) in the vale; in all unlike!
His full reverse in all! What higher praise?
What stronger demonstration of the right?

The present all their care; the future his;
When public welfare calls, or private want,
They give to fame; his bounty he conceals:
Their virtues varnish nature; his exalt (5).—
Mankind's esteem they court; and he his own.
Theirs the wild chase of false felicities:
His, the compos'd possession of the true.
Alike throughout is his consistent piece,
All of one colour, and an even thread;
While party-colour'd shreds (6) of happiness,
With hideous gaps (7) between, patch (8) up for them
A madman's robe; each puff (9) of fortune blows
The tatters (10) by, and shews their nakedness (11).

He sees with other eyes than theirs; where they
Behold a sun, he spies a Deity;
What makes them only smile, makes him adore.
Where they see mountains, he but atoms sees;
An empire in his balance, weighs a grain.
They things terrestrial worship, as divine;
His hopes immortal blow them by as dust
That dims his sight, and shortens his survey (12),
Which longs (13), in infinite, to lose all bound.
Titles and honours (if they prove his fate),
He lays aside to find his dignity;
No dignity they find in aught besides (14).
They triumph in externals (which conceal
Man's real glory), proud of an eclipse;
Himself too much he prizes (15) to be proud;
And nothing thinks so great in man, as man.

(1) Nebbie. (2) Turba, folla, calca. (3) Gregge, mandra. (4) Traviato, smarrito. (5) *Nature*, sottintesa. (6) Ritagli. (7) Fessure, crepature, stracciature. (8) Rattoppano, compongono. (9) Sbuffo, soffio. (10) Cenci, stracci. (11) Nudità. (12) Veduta, prospettiva, colpo d'occhio. (13) Agogna. (14) Alcun'altra cosa. (15) Pregia, apprezza.

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Too dear he holds his interest, to neglect
Another's welfare, or his right invade;
Their interest, like a lion, lives on prey;
They kindle (1) at the shadow of a wrong;
Wrong he sustains with temper, looks on heav'n,
Nor stoops (2) to think his injurer his foe:
Nought (3), but what wounds his virtue, wounds his peace.
A cover'd heart their character defends;
A cover'd heart denies him half his praise.
With nakedness his innocence agrees,
While their broad foliage testifies their fall!
Their no joys end, where his full feast begins:
His joys create, theirs murder (4), future bliss (5).
To triumph in existence, his alone;
And his alone triumphantly to think
His true existence is not yet begun.
His glorious course was yesterday complete:
Death, then, was welcome; yet life still is sweet... — YOUNG.

PLEASURES OF PIETY.

A Deity believ'd, is joy begun;
A Deity ador'd, is joy advanc'd;
A Deity belov'd, is joy matur'd.
Each branch of piety delight inspires:
Faith builds a bridge (6) from this world to the next,
O'er Death's dark gulf, and all its horror hides;
Praise, the sweet exhalation of our joy,
That joy exalts, and makes it sweeter still;
Pray'r ardent opens heav'n, lets down a stream
Of glory on the consecrated hour
Of man in audience with the Deity.... — YOUNG.

FOLLY OF PROCRASTINATION.

Be wise to-day; 'tis madness to defer:
Next day the fatal precedent will plead,
Thus on, till wisdom is push'd (7) out of life.
Procrastination is the thief of time;
Year after year it steals, till all are fled;
And to the mercies of a moment leaves
The vast concerns of an eternal scene. — YOUNG.

VIRTUOUS LOVE: — DOMESTIC HAPPINESS

. . . Hail (8), wedded love, mysterious law, true source
Of human offspring (9), sole propriety

(1) Si accendono, si scaldano. (2) S'abbassa. (3) Nulla. (4) Ammazzano. (5) Beatitudine. (6) Ponte. (7) Spinta, cacciata. (8) Salve! ave! te saluto! (9) Prole.

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In Paradise of all things common else
By thee adult'rous lust (1) was driv'n from men
Among the bestial herds to range; by thee,
Founded in reason, loyal, just, and pure,
Relations dear, and all the charities
Of father, son, and brother, first were known.
Here love his golden shafts (2) employs, here lights
His constant lamp, and waves his purple wings,
Reigns here and revels; not in the bought smile
Of harlots (3), loveless, joyless, unendear'd,
Casual fruition; nor in court-amours,
Mix'd dance, or wanton (4) mask, or midnight ball,
Or serenade, which the starv'd, (5) lover sings
To his proud fair, best quitted with disdain. — MILTON.

. . . . . Domestic Happiness, thou only bliss
Of Paradise, that has surviv'd the fall!
Though few now taste thee unimpair'd (6) and pure,
Or, tasting, long enjoy thee, too infirm
Or too incautious to preserve thy sweets
Unmix'd with drops of bitter, which neglect
Or temper sheds into thy crystal cup,
Thou art the nurse of virtue! in thine arms
She smiles, appearing, as in truth she is,
Heav'n-born, and destin'd to the skies again.
Thou art not known where Pleasure is ador'd,
That reeling (7) goddess, with the zoneless waist (8)
And wand'ring eyes, still leaning on the arm
Of Novelty, her fickle (9), frail support;
For thou art meek and constant, hating change,
And finding in the calm of truth-tried love
Joys, that her stormy raptures never yield (10). — COWPER.

. . . . . O happy They! the happiest of their kind!
Whom gentler stars unite, and in one fate
Their hearts, their fortunes, and their beings blend.
'Tis not the coarser (11) tie of human laws,
Unnatural oft, and foreign to the mind,
That binds their peace, but harmony itself,
Attuning (12) all their passions into love;
Where friendship full exerts her softest power,

(1) Concupiscenza, lussuria. (2) Frecce, dardi. (3) Donne di mal affare. (4) Lasciva, pazzarella. (5) Che muore di freddo o d'inedia. (6) Non deteriorata, non guasta. (7) Barcollante, ebbra. (8) Vita sciolta, vita non cinta. (9) Volubile, incostante, farfallina. (10) Fruttano, danno. (11) Grossolano, aspro, vile. (12) Armonizzando.

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Perfect esteem, enliven'd by desire
Ineffable, and sympathy of soul;
Thought meeting thought, and will preventing will,
With boundless confidence: for nought but love
Can answer love, and render bliss secure.
Let him, ungenerous, who, alone intent
To bless himself, from sordid parents buys
The loathing (1) virgin, in eternal care,
Well-merited, consume his nights and days:
Let barbarous nations, whose inhuman love
Is wild desire, fierce as the suns they feel;
Let eastern tyrants from the light of Heaven
Seclude their bosom-slaves, meanly possess'd
Of a mere lifeless, violated form:
While those whom love cements in holy faith,
And equal transport, free as nature live,
Disdaining fear. What is the world to them,
Its pomp, its pleasures, and its nonsense all?
Who in each other clasp (2) whate'er of fair
High fancy forms, and lavish (3) hearts can wish;
Something than beauty dearer, should they look
Or on the mind, or mind-illumin'd face;
Truth, goodness, honour, harmony and love,
The richest bounty of indulgent Heaven.
Mean-time (4) a smiling offspring rises round,
And mingles both their graces. By degrees
The human blossom blows (5): and every day,
Soft as it rolls along, shows some new charm,
The father's lustre, and the mother's bloom.
Then infant reason grows apace (6), and calls
For the kind hand of an assiduous care.
Delightful task! to rear (7) the tender thought,
To teach the young idea how to shoot (8),
To pour the fresh instruction o'er the mind,
To breathe the enlivening spirit, and to fix
The generous purpose in the glowing breast.
Oh speak the joy! ye whom the sudden tear
Surprises often, while you look around,
And nothing strikes your eye but sights of bliss;
All various nature pressing on the heart:
An elegant sufficiency, content,

(1) Loathing, che lo ha a schifo, che lo abborre. (2) Abbracciano, stringono. (3) Generosi, larghi, profusi. (4) Frattanto. (5) Fiore sbuccia. (6) Cresce rapidamente. (7) Allevare, ergere, innalzare. (8) Germogliare, mandar fuori i germogli, spuntare, (sparare, tirare)

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Retirement, rural quiet, friendship, books,
Ease and alternate labour, useful life,
Progressive virtue, and approving Heaven.
These are the matchless (1) joys of virtuous love:
And thus their moments fly. The seasons thus,
As ceaseless round a jarring (2) world they roll,
Still find them happy; and consenting Spring
Sheds her own rosy garland on their heads:
Till evening comes at last, serene and mild;
When, after the long vernal day of life,
Enamour'd more, as more remembrance swells
With many a proof of recollected love,
Together down they sink in social sleep;
Together freed, their gentle spirits fly
To scenes where love and bliss immortal reign.... — THOMSON.

. . . . . Till Hymen brought his love-delighted hour,
There dwelt no joy in Eden's rosy bower!
In vain the viewless seraph ling'ring there,
At starry midnight charm'd the silent air;
In vain the wild-bird carolled (3) on the steep (4),
To hail the sun, slow-wheeling (5) from the deep (6):
In vain, to soothe the solitary shade,
Aërial notes in mingling (7) measures play'd;
The summer wind that shook the spangled (8) tree,
The whispering wave, the murmur of the bee; —
Still slowly pass'd the melancholy day,
And still the stranger wist not where to stray, —
The world was sad! — the garden was a wild!
And Man, the hermit, sigh'd — till Woman smil'd!.. — CAMPBELL.

. . . . . There's a bliss beyond all that the minstrel has told,
When two that are link'd (9) in one heavenly tie (10),
With hearts never changing and brow never cold,
Love on through all ills, and love on till they die!
One hour of a passion so sacred is worth
Whole ages of heartless and wandering bliss;
And oh! if there be an Elysium on earth,
It is this, it is this . . . . . — MOORE.

THIS IS NOT YOUR REST.

Is there not rest within our cottage dwelling?
Is there not rest beneath its trellised (11) shade;

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(1) Impareggiabili. (2) Dissonante, scordante, rissoso. (3) Cantava cantici di giubilazione. (4) Erto, ripido, riva, ciglione. (5) Lentamente-alzandosi. (6) Dal mare. (7) Mescolanesi, svariati. (8) Luccicante. (9) Uniti. (10) Legame. (11) Pergolata.

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Where viewless(1) birds with wild(2) glad notes are swelling
The echoes by the murmuring river made,
That laves our garden-foot; still shedding round
A dewy freshness through the calm profound?

Is there not rest for one, whose best affection
Is deeply shared by him on whom bestowed;
Whose smile has still the power to chase dejection(3)
From this our calm, our beautiful abode(4)?
In strife and turmoil(5) lies the world around
But here, oh! surely here, may rest be found.

How beautifully bright the sunbeam glancing
Casts rosy radiance through the apple-bloom;
O'er the cool ripple(6) on the waters dancing,
Wakening each floweret(7) to more rich perfume?
How soft the green of yonder velvet(8) plain —
An Eden of repose from care and pain!

All is at rest — save one dear tone of gladness,
Which ever and anon(9) breaks on mine ear,
One — wanting which, my home would be all sadness —
His blessed voice, which makes that home so dear!
All else is hushed, save the thanksgiving poured
By grateful hearts to their all-gracious Lord.

Yet even here a breath may blight the roses:
Dark hours may visit even this cloudless scene;
And all on which my glance(10) in love reposes
May change, and pass as if it ne'er had been!
A still small voice, that may not be represt,
Whispers, « Oh! child of earth, not *here* thy rest ».

« Here all thy best beloved may fade before thee;
« Here sin and death may sully(11) all thy bliss:
Here bright hours fleet, which time may ne'er restore thee:
Look up — *there* is a surer rest than this,
Only here live, on heavenly love relying,
And there thine earthly love shall live undying.

THE POET'S WREATH(12).

No, let my wreath be entwined(13) and hid,
Till, around my brow, in Heaven it glows:
Where the living lily(14) respires, amid
The bowers of the bright immortal rose;

(1) Non veduti, invisibili. (2) Silvestri. (3) Tristezza, melanconia. (4) Abitazione, casa, dimora. (5) Risse e tumulti. (6) Onde increspate. (7) Fiorellino. (8) Di velluto, levigata. (9) Ogni tanto, di quando in quando. (10) (Occhiata), occhio. (11) Offuscare, appannare, rovinare. (12) Serto, ghirlanda. (13) Tessuto, intrecciato, attortigliato. (14) Giglio.

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And wave the leaves of the paradise tree,
In the silver winds of Eternity!

I will not seek for an earthly wreath,
To entwine my brow with its fading light:
There is nought that shines in this world beneath,
Worth a smile that lasts in the death-wind's blight.
Then, be mine a wreath from the blissful tree,
O'er which the Zephyrs of Eden flee!

Yet O pardon Heaven! if one pure flower
I would bind and braid (1) in the wreath divine;
If the fairest rose in an earthly bower,
I would make in the Land of the Tearless, mine:
Alas! without this there scarce would be
A charm in the garland of Life for me!

THE VICISSITUDES OF LIFE.

Farewell, a long farewell, to all my greatness! —
This is the state of man; to-day he puts forth
The tender leaves of hope; to-morrow blossoms (2)
And bears his blushing honours thick upon him;
The third day comes a frost, a killing frost;
And when he thinks, good easy man, full surely
His greatness is a ripening (309), nips (3) his root,
And then he falls, as I do. I have ventur'd,
Like little wanton boys that swim on bladders (4),
This many summers (219) in a sea of glory:
But far beyond my depth: my high-blown (5) pride
At length broke under me; and now has left me,
Weary, and old with service, to the mercy
Of a rude stream, that must for ever hide me.
Vain pomp and glory of this world, I hate ye!
I feel my heart new open'd. O, how wretched
Is that poor man that hangs on princes' favors!
There is, betwixt that smile we would aspire to,
The sweet aspect of princes, and our ruin,
More pangs (6) and fears than war or women have;
And when he falls he falls like Lucifer,
Never to hope again . . . . . — SHAKSPEARE.

CARDINAL WOLSEY'S SPEECH TO CROMWELL.

Cromwell, I did not think to shed a tear
In all my miseries; but thou hast forc'd me,
Out (313) of thy honest truth, to play (7) the woman.

(1) Intrecciare. (2) Fiorisce. (3) Pizzica, guasta. (4) Vesciche, otre. (5) Gonfio, enfiato, tronfio. (6) Angoscie, doglie. (7) Fare, rappresentare, giuocare.

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Let's(342) dry our eyes: and thus far hear me, Cromwell;
And, when I am forgotten, as I shall be,
And sleep in dull cold marble, where no mention
Of me must more be heard, say then, I taught thee,
Say, Wolsey, that once rode the waves of glory,
And sounded all the depths and shoals (1) of honour,
Found thee a way, out of his wreck, to rise in:
A sure and safe one, tho' thy master miss'd it.
Mark but my fall, and that which ruin'd me.
Cromwell, I charge thee, fling away ambition:
By that sin fell the angels; how can man then,
(Th' image of his Maker) hope to win by't?
Love thyself last: cherish those hearts that hate thee;
Curruption wins not more than honesty.
Still in thy right hand carry gentle peace,
To silence envious tongues. Be just, and fear not:
Let all the ends thou aim'st at, be thy country's,
Thy God's, and truth's; then if thou fall'st, O Cromwell.
Thou fall'st a blessed martyr. Serve the king;
And pr'ythee (2), lead me in: ——
There take an inventory of all I have,
To the last penny (3): 'tis the king's: my robe
And my integrity to Heaven is all
I dare now call mine own. O Cromwell, Cromwell,
Had (245) I but serv'd my God with half the zeal
I serv'd my king, he would not in mine age.
Have left me naked to mine enemies!..... — SHAKSPEARE.

AN ADDRESS TO THE DEITY.

O thou great Arbiter of life and death!
Nature's immortal, immaterial sun!
Whose all-prolific beam late call'd me forth
From darkness, teeming (4) darkness, where I lay
The worm's inferior, and in rank beneath
The dust I tread on, high to bear my brow,
To drink the spirit of the golden day,
And triumph in existence; and couldst know
No motive but my bliss: with Abraham's joy,
Thy call I follow to the land unknown;
I trust in thee, and know in whom I trust;
Or life or death is equal; neither weighs;
All weight in this — O let me live to thee!... — YOUNG.

(1) Secche, scogli. (2) Pr'ythee (meglio *pray*) ti prego. (3) Sino all'ultimo soldo. (4) (Ridondante, traboccante), fitto, tetro.

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GREATNESS OF THE REDEMPTION.

And what is this? — Survey the wondrous cure:
And, at each step, let higher wonder rise!
« Pardon for infinite offence! and pardon
« Through means that speak its value infinite!
« A pardon bought with blood! with blood divine!
« With blood divine of him I made my foe;
« Persisted to provoke! though wooed and awed (1),
« Bless'd, and chastis'd, a flagrant rebel still!
« A rebel 'midst the thunders of his throne!
« Nor I alone! a rebel universe!
« My species up in arms! not one exempt!
« Yet for the foulest of the foul he dies. — YOUNG.

RELIGION.

Religion! Providence! an after state!
Here is firm footing (2); here is solid rock;
This can support us; all is sea besides;
Sinks under us; bestorms (309), and then devours.
His hand the good man fastens (3) on the skies,
And bids earth roll, nor feels her idle whirl (4).

Religion! thou the soul of happiness;
And groaning Calvary of thee! There shine
The noblest truths; there strongest motives sting!
Can love allure us? or can terror awe?
He weeps! — the falling drop puts out (5) the sun;
He sighs — the sigh earth's deep foundation shakes.
If, in his love, so terrible, what then
His wrath inflam'd? his tenderness on fire?
Can prayer, can praise avert it? — Thou, my all
My theme! my inspiration! and my crown!
My strength in age! my rise in low estate,
My soul's ambition, pleasure, wealth! my world!
My light in darkness! and my life in death!
My boast through time! bliss through eternity!
Eternity too short to speak thy praise,
Or fathom (6) thy profound of love to man!.... — YOUNG.

A MAN OF PLEASURE IS A MAN OF PAINS.

There is a time, when toil must be preferr'd,
Or joy, by mistimed (7) fondness is undone (8);
A man of pleasure is a man of pains.

(1) Corteggiato e minacciato. (2) Terreno saldo. (3) Attacca, appicca, abbranca. (4) Aggirarsi, roteamento, movimento. (5) Spegne. (6) Scandagliare. (7) Intempestivo. (8) Rovinata.

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Thou wilt not take the trouble to be bless'd.
False joys, indeed, are born from want of thought;
From thought's full bent and energy, the true;
And that demands a mind in equal poise (1),
Remote from gloomy grief, and glaring joy.
Much joy not only speaks small happiness,
But happiness that shortly must expire.
Can joy, unbottom'd (2) in reflection, stand?
And in a tempest can reflection live?
Can joy like thine secure itself an hour?
Can joy like thine meet accident unshock'd (3),
Or ope the door to honest poverty?
Or talk with threatening death, and not turn pale?
In such a world, and such a nature, these
Are needful fundamentals of delight:
These fundamentals give delight indeed;
Delight pure, delicate, and durable,
Delight unshaken, masculine, divine;
A constant, and a sound, but serious joy.
Is joy the daughter of severity?
It is; yet far my doctrine from severe:
« Rejoice for ever »; it becomes a man;
Exalts, and sets him nearer to the gods;
« Rejoice for ever » Nature cries « rejoice »;
And drinks to man, in her nectarious cup,
Mix'd up of delicates for every sense;
To the great Founder of the bounteous feast
Drinks glory, gratitude, eternal praise;
And he that will not pledge her (4), is a churl.
Ill firmly to support, good fully taste,
Is the whole science of felicity;
Yet sparing pledge: her bowl (5) is not the best
Mankind can boast. A rational repast;
Exertion, vigilance, a mind in arms,
A military discipline of thought,
To foil (6) temptation in the doubtful field,
And ever-waking ardour for the right;
'Tis these first give, then guard a cheerful heart.
Nought that is right, think little; well aware (7),
What reason bids, God bids: by his command,
How aggrandis'd the smallest thing we do!
Thus nothing is insipid to the wise;

(1) Equilibrio, tranquillità. (2) Non fondata. (3) Non urtata, senza sentirne il cozzo. (4) Farle ragione nel bevere. (5) (Scodella, ciotola), coppa. (6) Vincere. (7) Ben persuaso.

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To thee insipid all, but what is mad;
Joys season'd (1) high, and tasting (2) strong of guilt... — YOUNG.

APOSTROPHE TO BRITAIN.

——————— Peerless (3) isle,
How dost thou sit amid thy blue domain
Of ocean, like a sceptred queen! The bonds
Like flax (4) have wither'd from thy comely (5) limbs.
Thou, the strong freedom of thy untamed locks (6)
Shaking (7) abroad, adornest God's fair world.
Thou noblest Eden of man's fallen state,
Apart and sever'd from the common earth,
Even like a precious jewel; deep and far
In the abyss of time thy dawn of pride
Still with a fuller and more constant blaze
Grows to its broad meridian, and Time's rolls
Are silent of thy setting. Oh, how fair
The steps of freemen in thy vales of peace:
Thy broad towns teem (8) with wealth, thy yellow (9) fields
Laugh in their full fertility; thy bays (10)
Whiten and glisten (11) with the myriad barks.
. . . . . — MILMAN.

FRIENDSHIP.

Friendship! mysterious cement of the soul,
Sweet'ner of life, and solder (12) of society!
I owe thee much. Thou hast deserved from me
Far, far beyond what I can ever pay.
Oft have I prov'd the labours of thy love,
And the warm efforts of the gentle heart
Anxious to please. Oh! when my friend and I
In some thick wood have wander'd heedless on,
Hid from the vulgar eye, and sat us down
Upon the sloping cowslip-cover'd bank (13),
Where the pure limpid stream has slid (14) along
In grateful errors through the underwood,
Sweet murmuring: methought the shrill-tongued (15) thrush (16)
Mended his song of love; the sooty (17) blackbird (18)
Mellow'd (19) his pipe, and soften'd every note;
The eglantine (20) smelled sweeter, and the rose

(1) Condite, (stagionate). (2) Che sentono. (3) Senza-pari, impareggiabile. (4) I vincoli (i ceppi), come lino. (5) Formose membra. (6) Ricci, chioma. (7) Sciogliendo, scuotendo. (8) Traboccano. (9) Gialli. (10) Baje, porti. (11) Splendono, riluceno. (12) Saldatura, vincolo. (13) Pendio erboso sparso del fiore primavera. (14) Scorreva, guizzava. (15) Squillante. (16) Griva. (17) Caligino-so, bruno. (18) Blackbird (nero-uccello), merlo. (19) Raddolciva. (20) Rosa canina.

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Assum'd a dye (1) more deep; whilst ev'ry flower
Vied (2) with its fellow-plant in luxury
Of dress. Oh! then the longest summer's day
Seem'd too, too much in haste: still the full heart
Had not imparted half; 'twas happiness
Too exquisite to last. Of joys departed
Not to return, how painful the remembrance!... — BLAIR.

HOPE.

With him went Hope in rank, a handsome maid,
Of cheerful look and lovely to behold;
In silken samite she was light array'd;
And her fair locks were woven up in gold:
She always smil'd, and in her hand did hold
A holy-water sprinkle (3) dipp'd in dew,
With which she sprinkl'd favours manifold
On whom she list (4), and did great liking show,
Great liking unto many, but true love to few... — SPENSER.

NAVAL ODE.

Ye mariners of England!
That guard our native seas:
Whose flag (5) has braved (6), a thousand years,
The battle, and the breeze!
Your glorious standard launch again
To match (7) another foe!
And sweep (8) through the deep,
While the stormy tempests blow;
While the battle rages loud and long,
And the stormy tempests blow.

The spirits of your fathers
Shall start (9) from every wave —
For the deck (10) it was their field of fame,
And ocean was their grave:
Where Blake and mighty Nelson fell
Your manly hearts shall glow,
As ye sweep through the deep,
While the stormy tempests blow;
While the battle rages loud and long,
And the stormy tempests blow.

(1) Tinto, colore. (2) Gareggiava. (3) Aspersorio. (4) Voleva (*voce antica*). (5) Bandiera. (6) Sfidata, affrontata. (7) Per opporvi a, far testa a. (8) Lanciarvi, avventarvi. (9) Balzeranno. (10) Ponte di nave, bordo, cassero.

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Britannia needs no bulwark (1),
No towers along the steep (2);
Her march is on the mountain wave,
Her home is on the deep.
With thunders from her native oak (3),
She quells (4) the floods (5) below —
As they roar on the shore,
When the stormy tempests blow;
When the battle rages loud and long,
And the stormy tempests blow.

The meteor flag of England
Shall yet terrific burn;
Till danger's troubled night depart,
And the star of peace return.
Then, then, ye ocean-warriors!
Our song and feast shall flow
To the fame of your name,
When the storm has ceased to blow;
When the fiery fight is heard no more,
And the storm has ceased to blow... — CAMPBELL.

LAMENT FOR THE DEAD WARRIOR.

Soldier, rest! thy warfare's o'er,
Sleep the sleep that knows no breaking;
Dream of battle fields no more,
Days of toil and nights of waking.
In our isle's enchanted hall (6),
Hands unseen thy couch (7) are strewing (8),
Fairy strains of music fall,
Every sense in slumber dewing.
Soldier rest! thy warfare's o'er,
Dream of fighting fields no more!
Sleep the sleep that knows no breaking.
Morn of toil, nor night of waking.

No rude sound shall reach thine ear,
Armour's clang (9), or war steed champing (10);
Trump nor pibroch (11) summon here,
Must'ring clan (12), or squadron tramping (13).
Yet the lark's shrill fife (14) may come
At the day-break from the fallow (15),

(1) Baluardo, riparo. (2) (Precipizio), lido, riva. (3) Quercia. (4) Seda, signoreggia, doma. (5) Flutti, acque, diluvj. (6) Aula. (7) Letticciuolo. (8) Gioncano, spargono di fiori. (9) Suono di tromba, fragore. (10) Destriere che rode il morso. (11) Zampogna. (12) Tribù adunantesi. (13) Calpestante. (14) Il piffero stridulo della lodola. (15) Maggese.

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And the bittern (1) sound his drum,
Booming from the sedgy shallow (2).
Ruder sounds shall none be near,
Guards, nor warders (3) challenge here,
Here's no war-steed's neigh (4) and champing,
Shouting clans or squadrons stamping (5)..... —Scott.

THE VILLAGE SCHOOLMASTER.

Beside yon straggling fence (6) that skirts the way,
With blossom'd furze (7) unprofitably gay,
There, in his noisy mansion, skill'd to rule,
The village master taught his little school.
A man severe he was, and stern to view;
I knew him well, and ev'ry truant (8) knew;
Well had the boding trembler learn'd to trace
The day's disasters in his morning face;
Full well they laugh'd, with counterfeited glee (9),
At all his jokes (10) — for many a joke had he;
Full well the busy whisper, circling round,
Convey'd the dismal tidings (11) when he frown'd.
Yet he was kind, or if severe in aught,
The love he bore to learning was in fault;
The village all declar'd how much he knew;
'Twas certain he could write, and cipher (12) too;
Lands he could measure, terms and tides presage,
And ev'n the story ran — that he could guage (13).
In arguing too, the parson own'd his skill (14),
For, e'en tho' vanquish'd, he could argue still;
While words of learned length and thundering sound,
Amazed the gazing rusties rang'd (15) around;
And still they gaz'd, and still the wonder grew,
That one small head could carry all he knew.
But past is all his fame; the very spot,
Where many a time he triumph'd is forgot.... —Goldsmith.

A SUMMER'S EVENING.

How fine has the day been, how bright was the sun!
How lovely and joyful the course that he run,
Though he rose in a mist when his race he begun,
And there follow'd some droppings of rain.
But now the fair traveller's (342) come to the west,
His rays all are gold, and his beauties are best;

(1) Torabuso. (2) Rimbombante dalle marcite. (3) Castellani, guardie di castello. (4) Nitrito. (5) Scalpicciare. (6) Siepe tortuosa. (7) Ginestra. (8) Infingardo, pigro, disertore. (9) Finta allegria. (10) Scherzi, celie. (11) Notizie. (12) Far de' conti. (13) Scandagliare, misurare le botte. (14) Confessava la sua abilità. (15) Schierati.

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He paints the sky gay as he sinks to his rest,
And foretells a bright rising again.

Just such is the Christian: his course he begins,
Like the sun in a mist, when he mourns for his sins,
And melts into tears; then he breaks out and shines,
And travels his heavenly way;
But when he comes nearer to finish his race,
Like a fine setting sun, he looks richer in grace,
And gives a sure hope at the end of his days
Of rising in brighter array... — WATTS.

CONGREVE'S EPITAPH ON HIMSELF.

To me'tis giv'n to die; to thee'tis given
To live; alas! one moment sets us even;
Mark how impartial is the will of Heaven.

CYNTHIA'S REVELS (1). — A HYMN.

Queen and huntress chaste and fair,
Now the sun is laid to sleep,
Seated in thy silver chair,
State in wonted (2) manner keep;
Hesperus entreats thy light,
Goddess excellently bright.

Earth, let not thy envious shade
Dare itself to interpose;
Cynthia's shining orb was made
Heav'n to cheer, when day did close:
Bless us then with wished light,
Goddess excellently bright.

Lay thy bow (3) of pearl apart,
And thy crystal shining quiver (4);
Give unto the flying hart (5)
Space to breathe (6), how short soever:
Thou that mak'st a day of night,
Goddess excellently bright... — BEN JONSON.

GREAT BRITAIN.

Heav'ns! what a goodly (7) prospect spreads around,
Of hills, and dales, and woods, and lawns, and spires (8),
And glittering towns, and gilded streams, till all
The stretching landscape into smoke decays!
Happy BRITANNIA! Where the queen of arts,
Inspiring vigour, LIBERTY, abroad

(1) Feste (orgie). (2) Solita. (3) Arco. (4) Faretra, turcasso. (5) Cervo. (6) Tempo per rifiatarsi. (7) Bello, sontuoso, magnifico. (8) Guglie.

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Walks unconfin'd, e'en to thy farthest cots (1),
And scatters plenty with unsparing hand.
Rich is thy soil, and merciful thy clime;
Thy streams unfailing in the summer's drought (2);
Unmatch'd thy guardian-oaks (3); thy valleys float
With golden waves; and on thy mountains flocks
Bleat (4) numberless; while, roving round their sides,
Bellow (5) the blackening herds in lusty droves (6);
Beneath, thy meadows glow, and rise unquell'd
Against the mower's scythe (7). On ev'ry hand
Thy villas shine. Thy country teems with wealth;
And liberty assures it to the swain (8)
Pleas'd and unwearied, in his guarded toil.
Full are thy cities with the sons of art;
And trade, and joy, in ev'ry busy street,
Mingling are heard: e'en drudgery (9) himself,
As at the car he sweats, or dusty hews (10)
The palace-stone, looks gay. Thy crowded ports,
Where rising masts (11) an endless prospect yield,
With labour burn, and echo to the shouts
Of hurried sailor, as he hearty waves
His last adieu, and, loos'ning ev'ry sheet (12),
Resigns the spreading vessel to the wind.
Bold, firm, and graceful, are thy gen'rous youth,
By hardship sinew'd (13) and by danger fir'd,
Scatt'ring the nations where they go; and first
Or on the listed plain (14), or stormy seas.
Mild are thy glories too, as o'er the plans
Of thriving (15) peace thy thoughtful sires preside;
In genius and substantial learning high;
For ev'ry virtue, ev'ry worth renown'd:
Sincere, plain-hearted (16), hospitable, kind;
Yet, like the mustering (17) thunder, when provok'd,
The dread of tyrants, and the sole resource
Of those that under grim (18) oppression groan.
Thy sons of glory many! Alfred thine,
In whom the splendor of heroic war,
And more heroic peace, when govern'd well,
Combine; whose hallow'd names the virtuous saint,
And his own Muses love; the best of kings!

(1) Capannette. (2) Siccità. (3) Quercie, (vascelli). (4) Belano. (5) Mugghiano. (6) Branchi, greggi. (7) Falce. (8) Contadino, bifolco. (9) Lavoro infimo, fatica penosa; il facchinare. (10) Taglia. (11) Alberi de' bastimenti. (12) Vela (lenzuolo). (13) Dal travaglio resi nerboruti. (14) Campo di battaglia. (15) Prosperosa, venturata. (16) Senza affettazione. (17) Che raduna le proprie forze. (18) Arcigna, truce, crudele.

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With him thy Edwards and thy Henries shine,
Names dear to fame. — In statesmen thou,
And patriots fertile. Thine a steady More, —
Like Cato firm, like Aristides just;
Like rigid Cincinnatus nobly poor,
A dauntless (1) soul erect, who smil'd on death:
A Drake, who made thee mistress of the deep,
And bore thy name in thunder round the world.
A Hampden too is thine, illustrious land!
Wise, strenuous, firm, of unsubmitting soul;
Who stemm'd (2) the torrent of a downward (3) age
To slav'ry prone, and bade (4) thee rise again,
In all thy native pomp of freedom bold. —
Bring ev'ry sweetest flow'r and let me strew
The grave where Russell (*) lies, whose temper'd blood,
With calmest cheerfulness for thee resign'd,
Stain'd (5) the sad annals of a giddy (6) reign,
Aiming at lawless (7) pow'r, though meanly sunk
In loose inglorius luxury. —
— Fair thy renown
In awful Sages and in noble Bards;
Soon as the light of dawning science spread
Her orient ray, and wak'd the Muses' song.
Thine is a Bacon; hapless (8) in his choice;
Unfit to stand (9) the civil storms of state,
And through the smooth barbarity of courts,
With firm, but pliant (10) virtue, forward still
To urge his course; him for the studious shade
Kind nature form'd, deep, comprehensive, clear,
Exact, and elegant; in one rich soul,
Plato, the Stagyrite and Tully join'd.
The great deliv'rer he! who from the gloom
Of jargon-teaching schools,
Led forth the true Philosophy, there long
Held in the magic chain of words and forms,
And definitions void: he led her forth,
Daughter of Heav'n! that slow-ascending still,
Investigating sure the chain of things,
With radiant finger points to Heav'n again.
Why need I name thy Boyle, whose pious search
Amid the dark recesses of his works,
The great Creator sought? and why thy Locke,

(1) Intrepidissimo. (2) Arrestò. (3) Proclive, dichinante, che dichinava. (4) Comandò. (5) Macchiò. (6) Stordito, spensierato. (7) Illegale, illegittimo. (8) Infelice. (9) Reggere a. (10) Pieghevole. (*) The ancestor of Lord John Russell.

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Who made the whole internal world his own?
Let Newton, pure intelligence, whom God
To mortals lent, to trace his boundless works
From laws sublimely simple, speak thy fame
In all philosophy. For lofty sense,
Creative fancy, and inspection keen
Thro' the deep windings of the human heart,
Is not wild Shakspeare thine and Nature's boast?
Is not each great, each amiable Muse
Of classic ages in thy Milton met?
A genius universal as his theme;
Astonishing as Chaos, as the bloom
Of blowing Eden fair; as Heav'n sublime.
Nor shall my verse that elder bard forget,
The gentle Spenser, Fancy's pleasing son;
Who, like a copious river, pour'd his song
O'er all the mazes (1) of enchanted ground:
Nor thee, his ancient master, laughing sage,
Chaucer, whose native manners-painting verse,
Well-moraliz'd, shines thro' the gothic cloud
Of time and language o'er thy genius thrown.
May my song soften, as thy daughters I,
Britannia, hail! for beauty is their own.
The feeling heart, simplicity of life,
And elegance, and taste, the faultless form,
Shap'd by the hand of harmony; the cheek,
Where the live crimson, through the native white
Soft-shooting, o'er the face diffuses bloom,
And ev'ry nameless grace; the parted lip,
Like the red rose-bud moist (2) with morning-dew,
Breathing delight; and, under flowing jet
Or sunny ringlets (3) or of circling brown,
The neck slight-shaded, and the swelling breast;
The look resistless, piercing to the soul,
And by the soul inform'd, when dress'd in love
She sits high-smiling in the conscious eye.
Island of bliss! amid the subject seas,
That thunder round thy rocky coasts, set up,
At once the wonder, terror, and delight,
Of distant nations; whose remotest shores
Can soon be shaken by thy naval arm;
Not to be shook thyself, but all assaults
Baffling (4), as thy hoar cliffs (5) the loud sea-wave. — Thomson.

(1) Andirivieni, serpeggiamenti, labirinti. (2) Umidetto. (3) Neri o biondi ricci. (4) To baffle, frustrare, respingere, beffarsi di... (5) Dopo *hoary cliffs*, (bianche rupi) si sottintende *baffle*.

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REPUTATION. — Good name, in man or woman, dear my lord,
Is the immediate jewel of their souls:
Who steals my purse: steals trash (1); 'tis something, nothing;
'Twas mine, 'tis his, and has been slave to thousands;
But he that filches (2) from me my good name,
Robs me of that which not enriches him,
And makes me poor indeed... — SHAKSPEARE.

OTHELLO'S DESPAIR.

O now for ever,
Farewell the tranquil mind! farewell content!
Farewell the plumed troop, and the big wars
That make ambition virtue! O, farewell!
Farewell the neighing steed (3), and the shrill (4) trump,
The spirit-stirring drum; th'ear-piercing fife,
The royal banner, and all quality,
Pride, pomp, and circumstance of glorious war!
And O ye mortal engines, whose rude throats (5)
Th' immortal Jove's dread clamours counterfeit,
Farewell! Othello's occupation's gone!..... — SHAKSPEARE.

OTHELLO TO HIS WIFE.

CTH. Had it pleas'd Heav'n
To try me with affliction; had he rain'd
All kinds of sores (6) and shames on my bare head;
Steep'd (7) me in poverty to the very lips (8);
Giv'n to captivity me and my utmost hopes;
I should have found in some part of my soul
A drop of patience; but, alas! to make me
A fixed figure, for the hand of scorn
To point (341) his slow unmoving finger at, —
O! O!
Yet could I bear that too;
But there, where I have garner'd up (9) my heart;
Where either I must live, or bear no life;
The fountain from the which my current runs,
Or else dries up; to be discarded (10) thence!... — SHAKSPEARE.

HIS SPEECH BEFORE HIS DEATH.

Soft you: a word or two before you go.
I have done the state some service, and they (147) know it;
No more of that. — I pray you, in your letters,
When you shall these unlucky (11) deeds relate,
Speak of me as I am; nothing extenuate,

(1) Robaccia. (2) Invola, ruba, scrocca. (3) Corsiero che nitrisce. (4) Di suono stridulo, squillante, (5) Gole (strozze). (6) Piaghe. (7) Immerso. (8) Sino alle (stesse) labbra. (9) Tesoreggiato. (10) (Scartato), cacciato. (11) Malaugurati, sinistri.

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Nor set down (341) aught in malice; then must you speak
Of one, that lov'd not wisely, but too well:
Of one, not easily jealous, but, being wrought (1),
Perplex'd in the extreme; of one, whose hand,
Like the base Judean, threw a pearl away,
Richer than all his tribe; of one, whose subdu'd eyes,
Albeit (2) unused to the melting mood,
Dropt tears as fast as the Arabian trees
Their medicinal gum. Set you down this;
And say, besides, — that in Aleppo once,
Where a malignant and a turban'd Turk
Beat a Venetian, and traduc'd the state,
I took by the throat the circumcised dog.
And smote (3) him—thus. (*Stabs himself* (4)... — SHAKSPEARE.

ADVICE TO A SON GOING TO TRAVEL.

Give thy thoughts no tongue,
Nor any unproportion'd thought his act.
Be thou familiar, but by no means vulgar.
The friends thou hast, and their adoption tried,
Grapple (5) them to thy soul with hooks of steel (6);
But do not dull thy palm with entertainment
Of each new-hatch'd, unfledg'd (7) comrade. Beware
Of entrance to a quarrel: but, being in,
Bear it (8) that the opposer may beware of thee.
Give ev'ry man thine ear, but few thy voice:
Take each man's censure, but reserve thy judgment;
Costly thy habit as thy purse can buy,
But not express'd in fancy: rich, not gaudy (9),
For the apparel oft proclaims the man: —
Neither a borrower nor a lender be;
For loan (10) oft loses both itself and friend;
And borrowing dulls the edge (11) of husbandry (12).
This above all: — To thine own self be true;
And it must follow, as the night the day,
Thou canst not then be false to any man.... — SHAKSPEARE.

THE VOICE OF SPRING.

I come, I come! ye have call'd me long,
I come o'er the mountains with light and song!
Ye may trace my step o'er the wakening (13) earth,
By the winds which tell (14) of the violet's birth,

(1) Travagliato, commosso, conturbato. (2) Abbenchè. (3) Percossi. (4) Si trafigge. (5) Arraffate, stringete. (6) Uncini di acciajo. (7) Non impennato, nuovo. (8) So, sottinteso. (9) Sfoggiato. (10) Imprestito. (11) Rintuzza il taglio. (12) Agricoltura, masserizia, economia. (13) Che si risveglia. (14) Parlano, sentono.

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By the primrose-stars in the shadowy grass,
By the green leaves, opening as I pass.

I have breathed on the south, and the chesnut (1) flowers
By thousands have burst from the forest-bowers,
And the ancient graves, and the fallen fanes (2),
Are veil'd with wreaths on Italian plains;
— But it is not for me, in my hour of bloom,
To speak of the ruin or the tomb!

I have look'd o'er the hills of the stormy north,
And the larch (3) has hung all his tassels (4) forth,
The fisher (5) is out on the sunny sea,
And the reindeer bounds (6) o'er the pastures free,
And the pine has a fringe (7) of softer green,
And the moss (8) looks bright, where my foot hath been.

I have sent through the wood-paths a glowing sigh,
And call'd out each voice of the deep blue sky;
From the night-bird's lay through the starry time,
In the groves of the soft Hesperian clime,
To the swan's (9) wild note, by the Iceland lakes,
When the dark fir-branch into verdure breaks.

From the streams and founts I have loosed the chain,
They are sweeping on to the silvery main,
They are flashing down from the mountain brows,
They are flinging spray (10) o'er the forest-boughs,
They are bursting fresh from their sparry (11) caves,
And the earth resounds with the joy of waves!

Come forth, O ye children of gladness, come!
Where the violets lie may be now your home.
Ye of the rose lip and the dew-bright eye,
And the bounding footstep, to meet me fly!
With the lyre, and the wreath, and the joyous lay,
Come forth to the sunshine, I may not stay.

Away from the dwellings of care worn men,
The waters are sparkling in grove and glen!
Away from the chamber and sullen hearth,
The young leaves are dancing in breezy mirth!
Their light stems thrill (12) to the wild-wood strains (13),
And youth is abroad in my green domains.

---

(1) Castagno. (2) Templi. (3) Larice. (4) Fiocchi. (5) Pescatore. (6) Renna s' avventa. rangifero spicca salti. (7) Frange. (8) Musco. (9) Del cigno. (10) Spruzzo delle onde agitate, (11) Stalattiti. (12) Tremolano, fremono. (13) Canti, musica.

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But ye! — ye are changed since ye met me last!
There is something bright from your features pass'd!
There is that come over your brow and eye,
Which speaks of a world where the flowers must die!
— Ye smile! but your smile hath a dimness (1) yet. —
Oh! what have ye look'd on since last we met?

Ye are changed, ye are changed! — and I see not here
All whom I saw in the vanish'd year;
There were graceful heads, with their ringlets bright,
Which toss'd in the breeze with a play of light,
There were eyes, in whose glistening laughter lay
No faint remembrance of dull decay!

There were steps that flew o'er the cowslip's head,
As if for a banquet all earth were spread (2);
There were voices that rung (3) through the sapphire sky,
And had not a sound of mortality!
Are they gone? is their mirth from the mountains pass'd?
— Ye have look'd on death since ye met me last!

I know whence the shadow comes o'er you now,
Ye have strewn (4) the dust on the sunny brow!
Ye have given the lovely to earth's embrace,
She hath taken the fairest of beauty's race,
With their laughing eyes and their festal crown,
They are gone from among you in silence down!

They are gone from among you, the young and fair,
Ye have lost the gleam of their shining hair!
— But I know of a land where there falls no blight (5)
I shall find them there, with their eyes of light!
Where Death 'midst the blooms of the morn may dwell,
I tarry (6) no longer—farewell, farewell!

The summer is coming, on soft winds borne,
Ye may press the grape, ye may bind the corn!
For me, I depart to a brighter shore,
Ye are mark'd by care; ye are mine no more.
I go where the loved who have left you dwell,
And the flowers are not Death's—fare ye well, farewell!

Mrs Hemans.

GOD.

O Thou eternal one! whose presence bright
All space doth occupy, all motion guide;

(1) Un che di fosco, di mesto, di melanconico. (2) Imbandita. (3) Echeggiavano. (4) Sparso. (5) Golpe, bruma, nebbia ch'intristice i germogli e distrugge i fiori. (6) Mi fermo.

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Unchanged through time's all-devastating flight:
Thou only God! There is no God beside;
Being above all beings! Mighty One!
Whom none can comprehend and none explore;
Who fill'st existence with *Thyself* alone;
Embracing all,—supporting, ruling o'er,
Being whom we call God—and know no more!

In its sublime research, philosophy
May measure out the ocean-deep—may count
The sands or the sun's rays—but, God! for Thee
There is no weight nor measure:—none can mount
Up to thy mysteries; Reason's brightest spark,
Though kindled by Thy light, in vain would try
To trace Thy counsels, infinite and dark;
And thought is lost ere thought can soar so high,
Even like past moments in eternity.

Thou from primeval nothingness (1) didst call
First chaos, then existence;—Lord! on Thee
Eternity had its foundation:—all
Sprung forth from Thee;—of light, joy, harmony,
Sole origin;—all life, all beauty Thine.
Thy word created all, and doth create;
Thy splendour fills all space with rays divine.
Thou art, and wert, and shalt be! Glorious! Great!
Light-giving, life sustaining Potentate!

Thy chains the unmeasured universe surround:
Upheld by Thee, by Thee inspired with breath!
Thou the beginning with the end hast bound,
And beautifully mingled life and death!
As sparks mount upwards from the fiery blaze,
So suns are born, so worlds spring forth from Thee;
And as the spangles (2) in the sunny rays
Shine round the silvery snow, the pageantry
Of heaven's bright army glitters in Thy praise.

A million torches lighted by Thy hand
Wander unwearied through the blue abyss:
They own Thy power, accomplish Thy command,

(1) Il nulla. (2) Spangle, pagliuola, minutissima parte d'oro o d'argento, scintilla. — The force of this simile can hardly be imagined by those who have never (in Canada or Russia) seen the sun shining with unclouded splendour, in a cold of twenty five or thirty degrees of Reaumar. Thousands of sparkling stars of ice, brighter than the brightest diamond, play on the surface of the frozen snow; and the slightest breeze sets myriads of icy atoms in motion, whose glancing light, and beautiful rainbow-hues dazzle and weary the eye.

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All gay with life, all eloquent with bliss.
What shall we call them? Piles of crystal light, —
A glorious company of golden streams —
Lamps of celestial ether burning bright —
Suns lighting systems with their joyous beams?
But Thou to these art as the noon to night.

Yes! as a drop of water in the sea,
All this magnificence in Thee is lost: —
What are ten thousand worlds compared to Thee?
And what am I then? Heaven's unnumber'd host,
Though multiplied by myriads, and arrayed (1)
In all the glory of sublimest thought,
Is but an atom in the balance weighed
Against Thy greatness, is a cypher (2) brought
Against infinity! What am I then? Nought!

Nought! But the effluence of Thy light divine,
Pervading worlds, hath reach'd my bosom too;
Yes! in my spirit doth Thy spirit shine
As shines the sun-beam in a drop of dew.
Nought! but I live, and on hope's pinions (3) fly
Eager towards Thy presence; for in Thee
I live, and breathe and dwell; aspiring high,
Even to the throne of Thy divinity.
I am, O God! and surely *Thou* must be!

Thou art! directing, guiding all, Thou art!
Direct my understanding then to Thee;
Control my spirit, guide my wandering heart:
Though but an atom midst immensity,
Still I am something, fashioned by Thy hand!
I hold a middle rank 'twixt heaven and earth,
On the last verge (4) of mortal being stand,
Close to the realms where angels have their birth,
Just on the boundaries of the spirit land!

The chain of being is complete in me;
In me is matter's last gradation lost,
And the next step is spirit — Deity!
I can command the lightning, and am dust!
A monarch, and a slave; a worm, a god!
Whence came I here, and how? so marvellously
Constructed and conceived? unknown! this clod (5)

(1) Schierato, ornato. (2) Zero. (3) Pinions, ali, le parti estreme delle ali. (4) Orlo estremo. (5) Zolla.

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Lives surely through some higher energy;
For from itself alone it could not be!

Creator, yes! Thy wisdom and Thy word
Created *me!* Thou source of life and good!
Thou spirit of my spirit, and my Lord!
Thy light, Thy love, in their bright plenitude
Filled me with an immortal soul, to spring (1)
Over the abyss of death, and bade it wear
The garments (2) of eternal day, and wing
Its heavenly flight beyond this little sphere,
Even to its source — to Thee — its Author there.

O thoughts ineffable! O visions blest!
Thoughts worthless our conceptions all of Thee,
Yet shall Thy shadowed image fill our breast,
And waft its homage to Thy Deity,
God! thus alone my lowly thoughts can soar;
Thus seek Thy presence — Being wise and good!
Midst Thy vast works admire, obey, adore;
And when the tongue is eloquent no more,
The soul shall speak in tears of gratitude.... — DERZHAVIN.

COUNSEL TO A YOUNG FRIEND.

Be thou blest, Bertram! and succeed thy father
In manners as in shape (3); thy blood and virtue
Contend for empire in thee, and thy goodness
Share with thy birth-right. Love all; trust a few;
Do wrong to none, be able for thine enemy,
Rather in power than use; and keep thy friend
Under thy own life's key; be check'd (4) for silence
But never tax'd for speech..... — SHAKSPEARE.

The Worldling — Purblind (5) to poverty the worldling goes,
And scarce sees rags an inch beyond his nose,
But from a crowd can single out (6) his grace,
And cringe (7) and creep to fools who strut in lace (8). - CHURCHILL.

Fame. — What so foolish as the chase of fame?
How vain the prize! how impotent our aim!
For what are men who grasp at praise sublime,
But bubbles on the rapid stream of time,
That rise and fall, that swell and are no more,
Born, and forgot, ten thousand in an hour? — YOUNG.

(1) Saltare, slanciarsi. (2) Abiti, abbigliamenti. (3) Forma, figura. (4) Ripreso, sgridato. (5) Quasi cieco, di corta vista. (6) Separare, sceverare, distinguere, ravvisare. (7) Dichinarsi umilmente, essere vilmente ossequioso. (8) Abiti gallonati.

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Faith.-I am not concern'd to know,-what to-morrow fate will do:
'Tis enough that I can say, — I've possessed myself to-day:
Then, if haply midnight death-Seize my flesh and stop my breath,
Yet to-morrow I shall be-Heir to the best part of me. — WATTS.

Place. — What is grandeur, what is power?
Heavier toil, superior pain:
What the bright reward we gain?
The grateful memory of the good.
Sweet is the breath of vernal show'r,
The bee's collected treasures sweet,
Sweet music's melting fall, but sweeter yet
The still small voice of gratitude. — GRAY.

Success. — It is success that colours all in life;
Success makes fools admir'd, makes villains honest:
All the proud virtue of this vaunting world
Fawns on(1) success, and power, howe'er acquired. --THOMSON.

Discontent. — Against our peace we arm our will:
Amidst our plenty something still
For horses, houses, pictures, planting,
To thee, to me, to him is wanting.
That cruel something unpossest
Corrodes and leavens (2) all the rest.
That something if we could obtain,
Would soon create a future pain. — PRIOR.

Ignorance — The truest characters of ignorance
Are vanity, and pride, and arrogance;
As blind men use to bear their noses higher
Than those that have their eyes and sight entire. — BUTLER.

Flexibility — Those that go up hill use to bow
Their bodies forward, and stoop low,
To poise (3) themselves, and sometimes creep,
When th' way is difficult and steep:
So those at court, that do address
By low ignoble offices,
Can stoop at any thing that's base,
To wriggle (4) into trust and grace,
Are like to rise to greatness sooner
Than those that go by worth and honour. — BUTLER.

Temperance. — If thou well observe
The rule of *not too much*, by temperance taught
In what thou eat'st and drink'st, seeking from thence

(1) Adula, piaggia. (2) Amareggia. (3) Equilibrarsi, bilanciarsi. (4) Insinuarsi.

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Due nourishment, not gluttonous delight,
'Till many years over thy head return:
So mayst thou live, till, like ripe fruit, thou drop,
Into thy mother's lap, or be with ease
Gather'd, not harshly pluck'd; in death mature. — MILTON.

Love. — Love's holy flame for ever burneth;
From heaven it came, to heaven returneth;
Too oft on earth a troubled guest
At times deceived, at times opprest.
It here is tried and purified,
Then hath in heaven its perfect rest:
It soweth here with toil and care,
But the harvest time of love is there. — SOUTHEY.

Idleness. — What is a man,
If his chief good, and market of his time,
Be but to sleep, and feed? A beast, no more.
Sure he that made us with such large discourse,
Looking before and after, gave us not
That capability and godlike reason,
To fust (1) in us unused. — SHAKSPEARE.

Dependence. — God help the man, condem'd by cruel fate
To court the seeming, or the real Great:
Much sorrow shall he feel, and suffer more
Than any slave who labours at the oar (2),
By slavish methods must he learn to please,
By smooth-tongued flattery, that curst (3) court disease.
Supple to every wayward mood (4) strike sail,
And shift (5) with shifting humour's peevish gale.
To nature dead he must adopt vile art,
And wear a smile, with anguish in his heart.
A sense of honour would destroy his schemes,
And conscience ne'er must speak unless in dreams.-CHURCHILL.

THE MAIDEN'S PRAYER.

Such was the night, so lovely, still, serene,
When, by a hermit thorn (6) that on the hill
Had seen a hundred flowery ages pass,
A damsel kneeled (7) to offer up her prayer —
Her prayer nightly (8) offered, nightly heard.
This ancient thorn had been the meeting place
Of love, before his country's voice had called
The ardent youth to fields of honour far

(1) Muffare. (2) Remo. (3) Maledetta. (4) Umore capriccioso. (5) Cambiare, mutare. (6) Spino, spina (albero). (7) Damigella s'inginocchiava. (8) Ogni notte, ogni sera.

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Beyond the wave: and hither now repaired,
Nightly, the maid, by God's all-seeing eye
Seen only, while she sought this boon (1) alone —
Her lover's safety, and his quick return.
In holy, humble attitude she kneeled,
And to her bosom, fair as moonbeam, pressed
One hand, the other lifted up to heaven.
Her eye, upturned, bright as the star of morn,
As violet meek, excessive ardour streamed,
Wafting away her earnest heart to God.
Her voice, scarce uttered, soft as Zephyr sighs
On morning's lily cheek (2), though soft and low,
Yet heard in heaven, heard at the mercy-seat.
A tear-drop wandered on her lovely face;
It was a tear of faith and holy fear,
Pure as the drops that hang at dawning-time
On yonder willows by (3) the stream of life.
On her the moon looked stedfastly; the stars
That circle nightly round the eternal throne
Glanced (4) down, well pleased; and everlasting Love
Gave gracious audience to her prayer sincere.
O had her lover seen her thus alone,
Thus holy, wrestling (5) thus, and all for him!
Nor did he not; for ofttimes (6) Providence
With unexpected joy the fervent prayer
Of faith surprised. Returned from long delay,
With glory crowned of righteous (7) actions won,
The sacred thorn, to memory dear, first sought
The youth, and found it at the happy hour
Just when the damsel kneeled herself to pray.
Rapt in devotion, pleading with her God,
She saw him not, heard not his foot approach.
All holy images seemed too impure
To emblem her he saw. A seraph kneeled,
Beseeching for his ward (8) before the throne,
Seemed fittest, pleased him best. Sweet was the thought!
But sweeter still the kind remembrance came,
That she was flesh and blood formed for himself,
The plighted partner (9) of his future life.
And as they met, embraced, and sat embowered
In woody chambers of the starry night,
Spirits of love about them ministered,
And God, approving, blessed the holy joy! — R. Pollok.

(1) Favore. (2) Guancia. (3) Quei salici vicini a. (4) Guardavano. (5) Lottando, che lottava. (6) Spesso. (7) Giuste, nobili. (8) Pregando (con istanza) per sua pupilla. (9) Promessa compagna.

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EPIGRAM ON ERECTING A MONUMENT IN WESTMINSTER-ABBEY TO BUTLER, THE AUTHOR OF HUDIBRAS.

While Butler, needy wretch, was yet alive
No gen'rous patron would a dinner give:
See him, when starved to death, and turned to dust,
Presented with a monumental bust.
The poet's fate is here in emblem shown:
He asked for bread, and he received a stone. — WESLEY.

THE SPLENDID SHILLING (*) — Sing, heavenly muse!
Things unattempted yet in prose or rhyme;
A Shilling, Breeches (1), and Chimeras dire.
Happy the man, who, void of cares and strife,
In silken or in leathern purse, retains
A splendid Shilling! he nor hears with pain
New oysters (2) cried, nor sighs for cheerful ale;
But with his friends, when nightly mists (3) arise,
To Juniper's, Magpye, or Tower hall repairs (4): —
Where, mindful of the nymph whose wanton eye
Transfix'd his soul, and kindled amorous flames,
Chloe or Phyllis, he, each circling glass,
Wishes her health, and joy, and equal love.
Meanwhile he smokes, and laughs at merry tale,
Or pun (5) ambiguous, or conundrum quaint.

But I, whom griping (6) penury surrounds
And hunger, sure attendant upon want,
With scanty offals (7) and small acid tiff (8),
Wretched repast! my meagre corps sustain:
Then solitary walk, or doze (9) at home,
In garret (10) vile, and with a warming puff
Regale chill'd (11) fingers; or from tube as black
As winter chimney, or well-polish'd jet
Exhale Mundungus' ill perfuming scent.

No blacker tube, nor of a shorter size
Smokes Cambro-Briton, vers'd in pedigree,
Sprung from Cadwallader and Arthur, kings,
Full famous in romantic tale, when he
O'er many a (125) craggy hill and barren cliff,
Upon a cargo of fam'd Cestrian cheese (12),
High over-shadowing rides, with a design
To vend his wares, or at the Arvonian mart (13),

(1) Brache. (2) Ostriche. (3) Nebbie. (4) Si reca. (5) Bisticcio. (6) Pizzicante, mordente, crucciante. (7) Scarsi avanzacci. (8) Liquore, vinello. (9) To doze, sonnecchiare, velar l'occhio, dormir male. (10) Soffitta. (11) Intirizzite, ghiacciate. (12) Formaggio. (13) Emporio.
(*) A mock heroic poem, in imitation of Milton.

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Or Maridunum; or the ancient town
Yclep'd (1) Brechinia, or where Vaga's stream
Encircles Ericonium, fruitful soil!
Whence flow nectareous wines, that well may vie
With Massic, Setin, or renown'd Falern.

Thus while my joyless minutes tedious flow,
With looks demure (2) and silent pace, a dun (3),
Horrible monster! hated by gods and men,
To my aerial citadel ascends;
With vocal peal (4) thrice thund'ring at my gate,
With hideous accents thrice he calls: I know
The voice ill-boding (5), and the solemn sound.

What should I do? or whither turn? amaz'd,
Confounded, to the dark recess I fly
Of wood-hole; straight (6) my bristling (7) hairs erect
Through sudden fear: a chilly sweat bedews
My shudd'ring limbs (8); and, wonderful to tell!
My tongue forgets her faculty of speech.
So horrible he seems! his faded brow
Entrench'd (9) with many a frown, and conic beard;
And spreading band, admired by modern saints,
Disastrous acts forebode: in his right hand
Long scrolls (10) of paper solemnly be waves,
With characters and figures dire inscrib'd,
Grievous to mortal eyes: ye gods, avert
Such plagues from righteous men! Behind him stalks (11)
Another monster, not unlike himself,
Sullen (12) of aspect, by the vulgar call'd
A Catchpoll (13), whose polluted hands the gods
With force incredible, and magic charms,
Erst have indued (14); if he his ample palm
Should, haply (15), on ill-fated shoulder lay
Of debtor, straight his body to the touch
Obsequious, as whilom (16) knights were wont,
To some enchanted castle is convey'd,
Where gates impregnable and coercive chains
In durance (17) strict detain him, till, in form
Of money, Pallas sets the captive free.

(1) Chiamato. (2) Grave, serio, contegnoso. (3) Creditore importuno. (4) Scampanata, bussamento, scroscio. (5) Malaugurata. (6) Incontanente. (7) Bristle, setola; bristling, eretto a mo' di setola. (8) Rabbrividite, tremanti membra. (9) Solcato, trinciato. (10) Ruoli di pergamena o di carta scritta. (11) Cammina a passi lunghi e lenti. (12) Burbero, cupo, torvo, arcigno. (13) Uno sbirro. (14) Ab antico dotarono. (15) Per caso. (16) Whilom (voce antiquata, lat. *olim*), anticamente. (17) Carcere duro.

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Beware (1) ye debtors, when he walks, beware,
Be circumspect; oft, with insidious ken (2),
This caitiff eyes your steps aloof; and oft
Lies perdue (3) in a nook or gloomy cave,
Prompt to enchant some inadvertent wretch,
With his unhallow'd touch. So poets sing,
Grimalkin (4), to domestic vermin sworn
An everlasting foe, with watchful eye
Lies nightly brooding o'er a chinky gap (5),
Protending her fell claws (6), to thoughtless mice
Sure ruin. So her disembowell'd web,
Arachne (7), in a hall or kitchen, spreads
Obvious to vagrant flies; she secret stands
Within her woven cell, the humming prey,
Regardless of their fate, rush on the toils (8)
Inextricable, nor will aught avail,
Their art, or arms, or shape of lovely hue;
The wasp (9) insidious, and the buzzing drone (10),
And butterfly, proud of expanded wings
Distinct with gold, entangled in her snares,
Useless resistance make: with eager strides,
She tow'ring flies to her expected spoils;
Then with envenom'd jaws (11) the vital blood
Drinks of reluctant foes, and to her cave,
Their bulky carcasses (12) triumphant drags.

So pass my days. But when nocturnal shades
This world envelop, and th' inclement air
Persuades men to repel benumbing (13) frosts
With pleasant wines, and crackling (14) blaze of wood,
Me lonely sitting, nor the glimm'ring light
Of make-weight candle (15), nor the joyous talk
Of loving friend, delights; distress'd, forlorn,
Amid the horrors of the tedious night,
Darkling I sigh, and feed with dismal thoughts
My anxious mind, or, sometimes mournful verse,
Indite, of spring or groves and myrtle shades,
Or desp'rate lady near a purling (16) stream,
Or lover pendent on a willow tree.
Meanwhile, I labour with eternal drought (17),

(1) Beware, guardatevi, state in guardia. (2) Ken, sguardo, vista, occhio, occhiata; dal verbo (*antiq.*), to ken (ted. *kennen*), discernere, conoscere. (3) Quatto quatto. (4) Gatto vecchio. (5) Fessura, crepatura. (6) Zampe, ugne. (7) Il ragno (the spider). (8) Maglia, rete. (9) Vespa. (10) Fuco, calabrone. (11) Mascelle, ganascie. (12) Carcami. (13) Intirizzanti. (14) Scoppiettante, crepitante. (15) Lumicino. (16) Mormorante. (17) Sono travagliato da una sete eterna.

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And, restless, wish and rave (1); my parched throat (2),
Finds no relief, nor heavy eyes repose:
But if a slumber haply does invade
My weary limbs, my fancy still awake,
Thoughtful of drink, and eager, in a dream,
Tipples (3) imaginary pots of ale —
In vain! awake I find the settled thirst
Still gnawing (4), and the pleasant phantom curse.

Thus do I live; from pleasure quite debarr'd,
Nor taste the fruit that the sun's genial rays
Mature, John-apple, nor the downy peach (5),
Nor walnut (6) in rough, furrow'd coat secure;
Nor medlar (7), fruit delicious in decay.

Afflictions great! yet greater still remain:
My galligaskins (8) that had long withstood (9)
The summer's fury and the winter's frosts;
By time subdu'd; what will not time subdue!
A horrid chasm disclose, with orifice
Wide, discontinuous: at which the winds,
Eurus and Auster, and the dreadful force
Of Boreas, that congeals the Cronian waves,
Tumultuous enter with dire chilling blasts (10)
Portending agues (11). Thus, a well fraught (12) ship
Long sails secure, or through th'Ægean deep,
Or the Ionian; till cruising (13) near
The Lilybean shore, with hideous crash (14)
On Scylla, or Charybdis, dang'rous rocks!
She strikes rebounding, whence the shatter'd (15) oak
So fierce a shock unable to withstand,
Admits the sea: in at the gaping (16) side
The crowding waves gush with impetuous rage,
Resistless, overwhelming; horrors seize
The mariners, death in their eyes appears,
They stare, they lave, they pump, they swear, they pray.
Vain efforts! still the batt'ring waves rush in,
Implacable, till delug'd by the foam,
The ship sinks foundering in the vast abyss... —PHILLIPS.

QUEEN ELIZABETH'S VERSES WHILE A PRISONER AT WOODSTOCK.

Oh, Fortune! how thy restlesse wavering state
Hath fraught with cares my trubled wit!

(1) Deliro, smanio. (2) Disseccata, arsa gola. (3) Beve, sorseggia. (4) Che rode. (5) Pesca. (6) Noce. (7) Nespola. (8) Calzoni larghi di cuoio. (9) Resistito a... (10) Sbuffi. (11) Pronosticando febbri terzane. (12) Caricato. (13) Corseggiando, incrociando. (14) Cozzo, scroscio. (15) Scassinata. (16) Spalancato.

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Witness this present prisonn, whither fate
Could beare me, and the joys I quitt.
Thou causedest the guiltie to be losed
From bandes, wherein are innocents inclosed.
Causing the guiltlesse to be straite reserved,
And freeing those that death had well deserved:
But by her envie can be nothing wroughte.
So God send to my foes all they have thoughte.

THE MORNING. — A RURAL SCENE (1348).

The busy lark, messenger of day,
Saluteth in her song the morrow (1) gray;
And fiery Phoebus rises up so bright,
That all the orient laugheth at the sight:
And with his streams drieth, in the greves (2),
The silver drops hanging on the leves (3).
There saw I eke (4) the fresh haw-thorn,
In white motley (5), that so sweet doth smell,
Ash, fir, and oak (6), with many a young acorn,
And many a tree more than I can tell;
And me before, I saw a little well,
That had his course, as I gan (7) behold,
Under a hill, with quick (8) streams cold.

The gravel (9) gold; the water pure as glass,
The banks around the well environing;
And soft as velvet the young grass
That thereupon lustily came springing;
The suit of trees, about compassing,
Their shadow cast closing the well around,
And all the herbs growing on the ground.... — CHAUCER.

THE VAGRANT RINGLET (10). — *To Miss M. A. S.* —

High o'er thy breast, like foam-clad billow (11) heaving,
When last we met, a golden ringlet played;
A lovelier lock (12) than which was ne'er seen waving
O'er lovelier bosom: dazzling now it strayed
Like wand'ring sunbeam o'er some snow-clad mead (13),
And now 'twas wantoned (14) by the gentle wind
As it had loved it. Often I essayed
In vain to win that beauteous lock, designed
To speak in absence' ear of bliss long left behind.

(1) Morning. (2) Groves (boschetti). (3) Leaves (foglie). (4) Also. (5) Bloom (fiore) taciuto. (6) Frene, pino e quercia. (7) Began. (8) Vivi. (9) Ghiaja, rena grossa. (10) Riccio, anello. (11) Onda. (12) Anello, ricciolo, ciocca. (13) Prato. (14) Carezzato.

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'Twas needless all! for many a year (133) enshrined
Deep in this breast, of every thought a part,
Thou with each wish and blissful dream hast twined.
And were memento wanted (1), could the heart
Which throbs for thee alone one hour depart,
One hour forget thee, Nature ever true
To Love and Thee, remembrance would impart!
Each sound melodious, each enchanting view,
Would tell from whence their charm, their magic spell they drew.

At early dawn full many a varied hue
Across the blushing east successive stealing,
And many a sun-bright gem of sparkling dew,
And many a dulcet (2) song the broad sun hailing,
Can bring to mind those lovelier tints of feeling
Fleeting (3) at times across thy changing cheek,
Thine eye's sweet lustre, each pure thought revealing,
Thy voice whose magic melody can speak
Even now in memory's ear, and many a thrill (4) awake.

My haunt at noon, this wave-o'er-arching bower,
Formed by the woodbine (5) round the wild oak wreathing
Her flowery od'rous arms, of that soft hour
When last I sipped your sweeter breath is breathing.
Calm as thy brow this lake, around bequeathing (6)
Such soothing stillness, absence' sighs beguiling (7),
And imaging far in its clear depths bathing
The mild yet sun-lit sky, no frown defiling,
Reflects like thee with sweeter smile heaven's smiling.

At eve (8), sweet placid eve, when lone I wander,
And blend with her's (9) sad recollection's tear,
There's not a sound or sight but bids me ponder
On days gone by, but still to Memory dear;
That lone bright star was wont our walks to cheer;
Yon (10) moon, now rising o'er the verge (11) of heaven,
Oft bless'd our wanderings with her smile so clear;
And sweet as when to charm my fears first given,
Thy own wild favourite song dies on the ear of Even.

What, tho' removed from thee for many a year,
Light of my soul, my boyhood's early flame!
What, tho' e'en Hope at times forget to cheer,
Still thou art dear as when love's nectared dream
Hailed thee at first its lonely guardian beam;

(1) Richiesto, necessario. (2) Dolce. (3) Che passano presto, che balenano. (4) Fremito, tremito di tenerezza, ringalluzzamento. (5) Madreselva, caprifogli. (6) Che dona, (lega). (7) Ingannando. (8) Evening, sera. (9) With those of evening. (10) Quella. (11) Orlo.

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Still thou art present, even amidst the noise
Of bustling crowds, as now beside this stream,
That many a pensive, soothing note employs,
And tells of thee, sweet Maid, the soul of all my joys!

J. MILLHOUSE

THE FAREWELL (*).

'Tis done! — Our doom is fixed for ever!
Ev'n *thy* tears and prayers were vain!
Then, Oh, farewell! farewell! — we sever (1)
On earth to never meet again!

Oh why, when thus each kindred (2) spirit
Pines (3) but to meet its mate (4) in heaven,
Can we not burst earth's ties (5), t'inherit
The bliss that here may ne'er be given?

Oh that when last we met, and plighted (6)
Our mingling vows of endless love,
When Hope's ripe harvest smiled; — since blighted (7),
And bliss, to fade, her chaplets (8) wove! —

When mixed in other's (9) arms, and blending
Our intense hearts, and lips, and souls,
Oh that we'd (10) died! — ere fate, impending,
Had hurled the storm that round us rolls! —

Ere from our lips it dashed, untasted,
The nectared bowl (11) of promised pleasure! —
Ere Avarice' deathful gale had blasted
Our every hope, and joy and treasure!

Tis done! — Since that (12) a cheek that's wasting,
A heart, a brain that's rent by sorrow,
A frame to dissolution hasting
Can speak of Death's sweet welcome morrow!

Unseen since that the day may lighten,
Unfelt earth's sweetest scenes I see,
Despair's dread gloom no gleam may brighten,
Nought charm grief's intense agony!

And, Dearest! must those bonds be broken,
That Love for years has intertwined (219)?

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(1) Ci separiamo. (2) Congenito, congenio, simpatico. (3) Languisce, agogna. (4) Compagno, altra metà. (5) Spezzare i legami di questa terra, morire. (6) To plight, impegnare, promettere, dare. (7) Distrutto dal fulmine o dalla bruma. (8) Corone, ghirlande. (9) Other's *per* each other's. (10) We'd *abbrev. di* we had. (11) Coppa, nappo. (12) *Time, moment,* taciuto.

(*) To Miss M. A. S.: written on the receipt of a letter from her father containing a formal refusal of her hand.

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And must those vows, so frequent spoken,
Be mingled with the reckless wind?

No! What tho' removed from thee for ever.
Star of my boyhood's smiling morn!
What tho' e'en Hope again shall never
Beam on this blighted heart forlorn,

Still thou art dear! aye, dear as ever!
Dear as the life-blood of this heart, —
So dear Death's bolt(1) that heart must shiver(2),
E'er from its shrine(3) thou canst depart! —

Yes, while on earth I joyless linger,
Thou of each thought shalt be a part;
Till with life's stream, Death's icy finger,
Shall freeze thine image in my heart!

Dearest, farewell! — Amidst the gladness
Of those who've wreck'd my hopes and me,
Oh sometimes heave a sigh of sadness
For one who dies in youth for thee!

Farewell! — farewell, until our spirits
Meet, to part no more, in Heaven!
Where *severed faithful love* inherits
The bliss that here may ne'er be given! — J. MILLHOUSE.

MELANCHOLY (*).

But o'er the twilight groves and dusky caves,
Long sounding aisles, and intermingled graves,
Black Melancholy sits, and round her throws
A deathlike silence, and a dread repose:
Her gloomy presence saddens all the scene,
Shades every flower, and darkens every green;
Deepens the murmur of the falling floods,
And breathes a *browner horror* on the woods. — POPE.

MELANCHOLY (The *picturesque*).

O'er the green floor, and round the dew-damp wall
The slimy (4) snail and bloated (5) lizard crawl;
While on white heaps of intermingled bones
The muse of Melancholy sits and moans;
Showers her cold tears o'er Beauty's early wreck,
Spreads her pale arms, and bends her marble neck. — DARWIN.

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(1) Strale, fulmine. (2) Spezzare, affrangere. (3) Reliquiario, cassetta contenente cosa sacra (altare, tempio). (4) Limaccioso, viscoso. (5) Gonfiato, intumidito.
(*) The impressive and the picturesque.

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THE WALTZER. — What! the girl I adore, by another embraced!
What! the balm of her breath shall another man taste?
What! touched in the twirl (1) by another man's knee?
What! panting recline on another than me? —
Sir she's yours! — From the grape you have pressed the soft blue,
From the rose you have shaken the tremulous dew;
What you've touched you may take. — Pretty Waltzer, adieu.

THE SONG OF THE EMIGRANTS.

« *Wo ist des Sängers Vaterland* (2)?
Where is the Briton's home?
Where the free step can roam (3),
Where the free sun can glow,
Where the free air can blow,
Where a free ship can bear
Hope and strength; every where
Wave upon wave can roll,
East and West — Pole to pole —
Where a free step can roam, —
There is the Briton's home!

Where is the Briton's home?
Where the brave heart can come,
Where labour wins a soil,
Where a stout (4) heart can toil:
Where in the deserts blown
Any far seed is sown;
Where gold or fame is won,
Where never sets the sun;
Where a brave heart can come, —
There is the Briton's home!

Where is the Briton's home?
Where the mind's light can come,
Where our God's holy Word
Breaks (341) on the savage herd;
Where a new flock is won
To the bright Shepherd — one;
Where the church bell can toll,
Where soul can comfort soul,
Where holy Faith can come, —
There is the Briton's home!

Where is the Briton's home?
Where man's great law can come,

(1) Rotazione, giro, galoppo. (2) Where is the Singer's Fatherland (country, home)? Dove è la patria del Cantante? (3) Vagare, ramingare, portarsi. (4) Gagliardo, animoso.

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Where the great Truth can speak,
Where the slave's chain can break,
Where the White's scourge (1) can cease,
Where the Black dwells in peace,
Where from his Angel hall
God sees us brothers all,
Where light and Freedom come, —
There is the Briton's home.

TRUTH OF THE SCRIPTURES.

Whence but from Heaven, could men unskilled in arts,
In several ages born, in several parts,
Weave such agreeing truths? or how, or why
Should all conspire to cheat us with a lie?
Unasked their pains, ungrateful their advice,
Starving their gain, and martyrdom their price! -- DRYDEN.

HYMN ON A REVIEW OF THE SEASONS.

These, as they change, Almighty-Father, these
Are but the varied God. The rolling year
Is full of Thee. Forth in the pleasing Spring
Thy beauty walks, thy tenderness and love.
Wide flush (2) the fields; the softening air is balm;
Echo the mountains round; the forest smiles;
And every sense and every heart is joy.
Then comes thy glory in the Summer months,
With light and heat refulgent. Then thy sun
Shoots full perfection through the swelling year:
And oft thy voice in dreadful thunder speaks,
And oft at dawn, deep noon, or falling eve,
By brooks and groves, in hollow whispering gales.
Thy bounty shines in Autumn unconfined,
And spreads a common feast for all that lives.
In Winter awful Thou! with clouds and storms
Around Thee thrown, tempest o'er tempest roll'd,
Majestic darkness! on the whirlwind's (3) wing,
Riding sublime, Thou bidd'st the world adore,
And humblest nature with thy northern blast.

Mysterious round! what skill, what force divine,
Deep-felt, in these appear! a simple train,
Yet so delightful mixed, with such kind art,
Such beauty and beneficence combin'd;
And all so forming one harmonious whole,

(1) Frusta, sferza, staffile. (2) Rosseggiano. (3) Del turbine.

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Shade, unperceiv'd, so softening into shade;
That, as they still succeed, they ravish (1) still.
But wandering oft, with rude unconscious gaze,
Man marks not Thee, marks not the mighty hand
That, ever busy, wheels (2) the silent spheres;
Works in the secret deep; shoots, steaming, thence
The fair profusion that o'erspreads the Spring;
Flings (3) from the sun direct the flaming day:
Feeds ev'ry creature; hurls (4) the tempest forth,
And, as on earth this grateful change revolves,
With transport touches all the springs (5) of life.
Nature attend! join every living soul
Beneath the spacious temple of the sky,
In adoration join, and ardent raise
One general song! To him ye vocal gales
Breathe soft, whose spirit in your freshness breathes:
Oh talk of him in solitary glooms,
Where o'er the rock the scarcely waving pine
Fills the brown shade with a religious awe!
And ye, whose bolder note is heard afar,
Who shake th'astonish'd world, lift high to heav'n
Th'impetuous song, and say from whom you rage.
His praise ye brooks (6) attune, ye trembling rills (7),
And let me catch it as I muse along.
Ye headlong torrents, rapid and profound:
Ye softer floods that lead the humid maze
Along the vale, and thou majestic main (8),
A secret world of wonders in thyself,
Sound his stupendous praise, whose greater voice
Or bids you roar, or bids your roaring fall.
So roll your incense, herbs, and fruits, and flowers,
In mingled clouds to Him, whose sun exalts,
Whose breath perfumes you, and whose pencil paints.
Ye forests bend, ye harvests wave to Him;
Breathe your still (9) song into the reaper's (10) heart,
As home he goes beneath the joyous moon.
Ye that keep watch in heav'n, as earth asleep
Unconscious lies, effuse your mildest beams,
Ye constellations, while your angels strike,
Amid the spangled sky, the silver lyre.
Great source of day! best image here below
Of thy Creator, ever pouring wide,

(1) Rapiscono, incantano. (2) Volge, fa rotare. (3) Lancia. (4) Scaglia. (5) Molle. (6) Ruscelli. (7) Ruscellettini. (8) Oceano. (9) Tranquillo, quieto, silenzioso. (10) Mietitore.

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From world to world, the vital ocean round,
On nature write with every beam his praise.
The thunder rolls: be hushed the prostrate world:
While cloud to cloud returns the solemn hymn.
Bleat(1) out afresh, ye hills; ye mossy rocks,
Retain the sound: the broad responsive low(2),
Ye valleys, raise: for the Great Shepherd reigns;
And his *unsuffering* kingdom yet will come.
Ye woodlands, all awake: a boundless song
Burst from the groves! and when the restless day,
Expiring, lays the warbling world asleep,
Sweetest of birds! sweet Philomela, charm
The listening shades, and teach the night his praise.
Ye chief for whom the whole creation smiles,
At once the head, the heart, the tongue of all,
Crown the great hymn! In swarming(3) cities vast,
Assembled men to the deep organ join
The long resounding voice, oft breaking clear,
At solemn pauses, through the swelling base;
And as each mingling flame increases each,
In one united ardour rise to heav'n.
Or if you rather choose the rural shade,
And find a fane(4) in every sacred grove:
There let the shepherd's flute, the virgins's lay.
The prompting seraph, and the poet's lyre,
Still sing the God of Seasons as they roll.
For me, when I forget the darling(5) theme,
Whether the blossom blows; the Summer ray
Russets(6) the plain; *inspiring* Autumn gleams;
Or Winter rises in the blackening east;
Be my tongue mute, my fancy paint no more,
And, dead to joy, forget my heart to beat.
Should fate command me to the farthest verge
Of the green earth, to distant barbarous climes,
Rivers unknown to song; where first the sun
Gilds Indian mountains, or his setting beam
Flames on th'Atlantic isles, 'tis nought to me:
Since God is ever present, ever felt,
In the void waste(7) as in the city full;
And where He vital spreads, there must be joy.
When even at last the solemn hour shall come,
And wing my mystic flight to future worlds,

(1) Belate. (2) Muggito. (3) Formicolanti, brulicanti. (4) Tempio. (5) Prediletto, carissimo. (6) Fa rosseggiare. (7) Deserto.

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I cheerful will obey; there, with new powers,
Will rising wonders sing: I cannot go
Where universal love not smiles around,
Sustaining all yon orbs, and all their suns;
From seeming evil still educing good,
And better thence again, and better still,
In infinite progression. — But I lose
Myself in Him, in light ineffable!
Come then, expressive silence, muse his praise... — THOMSON.

WRESTLING JACOB. — *First part.*

Come O thou Traveller unknown,
Whom still I hold, but cannot see!
My company before is gone,
And I am left alone with thee.
With thee all night I mean to stay,
And wrestle till the break of day.

I need not tell thee who I am;
My misery and sin declare;
Thyself hast call'd me by my name,
Look on thy hands, and read it there:
But who, I ask thee, who art thou?
Tell me thy name, and tell me now.

In vain thou strugglest to get free,
I never will unloose my hold;
Art thou the man that died for me?
The secret of thy love unfold:
Wrestling, I will not let thee go,
Till I thy name, thy nature know.

Wilt thou not yet to me reveal
Thy new, unutterable name?
Tell me, I still beseech thee, tell;
To know it now resolv'd I am:
Wrestling, I will not let thee go,
Till I thy name, thy nature know.

What though my shrinking flesh complain,
And murmur to contend so long:
I rise superior to my pain:
When I am weak, then I am strong!
And when my all of strength shall fail,
I shall with the God-Man prevail.

Second part.

Yield to me now, for I am weak,
But confident in self-despair;

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Speak to my heart, in blessings speak;
Be conquer'd by my instant prayer:
Speak, or thou never hence shalt move,
And tell me if thy name be Love.

'Tis love! 'tis love! thou diedst for me;
I hear thy whisper in my heart;
The morning breaks, the shadows flee,
Pure, universal love thou art:
To me, to all, thy bowels move,
Thy nature and thy name is Love.

My prayer hath power with God; the grace
Unspeakable I now receive;
Through faith I see thee face to face;
I see thee face to face, and live!
In vain I have not wept and strove;
Thy nature and thy name is Love.

I know thee, Saviour, who thou art,
Jesus, the feeble sinner's friend:
Nor wilt thou with the night depart,
But stay and love me to the end —
Thy mercies never shall remove,
Thy nature and thy name is Love.

The Sun of Righteousness on me
Hath rose with healing in his wings,
Wither'd my nature's strength; from thee
My soul its life and succour brings;
My help is all laid up above;
Thy nature and thy name is Love.

Contented now upon my thigh
I halt, till life's short journey end;
All helplessness, all weakness, I
On thee alone for strength depend;
Nor have I power from thee to move;
Thy nature and thy name is Love.

Lame as I am, I take the prey;
Hell, earth, and sin, with ease o'ercome;
I leap for joy, pursue my way,
And, as a bounding hart, fly home,
Through all eternity to prove
Thy nature and thy name is Love. — WESLEY.

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WHAT CONSTITUTES A STATE.

What constitutes a State?
Men, high-minded men,
Men who their duties know,
But know their rights, and knowing dare maintain,....
These constitute a State. — Sir William Jones.

THE BOXES (*).

Sir,

In the course of my study in the english language, which I made now for three years, I always read your periodically, and now think myself capable to write at your Magazine. I love always the modesty, or you shall have a letter of me very long time past. But, never mind. I would well tell you, that I am come to this country to instruct me in the manners, the customs, the habits, the policies, and the other affairs general of Great Britain. And truly I think me good fortunate, being received in many families, so as I can to speak your language now with so much facility as the French.

But, never mind. That what I would you say, is not only for the Englishes, but for the strangers, who come at your country from all the other kingdoms, polite and instructed, because, they tell me, that they are abonnements for you in all the kingdoms in Europe, so well as in the orientals and occidentals.

No, Sir, upon my honour, I am not egotist. I not proud myself with chateaux en Espagne. I am but a particular gentleman, come here for that what I said; but, since I learn to comprehend the language, I discover that, I am become an object of pleasantry, and for himself to mock; to one of your comedians, even before I put my foot upon the ground at Douvres. He was Mr. Mathew, who tell of some contretems of me and your word detestable *Box*. Well, never mind. I know at present how it happen, because I see him since in some parties and dinners; and he confess he love much to go travel and mix himself altogether up with the stage coach and vapouring boat for fun, what he bring at his theatre.

Well, never mind. He see me, perhaps, to ask a question in the paquebot, but he not confess after, that he goed and bribe the garçon at the hotel and the coachman to mystify me with all the boxes; but, very well, I shall tell how it arriwed, so as you shall see that it was impossible that a stranger could miss to be perplexed, and to advertise the travellers what will come after, that they shall converse with the gentlemen and not with the bad instructs.

(*) I print this article without notes, though full of errors, in order that the learner may, by correcting them, have an opportunity of ascertaining what proficiency he has made in the study of the language.

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But it must that I begin. I am a gentleman, and my goods are in the public rentes, and a chateau with a handsome propriety on the bank of the Loire, which I lend to a merchant English, who pay me very well in London for my expenses. Very well. So I come to Paris in my proper poste chaise, where I selled him, and hire one, for almost nothing at all, for bring me to Calais all alone, because I will not bring my valet to speak french here where all the world is ignorant.

The morning following, I get upon the vapouring boat to walk so far as Douvres. It was fine day — and, after I am recover myself of malady of the sea, I walk myself about the ship, and I see a great mechanic of wood; with iron wheel, and thing to push up inside; and handle to turn. It seemed to be ingenuous, and proper to hoist great burdens. They use it for shoving the timber, what come down of the vessel, into the place; and they tell me it wass call « Jacques in the *box:* » and I was very much pleased with the invention so novel.

Very well. I go again promenade upon the board of the vessel, and I look at the compass, and little boy sailor come and sit him down, and begin to chatter like the little monkey. Then the man what turns a wheel about and about laugh, and say, « very well, Jacques » but I not understand one word the little fellow say. So I make inquire, and they tell me he was « *box* the compass ». I was surprise, but I tell myself, well, never mind; « and so we arrive at Douvres. I find myself enough well in the hotel, but as there has been no table d'hote, I ask for some dinner, and it was long time I wait: and so I walk myself to the customary house, and give the key to my portmanteau to the douariers, or excisemen, as you call, for them to see as I had not no smuggles in my equipage. Very well — I return at my hotel, and meet one of the waiters, who tell me (after I stand little moment to the door to see the world what pass by upon a coach at the instant), « Sir » he say « your dinner is ready ». « Very well » I make response « where was it? » « This way, Sir, » he answer « I have put it in a *box* in the café room ». « Well, — never mind » I say to myself « when a man himself finds in a stranger country, he must be never surprised ». Nil admirari, « Keep the eyes opened, and stare at nothing at all ».

I found my dinner only there, because I was so soon come from France; but I learn another sort of the box was a partition and table particular in a saloon, and I keep there where I eated some good sole fritted, and some not cooked mutton cutlet; and a gentleman what was put in another *box,* perhaps Mr. Mathew, because nobody not can know him twice, like a cameleon he is, call for the « pepper *box* ». Very well. I take a cup of coffee, and then

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all my bards and portmanteau come with a wheelbarrow; and, because it was my intention to voyage up at London with the coach, and I find my many little things was not convenient: I ask the waiter where I may buy a night sack or get them tie up all together in a burden. He was well attentive at my cares, and responded, that he shall find me a *box* to put them all into. Well, I say nothing at all but « Yes » for fear to discover my ignorance; so he bring the little *box* for the clothes and things into the great *box* what I was put into; and he did my affairs in it very well. Then I ask him for some spectacle in the town, and he send boots with me so far as the theatre, and I go in to pay. It vas shabby poor little place, but the man what sat to have the money, when I say « how much » asked me if I would not go into the *boxes* » Very well » I say « never mind — oh, yes — to be sure; » and I find very soon the *box* was the loge, same thing. I had not understanding sufficient in your tongue then to comprehend all what I hear — only one poor meagre doctor, what had been to give his physic too long time at a cavalier old man, was condemned to swallow up a whole *box* of his proper pills. « Very well » I say « that must be egregious. It cannot be possible; » but they bring a little *box* not more grand that my thumb. It seem to be to me very ridiculous; so I returned to my hotel a despair how I could possibility learn a language what meant so many differents in one word.

I found the same waiter, who, so soon as I come in, tell me, « Sir, did you not say that you would go by the coach to-morrow morning? » I replied « Yes — and I have bespeaked a seat out of the side, because I shall wish to amuse myself with the country, and you have no cabriolets in your coaches «. « Sir « he say very polite « if you shall allow me, I would recommend you the *box*, and then the coachman shall tell ever thing ». — « Very well » I reply « Yes — to be sure — I shall have a *box* then — yes, » and then I demanded a fire into my chamber, because I think myself enrhumed upon the sea, and the maid of the chamber come to send me in bed: but I say, No so quick, if you please: I will write to some friend how I find myself in England. Very well — « here is the fire, but perhaps it shall go out before I have finish ». She was pretty laughing young woman, and say « oh, no, Sir, if you pull the bell, the porter who sit up all night, will come unless you like to attend to it yourself, and then you will find the coal-*box* in the closet ». Well — I say nothing but « yes, — oh yes ». But when she is gone, I look direct into the closet, and see a *box* not no more like none of the other *boxes* what I see all day than nothing.

Well — I write at my friends, and then I tumble about when

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I wake, and dream in the sleep what should possible be the description of the *box* what I must be put in to-morrow for my voyage.

In the morning, it was very fine time, I see the coach at the door, and I walk all round before they bring the horses: but I see nothing what they can call *boxes*, only the same kind as what my little busines was put into. So I ask for the post of letters at a little boots boy, who shewed me by the quay, and tell me pointing by the finger at a window — » There see, there was the letters-*box* » and I perceive a crevice. » Very well — all *box* again to day » I say, and give my letter to the master of postes, and go away again at the coach, where I very soon find out what was coach- *box*, and mount myself upon it. Then come the coachman, habilitated like the gentleman, and the first word he say was — « Keephorses, bring my *box*-coat; and he push up a grand capote with many scrapes.

« But never mind » I say « I shall see all the *boxes* in time ». So he kick his leg upon the board, and cry « Cheat! and we are out into the country in lesser than one minute, and roll at so grand pace, what I have had fear we will be reversed. But after little times I take courage, and we begin to entertain together: but I hear one of the wheels cry *squeak*, so I tell him, « Sir, — one of the wheels would be greased: » then he made reply, nonchalancely « Oh — it is nothing but one of the *boxes* what is too tight ». But it is very long time after as I learn that wheel a *box* was pipe of iron what go turn round upon the axle.

Well — we fly away at the pace of charge. I see great castles: many: then come a pretty house of country well ornamented, and I make inquire what it should be. « Oh! » — responded he, » I not remember the gentleman's name, but it's what we call a snug country *box* ».

Then I feel myself abymed at despair; and begin to suspect that he amused himself. But, still I tell myself. « Well — never mind, we shall see «. And then after some times, there come another house, all alone in a forest, not ornated at all: » What, how you call that? » I demand of him. — « Oh! » he responded again, » that is a shooting *box* of lord Killfos: » — « Oh! » I cry at last out, « that is a little too strong; » but he hoisted his shoulders and say nothing. Well, we come at a house of country; ancient, with the trees cut like some peacocks, and I demand, « what you call these trees? » — « *Box*, Sir » he tell me. « Devil is in the box » I say at myself « But — never mind, we shall see ». So I myself refreshed with a pinch of snuff and offer him, and he take very polite, and remark upon an instant, « that is a very handsome *box* of yours, Sir ».

« Morbleu! » I exclaimed with inadvertancyness, but stop myself.

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Then he pull out his snuff-*box*, and I take one pinch, because I like at home to be sociable when I am out at voyages, and not show some pride with inferior. It was of wood beautiful with turnings, and colour of yellowish. So I was pleased to admire very much, and inquire the name of the wood, and again he say, « *Box*, Sir! » Well. — I hold myself with patience, but it was difficily; and we keep with great gallop, till we come at a great crowd of the people. Then I say, « what for all so large concourse? » — « Oh! » he response again. « There is one grand *boxing* match — a battle here to day » — « Peste! » I tell myself, « battle of *boxes!* well, never mind! I hope it can be a combat at the outrance, and they all shall destroy one another, for I am fatigued ».

Well — we arrive at an hotel, very superb, all as it ought, and I demand a morsel to refresh myself. I go into a saloon; but, before I finish, great noise come into the passage, and I pull the bell's rope to demand why so great tapage. The waiter tell me, and he laugh at the same time, but very civil no less « Oh, Sir; it is only two of women what quarrel, and one has given another a *box* on the ear ».

Well — I go back on the coach *box*, but I look, as I pass, at all the women near, for the box: but not none I see. « Well » I tell myself once more « never mind, we shall see; » and we drive on very passable and very agreeable times till we approached ourselves near London; but then come another coach of the opposition to pass by, and the coachman say « No, my boy, it shan't do! » and then he whip his horses, and made some traverse upon the road, and tell to me, all the times, a long explication what the other coachman have done other whiles, and finish not till we stop, and the coach of opposition come behind him in one narrow place. Well — then he twist himself round, and with full voice cry himself out at the another man, who was so angry as himself, « I'll tell you what, my hearty! If you comes some more of your gammon at me. I shan't stand, and you shall yourself find in the wrong *box* ». It was not for many weeks after as I find out the wrong meanings.

Well; we get at London, at the coache office, and I unlightened from my seat, and go at the bureau far pay my passage, and gentleman very polite demanded if I had some friend at London. I converse with him very little time, in voyaging, because he was in the interior, but I perceive he is real gentleman. So, I say, « No, Sir, I am stranger ». Then he very honestly reccomend me at an hotel, very proper, and tell me: Sir, because I have some affairs in the banque, I must sleep in the city this night; but to-morrow I shall come at the hotel, where you shall find some good attentions if you make the use of my name ». « Very

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well » I tell myself » this is best ». So we exchange the cards, and I have hackney-coach to come at my hotel. where they say, « No room, Sir,—very sorry,'— no room ». But I demand to stop the moment; and produce the card what I could not read before, in the movements of the coach with the darkness. The master of the hotel take it from my hand, and become very polite at the instant, and whisper to the ear of some waiters, and these come at me, and say, « Oh yes, Sir; I know Mr. *Box* very well. Worthy gentleman, Mr. Box.—Very proud to incomode any friend of Mr. Box — pray inlight yourself, and walk in my house ». So I go in, and find myself very proper, and soon come so as if I was in my own particular chamber; and Mr. Box come next day, and I find very soon that he was the *right* Box, and not the *wrong* Box. — Ha, ha! — You shall excuse my badinage, eh? But never mind — I am going at Leicestershire to see the foxes hunting, and perhaps will get upon a coachbox in the spring, and go at Edinburg. I am particular fond of the poetry. I read three book of the « Paradise Lost » to Mr. Box, but he not hear me no more — he pronounce me perfect.

After one such compliment, it would be almost the same as ask you for another, if I shall make apology in case I have not find the correct ideotism of your language in this letter; so I shall not make none at all, — only throw myself at your mercy, like a great critic. But never mind, — we shall see. If you take this letter as it ought, I shall not promise if I would not write you one other some time.

I conclude in presenting at you my compliment very respectful.

I have the honour of subscribe myself,

Sir,

Your very humble and much obedient servant,

LOUIS LE CHEMINANT.

P. S. — Ha ha! — It is very droll! — I tell my valet, we go at Leicestershire for the hunting fox. — Very well. — So soon as I finish this letter, he come and demand what I shall leave behind in orders for some presents, to give what people will come at my lodgments for Cristmas *Boxes*.

(*Blackwood's Magazine.*)

When the Pupil has finished reading these Extracts, he should procure and read (*especially if his object is to speak the language*) Mrs Stowe's Uncle Tom's Cabin, which I have enriched with four thousand explanatory notes; Sheridan's Select Comedies, Brewer's Guide to the Scientific Knowledge of Things Familiar, and Pinnock's British Biography. — *Vide* List of my Publications, on the covers of this volume.

FINIS.

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MILLHOUSE — GRAMMATICA INGLESE

Quinta edizione; Corso graduato, ecc.

(Articolo estratto dalla Gazzetta privilegiata di Milano del 16 Marzo 1846.)

Al tempo di Elisabetta, nell'anno mille sei cento, i parlatori della lingua inglese erano nella Gran-Brettagna quattro milioni, e cinquanta mila in America: ora sono trenta milioni in quella e ventisette milioni in questa. Settant'anni fa i sudditi inglesi non ascendevano a più di dodici milioni, e adesso sono cento settanta milioni. Allora erano tutti, o quasi tutti, entro i ristretti confini delle Isole Britanniche; attualmente si trovano in ogni zona e regione; il sole non tramonta mai sui dominj della Gran-Brettagna, sui paesi in cui l'inglese si parla. — Onde non è a stupirsi se questa favella diventa omai di moda nella vecchia Europa; la lingua di un popolo che, col suo commercio e colle sue colonie, porta l'incivilimento e gli agi della vita tutto intorno al Globo; di un popolo che, specialmente in questi ultimi tempi, ha regalato al mondo tante scoperte utilissime; e fra queste quell'idrogeno che tramuta in giorno le nostre notti, e quella prima fra le invenzioni umane, la macchina a vapore, macchina che fa sentire alla terra e al mare i passi dell'uomo, e che, portandolo ratto come il lampo intorno al soggiogato globo, gli dona l'attributo della ubicuità e lo fa salutare ovunque come signore del creato; una lingua illustre per tante glorie letterarie, ricca di tanti tesori scientifici quanto quella di qualunque altro popolo antico o moderno; una lingua che ci trasmette, come raggio di sole in acqua pura, i pensieri di un Bacon, di un Newton, di un Locke, di un Shakspeare, di un Milton, di un Byron, di uno Scott, di un Bentham e di tanti altri sommi.

Nè sono queste le sole ragioni per cui l'inglese sia venuto tanto in voga. Ce n'è un'altra più influente di esse tutte. Uno degli idiomi più logici di Europa, esso è altresì il più facile. Le sue voci, che sono pressochè tutte di una sillaba sola, non soggiacciono quasi mai a verun cambiamento dalla loro forma primitiva. — Il plurale dei nomi si fa con un's aggiunta al singolare, il genere de'nomi, spesso bizzarro, qualche volta assurdo, sempre difficile nelle altre lingue, è facilissimo nella inglese; ed essendo conforme alla natura e al senso comune, s'impara in cinque minuti. Gli articoli, gli aggettivi, i particip] ec., ec., sono indeclinabili ed invariabili. Invece delle forme e desinenze tanto svariate e tanto difficili delle conjugazioni dei verbi nostri, e di quei di tutte le altre lingue derivate dalla latina, i verbi inglesi ammettono soltanto quattro o cinque cambiamenti di terminazioni. Tutti i verbi regolari si conjugano giusta un solo modello di conjugazione. I verbi irregolari lo sono solamente nell'imperfetto e particípio passato. In somma s'impara la conjugazione di tutti i verbi regolari in tre ore, e quella di tutti gli irregolari in altrettanti giorni. In inglese appena si può dire che vi sia il modo soggiuntivo; modo tanto difficile e tanto fastidioso nelle altre lingue. La costruzione delle frasi, come si vede nella traduzione letterale del *Primo Passo* del Millhouse, è quasi sempre la stessa che nel nostro idioma.

Formata la nazione inglese dalla fusione dei due popoli antichi, il Sassone e il Normanno, i suoi vocaboli sono quasi tutti o francesi o tedeschi. — Lettore, sapete queste due lingue? — Sì. — Ebbene, procuratevi la quarta edizione del *Primo Passo*, studiatelo due ore al dì per dieci giorni senza maestro, e vi scommetto il mio staffile di Giornalista che l'undici voi intenderete i fogli inglesi. Sapete un solo di cotesti idiomi? — Il sedici capirete quei giornali. Non sapete nè l'uno nè l'altro? — Intenderete quelli entro un mese. Bramate leggere la prosa poetica o la poesia? Comprate

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gli *Elegant Extracts in prose and poetry*, e col soccorso del dizionario grammaticale che l'accompagna, leggerete in pochi mesi da voi solo tutto questo volume di seicento pagine, e col mezzo di esso qualsiasi libro moderno. Volete pronunciare questa lingua? Prendete la quinta edizione della Grammatica, e, ove non vi garbi il prendere un maestro, portatela da un amico che sappia l'inglese; leggete con lui una mezz'ora la chiave de' suoni delle lettere segnate; studiate quei sette o otto segni i quali, come le note della musica, richiamano i suoni, e poi leggerete, mercè queste cifre, la *Grammatica*, il *Primo Passo*, e la *Chiave dei Temi*, senza che altri vi aiuti, giacchè le lettere mute essendo stampate con carattere corsivo, e quelle che si pronunciano essendo segnate con quelle cifre indicanti il modo di profferirle, la pronuncia dell'anglica favella è in questi libri resa facile quanto la nazionale. Bramate di parlare o scrivere la lingua? — Procuratevi i *Temi Dialogati*, e, in difetto di maestro, la *Chiave*. Letta una regola della Grammatica, scrivete il tema sulla medesima, poi correggetelo confrontandolo colla *Chiave;* e quando avrete ricopiato così i *Temi Sceneggiati*, comporrete in inglese correttamente e parlerete con speditezza.

Il *Corso graduato e completo*, il primo che si pubblicò in Italia, è, a parer nostro, il migliore che esista in Europa. Il *Primo Passo*, composto de'rudimenti della lingua e di una traduzione letterale dell'*English Narrator*, è un passo assai lungo; con esso si giunge a leggere a prima vista qualunque prosa ordinaria. La *Grammatica* è più melodica, più ragionata e più completa di tutte quelle che la precedettero. I precetti sono modelli di chiarezza e precisione; gli esempj brevi, pratici, spiccanti. I quesiti di grammatica che tengono dietro ad ogni regola, sono di un gran giovamento: rendono ordinato lo studio, forzando l'allievo ad impossessarsi perfettamente della regola che sta studiando, prima di innoltrarsi ad un'altra. I *Temi Sceneggiati*, la migliore delle opere dell'Autore, dovrebbero, ci pare, portare il motto *Docere ludendo*. In sole dieci pagine di essi ci sono più lepidezze che non in tutti gli altri temi che si trovano in tutti i paesi di Europa. E non sono meno pratici che festosi. Diversi da tutti gli altri, sono dialogati. Dialoghi in brevi parole, ma giocose, amene, frizzanti, sulle bizzarrie degli uomini, delle donne e delle cose di quasi tutti i paesi del mondo. E con questi frammischiate massime utili, osservazioni profonde e nobili sentimenti, dettati in quello stile schietto, rapido, ardimentoso che è proprio de'Letterati inglesi. La *Chiave* ossia *Traduzione* (in inglese) *dei Temi Sceneggiati*, libro fatto per surrogare il maestro a coloro che studiano in villa, viene segnata coll'accento tonico, e colla pronuncia, a norma della *Grammatica*, dell'*English Narrator* e del Nuovo Dizionario.

L'ultima edizione degli *Elegant Extracts*, ossiano *le migliori parole de' migliori Scrittori inglesi*, è corredata di sessanta pagine di Osservazioni critiche sui principali Autori Britannici, scritte dal Compilatore; sessanta pagine di scelti dialoghi segnati coll'accento: venti pagine di lettere, e molti esercizj sulle regole difficili, composti di scelti proverbj ed aforismi. In questa parte del *Corso*, come in tutte le altre, tutto è graduato. Essa principia dalla prosa più facile della lingua, e termina colla poesia più difficile. Sono spiegate tutte le parole del volume, e tutti i modi di dire; quelle con note a piè di pagina, e questi con cifre che additano le spiegazioni sulle pagine della parte teorica. Qualora per difetto di voci equivalenti italiane, riesca malagevole il dilucidare un vocabolo inglese, il Millhouse prende il suo allievo per mano e lo conduce alla sua fonte nella lingua dalla quale è scaturita, sia la tedesca, la latina, la francese o la spagnuola. Per quel che riguarda l'etimologia, questo *Corso* è il miglior libro che conosciamo.

Nei libri elementari sulle lingue, in generale, entro un oceano di parole e di frasi si pesca a stento un'idea. Qui fiori e frutti, sali ed aforismi incontra lo studente ad ogni piè sospinto. Nei *Temi* e *Narrator* vi è molto

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di quello che piace perchè peregrino; negli *Elegant Extracts* vi è più di quello che piace perchè vero. Qui gran messe di cognizioni positive, di fatti importanti, di concepimenti profondi, di pensieri robusti, di quanto abbisogna per ammaestrare l'intelletto, sublimare il cuore, e rendere uomo l'uomo.

Tempo fa due idee sgomentavano gli Italiani dallo studio dell'inglese. La prima, inculcata a bello studio dai maestri interessati, che non si potesse mai pronunciare correttamente una sola parola inglese senza il loro soccorso; la seconda, innestata senza volerlo dagli antichi Grammatici inetti, che le regole del futuro e condizionale, i *shall* e *will*, *should* e *would*, siano un nodo gordiano che niuna mente umana non varrà mai a sciogliere. Ma fin dall'epoca della pubblicazione del *Corso Graduato e Completo* queste idee non esistono più; il Millhouse ha atterrato il drago che vietava l'entrata al giardino della letteratura del suo paese. Non si ha che ad aprire la sua Grammatica a pag. 42, a pag. 44 o a qualunque altra, per persuadersi che qualunque persona, presa una sola lezione, potrà indi acquistarsi da sè una pronuncia bastantemente buona; e non si ha che a leggere le regole del futuro e del condizionale, per toccar con mano che, ogni fanciullo di dodici anni può intendere a prima giunta, e non può non intendere perfettamente queste due regole.

Cosicchè se noi non studiamo la Lingua inglese, la colpa non è del Millhouse. Egli ci ha agevolato lo studio di essa, che non abbiamo facilitazione uguale a studiare verun'altra lingua. Col suo *Corso*, del quale ciascuna parte, completa in sè, si vende separatamente, egli ha messo l'inglese alla portata di tutti: da quello che non ha cento centesimi a quello che ha cento franchi; da quello che si restringe a leggere i libri inglesi, a quello che cerca di scriverne; da quello che si accontenta di dire *How do you do?* a quello che vuol far dei discorsi nei *clubs* o nel Parlamento.

Ma gli sforzi del Millhouse non furono vani. I suoi libri si trovano per le mani di tutti. Corrono già per tutta Italia. Egli ne ha già pubblicato in sette a[illegible]centadue mila (*) copie (Vedi *La Fama* del 19 febbrajo scorso). Ove un italiano un tempo studiava l'inglese, dieci oggi lo studiano. Un gran numero dei Nobili e dei Negozianti lo sanno. Migliaia di coloro che anni sono leggevano Byron e Scott nelle traduzioni, ora li leggono nell'originale. Nè si ha a meravigliare; dappoichè chi, potendo sì presto pervenire a legger l'originale, vorrebbe leggere una traduzione? Chi, avendo sì facile accesso alla fonte, vorrebbe dissetarsi da lungi all'intorbidato rigagnolo? Chi potendo montare alla sommità di un sereno lucidissimo, vorrebbe sofferm[illegible]arsi giù nella valle abbujata da folta nebbia?

Accennando i pregi di questi libri non vogliamo tacerne i difetti. Al principio della Grammatica, quinta edizione, l'Autore segna i suoni delle lettere co' numeri antichi, ed indi colle cifre nuove, sforzando così l'allievo a studiarli entrambi (**). In questa edizione il trattato di pronuncia è più disteso che non in qualunque altra. Eppure in questa edizione nessun simile trattato era richiesto. Coteste cifre di nuova invenzione, accompagnando l'allievo per tutto il volume, ed indicandogli il modo di profferire tutt'i vocaboli inglesi, gli risparmiano ogni studio preliminare, fuori quello della tavola dei suoni, la chiave delle lettere segnate.

Da più anni l'Autore ci va promettendo un dizionario colla pronuncia segnata, libro di cui l'Italia e l'Inghilterra sentono ambidue il bisogno. Vediamo che esso è ora in corso di stampa (***). Questo è un lavoro che richiede molta pazienza e molta attenzione. Ma non dubitiamo del risultato. I libri che abbiamo sott'occhio, e che sono un monumento di pazienza non meno che di ingegno, ce ne sono mallevadori. X.

(*) Adesso (Ottobre 1834) sono centododici mila.
(**) Questo difetto non esiste più. — Vedasi la Prefazione della nona edizione.
(***) È sotto i torchi la seconda edizione.

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